



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

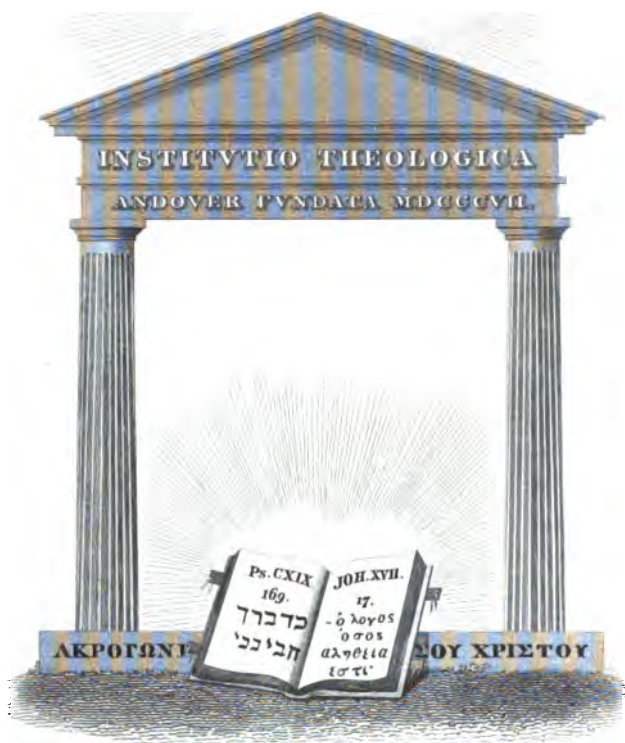
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



X 429

יהוה



A COMPLETE
GREEK GRAMMAR

FOR THE USE OF STUDENTS.

BY

JOHN WILLIAM DONALDSON, D.D.

LATE CLASSICAL EXAMINER IN THE UNIVERSITY OF LONDON;
AND FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

THIRD EDITION, CONSIDERABLY ENLARGED.

CAMBRIDGE:
DEIGHTON, BELL, AND CO.
LONDON: BELL AND DALDY
M.DCCC.LXII.

Cambridge:
PRINTED BY G. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

Dec. 10 1879.

25, 292

TO THE
REV. WILLIAM HEPWORTH THOMPSON, M.A.,

CANON OF ELY; FELLOW OF TRINITY COLLEGE;
AND REGIUS PROFESSOR OF GREEK IN THE UNIVERSITY OF CAMBRIDGE;

This Work

IS REINSCRIBED

AS A MEMORIAL

OF

A FRIENDSHIP MAINTAINED WITHOUT INTERRUPTION

FOR MORE THAN A QUARTER OF A CENTURY.

PREFACE TO THE SECOND EDITION.

THE republication of this Grammar has been delayed, in order that I might be enabled to convert it from a manual for learners, who were supposed to enjoy the advantage of competent instruction, into a book of reference adapted to the use of the highest class of students in our public Schools and Universities. In thus enlarging the work, I do not retract one word of what I said in the preface to the former edition, when I maintained its *completeness*, as distinguished from its *extent*, in reference to what was then its object. But some eminent scholars and teachers, who have been pleased to think favourably of the book in its original form, have urged me to adapt it to the wants of more mature readers, by incorporating those details, which, whether or not properly belonging to a Greek Grammar, are generally found in a work of this description. And I have the more readily deferred to this suggestion, because, with some notable exceptions, I have not been able to persuade the masters of schools to discard the old-fashioned grammars, and to connect the teaching of the Greek language with that higher philology, which is now accepted by all scholars who are worthy of the name; and because the large impression of this work, which has been already sold, has made its way chiefly into the hands of those, who require to have before them a complete apparatus of the

facts of the Greek language, and find it most convenient to have these facts stated in the book to which they appeal for the leading principles of grammar.

In accordance with this extended plan, I have now combined an exhibition of all the forms and constructions of classical Greek, with a practical, and, I hope, a lucid statement of the results, which I have obtained by independent investigations in comparative philology and the philosophy of language. The labours of former grammarians have nearly exhausted the field of research, in regard to the ordinary details of Greek accidence and construction; and in many particulars nothing was required of me, in enlarging this book, beyond the application of judgment and practical experience in bringing out things new and old from the various treasure-houses, to which I had such ready access. On the other hand, there were many points, and those among the most important, in which my predecessors had not observed the phenomena with due accuracy, and in which I was obliged to rely entirely on the results of my own reading. As far as the higher philology is concerned, the whole of this book presumes a reference to the speculations, and, I may almost venture to say, the established conclusions of the *New Cratylus*, and I reserve for that work, a new edition of which is about to appear, all discussions on the general principles and reasonings, which are here presented in their naked results. The main feature, however, of this book is the arrangement of the facts; and I am convinced, not only by my own experience, but also by the approval of the most competent judges, that the order which I have adopted, I believe for the first time, is that alone by which scientific grammar can be developed in a form calculated to ensure a methodical comprehension of the subject by an intelligent scholar.

My relations, then, to my immediate forerunners in the department of Greek Grammar are simply as follows. While the investigation of principles, the whole arrangement of the materials, and

most of the characteristic details, all in fact that can constitute originality in a book of this kind, must be regarded as mine in this as in the former edition, I have thought it right to place before me the most recent and generally esteemed of the treatises on Greek Grammar, which have appeared on the continent during the last few years, especially the works of Mehlhorn, Krüger, and Rost. These writers have been my task-masters, to indicate and prescribe the amount of work which I had to perform, if I did not wish to omit any of the details, which would be sought in such a manual: and they have also furnished me liberally with straw to make my bricks; for I have freely availed myself of their collections of examples, and, as the special references will show, I have occasionally adopted *in extenso* their paradigms and synoptical statements of well-known particulars. At the same time, I have not shrunk from the mechanical labour of re-writing anything, however notorious or elementary, which I thought I could improve by my own way of stating it. As Aristotle has well observed (*Eth. Nic.* i. 7, § 16), all the advancement that has taken place in the different arts has arisen from successive attempts to adapt and improve what is already before the world. And I am just as anxious that my predecessors should have full credit for all that I have borrowed from them, as I am to vindicate my own distinctive position, as one who has made a step in advance, without which the publication of a new Greek Grammar would have been a superfluous undertaking. I therefore subjoin a list of all the grammatical works which I have consulted during the composition of my book, or with which I had previously made acquaintance, and, on the Pindaric principle (*Ol.* XIII. 17) that ἅπαν εὐρόντος ἔργον, I relinquish beforehand all claim to the merit of anything in this book which, whether I know it or not, is to be found also in any of the works here cited. At the same time I must express my full conviction that whatever is common to this book with previous Grammars will be found more or less in all similar treatises; and I

know that, as a whole, it is emphatically the result of independent study and long experience as a teacher.

(1) *Jacobi Welleri Grammatica Græca Nova edidit* J. F. FISCHERUS. *Lipsiæ*, 1781.

(2) *Animadversiones ad Jac. Welleri Grammaticam Græcam auctore* J. F. FISCHERO. *Lipsiæ*, 1798.

(3) *A Copious Greek Grammar, by* AUGUSTUS MATTHIÆ, *translated by* E. V. Blomfield¹. Fifth Edition. *London*, 1832.

(4) *A Greek Grammar for the Use of Schools, abridged from the Greek Grammar of A. Matthiæ, by* C. J. BLOMFIELD, D.D., Bishop of London. Seventh Edition. *London*, 1845.

(5) *Ausführliche Griechische Sprachlehre von* PHILIPP BUTTMANN. *Berlin*, 1830. Second Edition.

(6) *Griechische Grammatik von* P. BUTTMANN. *Berlin*, 1833. Fourteenth Edition.

(7) *Buttmann's Larger Greek Grammar, translated by* E. ROBINSON. *Andover, U. S.* 1833.

(8) *Méthode pour étudier la Langue Grecque, par* J. L. BURNOUF. *Paris*, 1814. Second Edition.

(9) *Græcæ Grammaticæ Rudimenta (auct. C. WORDSWORTH)*. *Oxon.* 1844. Fifth Edition.

(10) *A Grammar of the Greek Language, chiefly from the German of R. Kühner, by* W. E. JELF. *Oxford*, 1843—5.

¹ This work may be regarded as the first commencement of improved Greek Grammars in this country. If the life of the translator had been spared, we should have been indebted to him also for anticipating by about twelve years, the Greek and English lexicography which has lately done so much to facilitate the labours of the young student. Some time ago the late Bishop of London allowed me to inspect at my leisure the MSS. of his brother's adaptation of Schneider, and I can thus speak, from my own knowledge, of the advantages which would have been secured to an earlier race of scholars, if Mr E. V. Blomfield had been permitted to complete what he had so well begun.

(11) *Griechische Grammatik von Dr MEHLHORN. Halle, 1845.*
(First Part).

(12) *Griechische Sprachlehre für Schulen von K. W. KRÜGER.*
Berlin, 1846.

(13) *Syntax des griechischen Verbums von Dr F. SCHMALFELD.*
Eisleben, 1846.

(14) *Syntax der griechischen Sprache von J. N. MADVIG.*
Braunschweig, 1847.

(15) *A Greek Grammar, by T. K. ARNOLD. London, 1848.*

(16) *Paralipomena Grammaticæ Græcæ scripsit C. A. LOBECK.*
Lipsiæ, 1837.

(17) *Griechische Grammatik von Dr V. C. F. ROST. Göttingen, 1856. Seventh Edition.*

A regard for the convenience of the student has induced me to retain the terminology and formal divisions found in previous grammars. The nomenclature adopted by comparative philology is mentioned and explained; but it is not substituted for older grammatical terms. The division of the predicates into primary, secondary, and tertiary, on which the syntax depends, can create no difficulty, and I am happy to say that it is beginning to find favour with some of the best scholars in the country.

The numerous translations of peculiar phrases and difficult constructions, which will be found in this edition of the syntax, will, I feel sure, contribute very materially towards its adoption by those who are really anxious to gain a practical mastery over the diction of the best writers. And these exemplifications of the principles laid down may perhaps conduce to the diffusion of an exactness of scholarship, which I, for one, have too often missed even in the examination papers of the ablest and most elaborately disciplined competitors for public distinctions and emoluments.

As this work has now been before the world for some time,—the present edition of the syntax in particular being the fourth that I have had an opportunity of revising,—and as it has been already well received by many whose favourable opinion is of the greatest weight, I venture to hope that the labour, which I have now bestowed upon the book, will not be unacceptable to the important class of students, for whose use it is more immediately designed.

J. W. D.

CAMBRIDGE,

14 *February*, 1859.

ADVERTISEMENT TO THE THIRD EDITION.

SOME few oversights which occurred in printing the former editions of this work have been corrected in the present. The additions to the text, with the exception of three passages communicated by a friend of the late Dr Donaldson, are from annotations in the author's handwriting on the margin of his own copy. A paper found therewith shews some of the most important of these to be due to a communication from a well-known critic. Considerable additions have been made to the Indices, which it is hoped will be found useful to the student.

T. M.

CAMBRIDGE,

23 *May*, 1862.

CONTENTS.

INTRODUCTION.

ART.	PAGE
I THE Greek Language and its Dialects	I

PART I.

ORTHOGRAPHY AND ORTHOEPEY.

16 Alphabet	6
17 Pronunciation	7
19 Classification of the Letters	11
25 Origin and Arrangement of the Letters	17
28 Contractions and Abbreviations	20
29 Syllables	21
33 Prosody. a. Quantity	22
40 ——— β. Accents	37
56 Stops	44

PART II.

ETYMOLOGY.

57 Divisions of the Subject.	46
58 Classification of Words	—
63 Analysis of Words	47
78 Pronominal Words and Forms	49
79 Root-words	50

ART.		PAGE
80	Pathology	50
82	—— A. Affections of Consonants	52
119	—— B. Affections of Vowels	64
122	Contraction	65
130	Crasis	67
135	Synizesis	70
138	Ecthlipsis	71
141	Ectasis	73

PART III.

INFLEXION.

CHAPTER I.

DECLENSION OF NOUNS AND PRONOUNS.

146	General Remarks	75
152	Substantives	80
158	First Declension in -a	84
166	Second Declension in -o	90
172	Third or Consonantal Declension	95
178	a. Labial Nouns	99
179	b. Guttural Nouns	—
180	c. Dental Nouns	100
183	d. Liquid Nouns	105
186	e. Nouns in F, as represented by -t or -v	107
193	f. Derivatives in -ης, -eos	111
195	Adjectives	115
196	—— Of Three Terminations	116
217	—— Of Two Terminations	126
225	—— Of One Termination	129
226	Pronouns declined as Nouns	—
246	Numerals	140
253	Cardinals and Numeral Signs	142
254	Ordinal Numbers	145
259	Adverbs	148
269	Degrees of Comparison	154
284	Undeclined, Irregular, and Defective Nouns	163

CHAPTER II.

CONJUGATION OF THE VERB.

ART.	PAGE
285 Differences of Voice	167
288 Differences of Tense or Time	168
292 Differences of Mood	171
297 Different Classes of Verbs	173
300 Determination of the Characteristic	175
301 Vowel of Connexion	177
302 Formation of Tenses in the different Conjugations	181
303 Differences in the Person-endings	192
304 Differences in the Augment and Reduplication	194
312 Paradigms of Regular Verbs. A. Verbs in μ	202
324 B. (a) Barytone Verbs	232
325 General View of the Cognate Tenses in the Different Conjugations of Barytone Verbs	241
332 B. (b) Circumflexed Verbs	253
334 Anomalous Verbs	264
336 Anomalies of Signification	265
351 Anomalies of Form	275
353 List of Defective and Irregular Verbs	281

PART IV.

DERIVATION AND COMPOSITION.

354 Prefatory Remarks	310
355 Derivation	—
356 (a) Derivative Nouns	311
358 (b) Derivative Verbs	313
361 Classification of Derivatives	315
364 Composition	325
367 Parathetic Compounds	326
370 Synthetic Compounds	329
371 Modifications of the former part of the Compound	—
375 Euphonic Changes at the point of junction or in the latter part of the Compound	334
376 Formation or inflexions of the whole Compound	335

PART V.
SYNTAX OR CONSTRUCTION.

CHAPTER I.

ON THE PROPOSITION IN GENERAL, AND ON THE SUBJECT
IN PARTICULAR.

ART.		PAGE
379	General Considerations	341
386	The Article and Relative	343
394	Use of the Article Proper	346
401	The Relative and its Attraction	361
406	The Noun as Subject	366
407	Apposition to the Subject	368
408	The Pronouns as Subject	373
414	The Adjective as Epithet or Subject	385
415	The Comparative Degree	389
416	The Superlative Degree.	394

CHAPTER II.

ON THE CATEGORICAL PROPOSITION, AND ON THE
DIFFERENT KINDS OF PREDICATES.

417	General Principles	397
418	Primary Predicates. (a) Nouns	—
420	————— (b) Participles and other Verbals	402
422	————— (c) Tenses of the Finite Verb	404
429	Primary Predicates considered with reference to the Secondary Predicates. . Voices of the Verb	422
435	Secondary Predicates. (a) Adverbs	453
440	————— (b) Cases of Nouns	456
441	(a) The Nominative	457
447	(β) The Genitive	464
455	(γ) The Dative	486
460	(δ) The Accusative	497
469	Contrasted Meanings of the Oblique Cases	503
470	Secondary Predicates. Supplement to the Cases. Prepositions	—
474	(a) Prepositions with the Genitive	504
476	(β) Prepositions with the Dative	508
477	(γ) Preposition with the Accusative	509

CONTENTS.

xv

ART.	PAGE
478 (δ) Prepositions with the Genitive and Accusative	510
481 (ε) Preposition with the Dative and Accusative	514
482 (ζ) Prepositions with three Cases	515
488 Quasi-Prepositions	526
489 Tertiary Predicates	528

CHAPTER III.

ON THE HYPOTHETICAL PROPOSITION, AND ON THE MOODS AND NEGATIVE PARTICLES.

499 General Principles	536
500 Conditional Propositions.	—
509 General Rules respecting the Use of the Moods in Conditional Propositions	545
513 The Subjunctive and Optative in Conditional Propositions . . .	546
519 The Imperative in Conditional Propositions	549
526 The Infinitive as a Substitute for the Imperative	552
528 Negative Particles	—
529 <i>Μη</i> in the Protasis	553
530 <i>Οδ</i> in the Categorical Proposition or Apodosis	554
531 <i>Οδ</i> and <i>μη</i> after Relatives and Relative Particles	555
534 <i>Οδ</i> , when it negatives the primary notion of a Word or Phrase . .	558
535 <i>Οδ</i> and <i>μη</i> in Interrogations	—
538 <i>Μη</i> after Verbs of Fearing, &c.	560
540 Construction of <i>οδ μη</i>	561

CHAPTER IV.

ON CO-ORDINATE AND SUBORDINATE SENTENCES.

546 Recapitulation and Definitions	565
548 Conjunctions	566
549 Copulative and Disjunctive Sentences	572
559 Distributive Sentences	575
573 Temporal Sentences	578
584 Objective Sentences	584
591 Illative or Consecutive Sentences	592
605 Final Sentences	597
615 Causal Sentences	604
621 Concessive Sentences	607
624 Conclusion. Irregularities of Construction	609

PART VI.

METRE.

ART.		PAGE
631	Definitions	612
639	Equal Rhythms. A. Dactylic Verse	615
647	———— B. Anapestic Verse	618
651	Double Rhythms. A. Trochaic Verse	621
656	———— B. Iambic Verse	623
661	Hemiolian Rhythms	626
663	Asynartete and Antispastic Verses	628
666	(a) Asynartetes	—
672	(b) Antispasts	632
APPENDIX A.		635
———— B.		637
INDEX of Passages quoted		641
—— of Greek Words		654
—— of Subjects		663

INTRODUCTION.

THE GREEK LANGUAGE AND ITS DIALECTS.

Art. 1 THE GREEK LANGUAGE (*φωνή Ἑλληνική*) is that which was anciently spoken throughout the whole extent of Greece or Hellas (*Ἑλλάς*), a term which included all the Greek colonies (Herod. II. 182). But there were two countries to which this name was applied,—that which still bears the name, and which was distinguished as *ἡ ἀρχαία Ἑλλάς* (Plut. *Timol.* c. 37), or *Græcia Antiqua*; and the south-east of Italy with Sicily, which was called *ἡ μεγάλη Ἑλλάς* (Strabo, p. 253), or *Græcia Magna*. The former of these countries was also termed “continuous Greece” (*Ἑλλάς συνεχής*, Scylax, p. 12; Dicæarchus, v. 32 sqq.), as opposed to “discontinuous” or “sporadic Greece” (*Ἑλλάς σποραδική*), which included all the scattered colonies.

2 It was in the former of these, or *Greece Proper*, as it is sometimes designated, that this language was formed by a fusion of different tribes; and though the colonists in *Asia Minor* and *Magna Græcia* contributed largely to the development of Greek literature, the intellectual energies of the people, and consequently the living excellence of the language, were always most conspicuous in the mother-country; and, in the end, all the scattered Greeks had learned to speak the language of Attica.

3 The ancient Greek language is a member of the great Indo-Germanic family, and is therefore intimately connected with the old languages of the Indians, Persians, Celts, Slavonians, Germans, and Italians. It belongs to the science of Comparative Philology to point out the nature and extent of this connexion¹.

¹ The ethnography of the ancient Greeks has been fully discussed in the *New Cratylus*, book I. chap. 4.

4 Confining our attention to the Greek language, we find that this language, as we have it, consists of two elements—the Pelasgian and the Hellenic; and Herodotus has informed us, that the Hellenes or Greeks owed their greatness to a coalition with the Pelasgians (I. 58; *Varronianus*, pp. 11, 12). The Pelasgians (Πελ-ασγοί, or Πέλ-σπες, “Swarthy Asiatics,” or “Dark-faced men;” *Varron*. p. 29; Kenrick, *Phil. Mus.* II. 353) were the original occupants and civilizers of the Peloponnese, which was called after their name, and also of many districts in northern Greece. These were afterwards incorporated with the Hellenes (“Ἕλληνες, “the Warriors:” comp. the name of their god Ἀπέλλων, Müller, *Dor.* II. 6, § 6), a cognate martial tribe from the mountains in the north of Thessaly. In proportion as the Hellenic or Pelasgian element in this admixture predominated in particular districts, the tribes were called *Dorians* (Δωριεῖς, “Highlanders,” from δα- and ὄρος; Kenrick, *Herod.* p. LXI.), or *Ionians* (Ἴωνες, “Men of the coast,” Ἰωνία; also Αἰγυαλεῖς, “Beach-men,” or Ἀχαιοί, “Sea-men;” Kenrick, *Phil. Mus.* II. p. 367). And these appear in historical times as the two grand subdivisions of the Hellenic race (Herod. I. 56).

5 When, however, the *Dorians* or “Highlanders” first descended from their mountains in the north of Thessaly, and incorporated themselves with the Pelasgians of the Thessalian plains, they were called *Æolians* (Αἰολεῖς, “Mixed men¹”), and this name was retained by the Thessalians and Bœotians long after the opposition of *Dorian* and *Ionian* had established itself in other parts of Greece. The legend states this fact very distinctly, when it tells us that “Hellen left his kingdom to Æolus, his eldest son, while he sent forth *Dorus*, and Xuthus, the father of *Ion*, to make conquests in distant lands” (Apollod. I. 7, 3, 1; Thirlwall, I. p. 101).

6 Hence we find that of the Greek colonists settled on the western coast of Asia Minor, the earliest and most northerly, who started from Bœotia, called themselves *Æolians*; that those who subsequently proceeded from Attica, and occupied the central dis-

¹ The proper meaning of αἰώλος is “particoloured,” and the adjective is used especially to designate alternations of black and white in stripes: thus, the cat is called αἰλουρος (αἰώλουρος) from the stripes on its tail: and for the same reason αἰώλος is a constant epithet of the serpent. It is the opposite of δαλούς: so Athen. XIV. 622 C. δαλούς ρυθμὸν χέοντες αἰώλω μελει. We do not agree therefore with Dr Thirlwall (I. p. 102), that Αἰώλος is a hy-form of Ἕλληρ.

trict, called themselves *Ionians*; while those, who finally sailed from Argos, and took possession of the southern coast, bore the name of *Dorians*.

7 The cultivation of lyric poetry by the Æolians of Lesbos, the choral poetry of the Dorians, and the epic poetry of the Ionians, gave an early and definite expression to certain provincial varieties which were called *Dialects* (διάλεκτοι), and the energetic and intelligent branch of the Ionian race which occupied *Attica* (Ἀττική or Ἀκτική, "the Promontory-Land"), subsequently gave such a distinctive character to their own idiom, that the *Attic* (ἡ Ἀτθίς) was considered a fourth Dialect by the side of the *Doric* (ἡ Δωρίς), the *Æolic* (ἡ Αἰολίς), and the *Ionic* (ἡ Ἰάς).

8 As every dialect or provincial variety is such with reference to some standard of comparison, and as the Attic in the end became the general language, or "common Dialect" (κοινὴ διάλεκτος) of all the Greeks, Grammarians have always estimated the Æolic, Doric, and Ionic Dialects by their deviations from the Attic standard.

9 Considered, however, in themselves, the four Dialects may be divided into two groups, corresponding to the two main divisions of the Hellenic nation (art. 4). For there is much truth in Strabo's remark (p. 333), that the ancient Attic was identical with the Ionic, and the Æolic with the Doric.

10 The Doric and Æolic Dialects agreed in representing the Pelasgo-Hellenic language in its first rude state of juxta-position. And if, on the one hand, the Hellenic element in these Dialects was more strongly pronounced in its roughness and broadness of utterance, on the other hand, the peculiarities of the Pelasgian, which were lost in the further development of Hellenism, were still preserved in the Æolic, and to a certain extent in the Doric also.

11 Although the Ionians, as such, contained the Pelasgian element in greater proportion than the Æolo-Doric tribes, their language gives less evidence of the lost Pelasgian idiom than those of the more northern Greeks. The reason of this is plain. In their case there was no longer juxta-position, but fusion; and the irreconcilable peculiarities of the Pelasgian and Hellenic idioms had been mutually resigned. The Ionians, whose ear did not repudiate a concurrence of vowels, omitted the harsh consonants of the

Pelasgian idiom, and the Athenians carried this a step farther, by contracting into one the syllables which produced an hiatus.

12 The Attic Greek is the richest and most perfect language in the world. It is the only language which has attained to a clear and copious syntax, without sacrificing its inflexions and power of composition. It is the language of Sophocles, Aristophanes, and Plato. It had become the language of Herodotus; and even Homer's Poems, as they have descended to us, are to a large extent Atticized. It is this language which, following the example of previous grammarians, we propose to teach in the following pages¹.

13 Those who learned Attic Greek, as a foreign or obsolete idiom, were said to *Atticize* (*ἄττικίζειν*), and there is a large class of later writers who are called *Atticists* (*Ἀττικισταί*). But those foreigners who spoke Greek from the ear, and without any careful observation of the rules of the Attic idiom, and who consequently mixed up with their Greek many words and dictions which were of foreign origin, were said to *Hellenize* (*ἑλληνίζειν*), and there is a large class of writers, including the authors of the New Testament, to whom we give the name of *Hellenists* (*Ἑλληνοισταί*). It is the object of the Greek scholar's studies to make him not a Hellenist, but an Atticist, in the highest sense of the word.

14 A critical and comprehensive Greek Grammar should contain all the information which is needed by a modern student of the ancient Greek writers, and while it should aim at teaching the art of writing Attic Greek both in verse and prose, it should develop those etymological principles which have been derived from comparative philology, or the philosophical examination of all languages of the same family, and by the aid of which the dialectical and other changes in the language of ancient Greece are easily and safely explicable.

15 Such a Grammar should consist of the following different parts:—

i. Orthography and Orthoëpy, which give the rules for the accurate writing, punctuation, accentuation, and pronunciation of ancient Greek.

¹ The varieties of the Dialects are noticed in their proper places, namely, under the declensions and conjugations, and the anomalies of nouns and verbs.

ii. Etymology, which explains the analysis of individual words, divides them into different classes according to this analysis, and points out the affections or anomalous structures which result from the contact of consonants or vowels with one another.

iii. Inflection, which applies the rules of etymology to the motion of nouns through their cases, numbers, and genders, and of verbs through their persons, numbers, tenses, moods, and voices.

iv. Derivation and Composition, which show how one form may be deduced from another, and how two or more forms may be united in the same word.

v. Syntax or Construction, which examines logically the conjunction of words in a sentence, and the mutual dependence of sentences.

vi. Metre, which points out the connexion between the quantity of syllables and their rhythmical arrangement in verse composition.

These six parts fall into two main departments—the first four referring to the *Word* itself, and the last two to the *logical* and *rhythmical* arrangement of *words* in sentences and verses.

PART I.

ORTHOGRAPHY AND ORTHOEPEY.

§ I. *Alphabet.*

16 THE ordinary Greek Alphabet consists of the following twenty-four letters (*στοιχεῖα*):

	Capitala.	Small Letters.	English Pronunciation.	Names.		Latin Transcription.
1.	A	<i>a</i>	a	Alpha	Ἄλφα	<i>a</i>
2.	B	<i>β ε</i>	b	Beta	Βῆτα	<i>b</i>
3.	Γ	<i>γ</i> <i>ʃ</i>	<i>g</i> (hard)	Gamma	Γάμμα	<i>g</i>
4.	Δ	<i>δ</i>	d	Delta	Δέλτα	<i>d</i>
5.	E	<i>ε</i>	<i>ě</i> (short)	E-psilon	Ἐ ψιλόν	<i>e</i>
6.	Z	<i>ζ</i> <i>ʒ</i>	<i>z</i>	Zeta	Ζῆτα	<i>z, ss, di, j</i>
7.	H	<i>η</i>	<i>ē</i> (long)	Eta	Ἡτα	<i>e</i>
8.	Θ	<i>θ ϑ</i>	th	Theta	Θῆτα	<i>th</i>
9.	I	<i>ι</i>	i	Iōta	Ἰῶτα	<i>i</i>
10.	K	<i>κ</i>	k	Kappa	Κάππα	<i>c, g, k</i>
11.	Λ	<i>λ</i>	l	Lambda	Λάμβδα	<i>l</i>
12.	M	<i>μ</i>	m	Mu	Μῦ	<i>m</i>
13.	N	<i>ν</i>	n	Nu	Νῦ	<i>n</i>
14.	Ξ	<i>ξ</i>	x	Xi	Ξι	<i>x</i>
15.	O	<i>ο</i>	<i>ō</i> (short)	O-micron	Ὅ μικρόν	<i>o</i>
16.	Π	<i>π ϖ</i>	p	Pi	Πι	<i>p</i>
17.	P	<i>ρ ϑ</i>	r	Rho	Ῥῶ	<i>r and rh</i>
18.	Σ	$\left. \begin{array}{l} \sigma \\ \text{or, when} \\ \text{at the end} \\ \text{of a word,} \\ \varsigma \end{array} \right\}$	s	Sigma	Σίγμα	<i>s</i>
19.	T	<i>τ</i> <i>ʔ</i>	t	Tau	Ταῦ	<i>t</i>
20.	Υ	<i>υ</i>	u	U-psilon	Ὶ ψιλόν	<i>y</i>
21.	Φ	<i>φ</i>	ph	Phi	Φι	<i>ph</i>
22.	X	<i>χ</i>	ch (hard)	Chi	Χι	<i>ch</i>
23.	Ψ	<i>ψ</i>	ps	Psi	Ψι	<i>ps</i>
24.	Ω	<i>ω</i>	<i>ō</i> (long)	O-mēga	Ὠ μέγα	<i>o</i>

Besides these twenty-four letters, which are used in this order to designate the books of the *Iliad* and the *Odyssey*, the Greeks had other characters, which became obsolete at an early period as ordinary letters, but retained their place in the alphabet as numerical signs: these were the spirant Φ , called *Baû* or the *Digamma*, originally the 6th letter of the alphabet and used under the form ς to denote the number 6; the hard dental sibilant $\Sigma\acute{\alpha}\nu$, which originally occupied the seventh place, that of its Hebrew prototype *Zain*, but was ousted by *Zêta* the representative of *Tzade*, and was represented among the numerical signs only in the arbitrary compound $\Sigma\alpha\mu\pi\acute{\iota}$ (i.e. $\Sigma\acute{\alpha}\nu$ and $\pi\acute{\iota}$, the converse of ψ), written $\var�$, to denote the number 900; and the guttural $\var�$, called *Kóppa*, which originally followed $\Pi\acute{\iota}$, and was used to denote the number 90. The latter is still found in inscriptions in such words as *φóρωνθος*, *λυφός*, &c. (See Böckh, *C. I. nn.* 29, 37, 166).

§ II. Pronunciation.

17 We have given the usual pronunciation of these letters as they are articulated in England. At the revival of letters there was a considerable controversy on this subject, especially between the followers of Reuchlin, who was guided by the pronunciation of the modern Greeks, and those of Erasmus, whose method rests upon internal evidence, and is also supported by the Latin transcription. The system of Erasmus was called *Itacismus*, because it gave the value of *e* to $\text{Ἡ}\tau\alpha$, as distinguished from the new Greek *Itacismus*, which pronounced that letter as *i*. Few modern scholars will doubt that the theory of Erasmus is the more reasonable. According to this method, β , γ , δ , θ , κ , λ , μ , ν , σ , π , σ , τ , χ , ψ , ω , were pronounced as they still are in England, or nearly so; *a* was the English *a* in *father*, or *mat*, according as it is long or short; *e* was the short *e* in *met*, η the long *a* in *mate*, or the long *e* in *there*, or the double *ee* in *meer*; ι was the *i* in *machine*, or *pin*, according as it is long or short; and υ was pronounced softly, like our *u* in *cube* or *Cupid*.

It will be observed that ϵ and υ are called $\psi\iota\lambda\acute{o}\nu$, i.e. “unaspirated.” The reason of this is that ϵ was originally an aspirated vowel or the mark of aspiration: and υ never occurs at the beginning of a word without a rough breathing. Similarly, ρ is always *hr* or *rh*.

Philology has taught us that the compound letters, ζ, ξ, and φ had other sounds than those which Erasmus attributed to them.

(a) At one time, as we have mentioned, the Greeks had a Σάν as well as a Ζήτα, just as the Hebrews have *Zain* by the side of *Tsade*: the former was a hard dental sibilant, like the English *z* or the pronunciation of *s* in Somersetshire; and the latter, which at last corresponded very nearly to the palatal *j*, was really the combination δσ, which gets that palatal value even in English; compare *Etheredge* from *Ethereds*, &c.: and as the same sound results from the combination of γ (κ) or δ (τ) with ι, we find that ζ is a regular substitute for this assimilation. In certain dialects we have the transposition σδ for δσ, just as ρ = *hr* becomes *rh* in Latin; as we have ψε, ψιυ, -ψε by the side of σφέ; and as the root of the relative pronoun, which is *su* in Sanscrit and Greek, *qv* in Latin, *hv* in Gothic, becomes *wh* in English.

(b) Similarly, there were two articulations of Ξι: the hard sound κς or χς, and the softer sound σή, resulting from the transposition of χς into σχ, and corresponding to the articulation of its parent the Hebrew *Shin*. The former pronunciation is established not only by derivations like έξ by the side of εκ, but by the appearance of χς for ξ in inscriptions. The latter value, in which the *k*-sound is lost altogether, and the palatal force of ζ almost reappears, is inferred from comparisons like 'Οδυσσεύς, *Ulyxes*, έριδ-ς, έριζω, *riza*, &c., and is proved by the fact that in the Doric dialect ξ appears for σ, or rather σι, in the fut. and 1 aor. of verbs in -ζω.

(c) With regard to Φι it is doubtful whether it ever had the pronunciation *f*, and whether it was not always pronounced like *p-h* in *hap-hazard*, *shep-herd*. This at least may be inferred from reduplications like πέφυκα and contacts like Σαμφώ; and Quintilian (I. 4, § 14. XII. 10, §§ 27, 29. Cf. Priscian, I. p. 14) distinguishes between the Greek φ and the Roman *f*. It is true that φάρ, *fur* seem to correspond, and that Plutarch writes παί-φεκτος, φήλιξ, and the like; but the Romans themselves never wrote *filosofia*, and Plutarch's acquaintance with Latin was confessedly imperfect.

18 Some of these letters would change their sound when doubled, or in contact with others.

a. γ followed by another γ , or by κ , χ , ξ , represents an original ν , and in this combination is pronounced *ng*: compare ἄγγελος with *angelus*.

b. ζ is often written for $\gamma\iota$, $\kappa\iota$, $\chi\iota$, $\delta\iota$, $\tau\iota$, the pronunciation of which it represents; thus we have μείζων for μεγάλων, κάρζα for καρδία, &c.: also for $\sigma\delta$, as in Ἀθήναζε for Ἀθήναςδε. In later Greek ζ falls back to the original value of Σάν, and not only appears before consonants like a simple σ , as in ζβεννίναι, ζμύρνα, but even follows a dental, as in Τζέτζης.

c. $\sigma\sigma$ not only takes the place of ζ , but like it is substituted for combinations of other letters with ι ; thus we have λαπάσσω for λαπάζω, πράσσω for πραγίω, ἐλάσσω for ἐλαχίων, &c.

d. τ before ι approximates to σ , and sometimes is changed into that sibilant: compare πλούσιος with πλούτος.

That τ before a vowel had a soft sound, at least in later Greek, may be inferred from the fact that Plutarch (*Æm. Paulus*, c. 5) writes Κάλτιον for *calceus*.

e. \omicron when followed by a vowel, if not combined with it, may be pronounced like our *w*; thus we have οἰστρος to represent the *whizzing* sound of the gad-fly, and δα represents the Persian interjection *wah!*

f. ϵ before \omicron , ω , is often pronounced like our *y*; thus πόλεως is not only accentuated, but is often scanned as a dissyllable.

g. δ , θ , ρ seem to have approximated in pronunciation to one another, and to the sibilant σ , for which they are often substituted in writing: but although $\tau\iota$ may be changed into $\sigma\iota$, σ is not changed into τ except in the diplasiasmus $\sigma\sigma$, which is written $\tau\tau$ in later Attic. The interchange of σ and θ is most common in the combination $\sigma\iota=\theta\epsilon$, e.g., σιός=θεός; and θ becomes δ most frequently in the combination $\theta\iota=\delta\iota$. It is to be remarked that not only do $-\theta\iota\alpha=-\delta\iota\alpha$ become $-\theta\eta$, $-\delta\eta$, but the dentals are occasionally omitted.

¹ In *Joannis Cheradami Introductio Alphabetica sane quam utilis Græcarum Musarum adyta compendio ingredi cupientibus*, Dionysii, 1535, the following definition is given of the pronunciation of δ and θ : "Delta non prorsus ut Latinis D, sed producta sensim per dentes lingua aliquanto minus quam Thita aspere pronuntiat. Thita prolata per dentes lingua a literæ quidem τ prolatione incipit, sed vehementius quam Delta in anserinum sibilum expiratur." On the change of *R* and *D* in Latin, see *Varronianus*, pp. 82, 256.

h. ρ and λ sometimes meet in a mixed pronunciation, and are accordingly interchanged; thus we have *κρύπτω* by the side of *καλύπτω*: and the termination *-λος* often appears under the form *-ρος*; compare *μεγά-λος* with *μακ-ρός*, *δῶ-ρον* with *κρότα-λον*, and the like.

i. As the Greeks could not pronounce *δθ-*, *τθ-*, or *θσ-*, and were particularly attached to the combination *σθ-*, we often find this as a substitute for the other combinations of dental sibilants; thus we have *οισ-θα* for *οιδ-θα*; a comparison of *τύπτο-μεν* with *τυπτό-μεθον*, and of *τύπτε-τον* with *τύπτε-σθον*, leads to the conclusion that the latter is for *τύπτε-τθον*; and the observation that an inserted *θ* marks the passive voice suggests the probability that *τύπτε-σθαι* may be a representative of *τύπτεθ-σαι*.

j. Some of these and many other changes of pronunciation may be traced to the double value of F, the *Vau* or *Digamma*, which, as we have mentioned, was originally the sixth letter of the alphabet, and which was a compound of the two consonants, one of which represented the guttural, the other the labial in its ultimate state. These two consonants are *s* (sometimes reduced to *h*) and *v*; and from their combination, and the different changes which they separately and together admit of, arises that great variety of letters which are traced to an original identity. In most cases, this *sv* or *hv* represents *kp*; when a dental appears, it has arisen by a fault of articulation from the sibilant (above, *g*). The following is the regular series of transitions: the guttural may pass through *k, q, g, j, s, h* to our *i* or *y*: the labial through *p, b, m, ph, v*, to *u*. And either element may be dropt (see below, 74, 107, 118, and elsewhere). Although the Digamma was undoubtedly pronounced, if not written, at the time when the Homeric poems were composed, the Attic and Alexandrian editors neglected it altogether, and no notice was taken of it till the time of Apollonius Dyscolus, a grammarian who flourished under Hadrian, and he only directed attention to its use in the Æolic Dialect of the Lesbian and Bœotian poets (*de pronom.* pp. 98 B, 106 A, 107 A, 136 B). As it was retained longest in this Dialect, it got the name of the *Æolic Digamma*. It still appears in ancient inscriptions and coins; thus we have *Ἡρφαίους*=*Ἡραίοις*, *C. I. I. n. 11*; *Διφι*=*Διφ*, *n. 29*; *κωμάφυδος*, *τραγάφυδος* for *κωμφοδός*, *τραγωφδός*, *n. 1583*; *Φαυξίων*, *II. p. 638*; and the name of Oaxus is spelt *Ἡξος* on old coins (Mionnet, Vol. II. p. 263, cf. above, *e*).

The metre of Pindar shows in some places that *υ* does not form a diphthong, but represents the consonantal value of this letter: thus we have *Pyth.* II. 28: *ἄνᾱταν* for *ἄFᾱταν*. In Attic Greek the digamma is sometimes indicated by the absence of the usual contraction; as in *πλέω*, *ρέω*, *χέω*; by the appearance of *υ* in other parts of those words, as *ἔπλευσα*, *ρεύσω*, *χεύσω*, *ἔχευα*, Attic *ἔχεα*; by the substitution of *υ* or by the insertion of *φ*, as in *χυτός*, from *χέω*, *κλύω* from *κλέος*, and *ξέω*, *ξύω*, *βρύω* by the side of *ξίφος* and *βρέφος*.

§ III. *Classification of the Letters.*

19 The consonants (*consonantes litteræ*, *στοιχεῖα σύμφωνα*) are divided

a. According to the *organ* with which they are pronounced, into

- Labials, or lip-letters.....β, π, φ, μ
- Dentals, or teeth-letters.....δ, τ, θ, ν, λ, ρ
- Gutturals, or throat-letters.....γ, κ, χ
- and
- Sibilants, or hissing letters....σ, ζ, ξ, ψ.

b. According to their power, or capacity for independent articulation into

i. Semi-vowels (*ῥήμικα*), which form a syllable, whether the vowel precedes or follows, and these are

- a. Liquids.....λ, μ, ν, ρ
- β. Sibilants.....σ, ζ, ξ, ψ.

ii. Mutes (*ἄφωνα*), which do not properly form a syllable unless a vowel follows them, and these are distinguished according to the breathing with which they are uttered as

- a. Rough, *aspiratæ*, *δασέα*, φ, χ, θ
- β. Smooth, *tenuæ*, *ψιλά*, π, κ, τ
- γ. Middle, *mediæ*, *μέσα*, β, γ, δ.

20 Vowels (*vocales litteræ*, *στοιχεῖα φωνήεντα*) are divided into two classes.

a. Those which are the residuary forms of breathings, and these are

- a* from the lightest,
- ε* from the heaviest,
- ο* from the middle breathing.

We say, conversely, that *a* is the heaviest, *ε* the lightest, and *ο* the middle vowel in point of weight. The meaning of this is, that in words from the same root *a* appears in the lightest, *ε* in the heaviest forms, and *ο* in the forms of intermediate weight. Thus the root *ταμ-* appears unaffected in the 2 aor. *ἔ-ταμ-ον*, but assumes the forms *ο* and *ε* in the successively heavier words *τόμο-ς*, *τέμ-ν-ω*. This is particularly the case in the perfects of verbs when the weight of a consonant is taken off from the vowel by the attraction of the consonant into the following syllable. Thus, in *στρέφω* and *πέμπω* the first syllable is necessarily *στρέφ-*, *πεμπ-*, but in the perfects *ἔ-στρο-φα*, *πέ-πομ-φα*, the *φ* is drawn off to represent the lost guttural of the affix (below, 302, c, *a*, 1). A comparison of such words as *λόγος*, *λέγω*, *στροφή*, *στρέφω*, will show us that the verb has lost a strengthening insertion or affix, which required a lighter vowel in the root, or contributed to throw back the last consonant of the root on the preceding vowel.

b. Those which are the residuary forms of mutes :

- ι* from the dentals and gutturals,
- υ* from the labials (above, 18, *j*).

21 Vowels of the former class, when prefixed to vowels of the second class, may be pronounced in one breath, and are then called Diphthongs (*διφθογγα*), or double sounds. The diphthongs with their English pronunciation, and Latin transcription, are as follows:

	English Pronunciation.	Latin Transcription.
<i>αι</i>	<i>ai</i> in <i>aisle</i>	<i>ae</i>
<i>ει</i>	<i>ei</i> in <i>height</i>	<i>i</i> or <i>ē</i>
<i>οι</i>	<i>oi</i> in <i>noisy</i>	<i>oe</i>
<i>αυ</i>	<i>au</i> in <i>cause</i>	<i>au</i>
<i>ευ</i>	<i>eu</i> in <i>eulogy</i>	<i>eu</i>
<i>ου</i>	<i>ou</i> in <i>thou</i>	<i>ū</i>

22 Besides these diphthongs properly so called, that is, as containing a double sound in which both vowels were expressed, the old grammarians recognized six improper diphthongs, which

contained only one vowel-sound apiece; these were: *α, η, ω, υ, ηυ, ωυ*. And leaving out *αι* and *οι*, which, as we shall see, had assumed a weaker pronunciation, they arranged the other ten combinations as follows (*Anecd. Bekk.* 1214, 804; Theodos. p. 34; Moschop. Titz. p. 24):

κατὰ κρᾶσιν (i.e. when the two sounds were really mixed): *ου, αυ, ευ*
κατ' ἐπικράτειαν (i.e. when the former vowel predominates): *ει, α, η, ω*
κατὰ διέξοδον (i.e. when both vowels are heard in succession): *ηυ, υι, ωυ*.

These distinctions are quite inapplicable to the sounds of the letters in the best ages of the Greek language. The long vowels *η* and *ω* involve such an effort in the pronunciation that they necessarily absorb any following sound; this is well expressed by the grammarian's definition: *δεῖ τὸ ἡ μὲν ἐκφωνοῦντα μηκύνειν τὸ στόμα ὡς ἐπὶ τὰ ὄτα ἐκατέρωθεν, τὸ δὲ ὦ ἐκφωνοῦντα μηκύνειν τὰ χεῖλη ὡς ἐπὶ τὴν ῥίνα καὶ τὸν πώγωνα* (*Anecd. Bekk.* p. 797). The value of *η*, in accordance with this description, is established by the passages from Cratinus (*Etym. M.* 196, 7):

ὁ δ' ἡλίθιος ὥσπερ πρόβατον βῆ βῆ λέγων βαδίζει:

and Aristophanes (*Anecd. Bekk.* p. 86):

θύειν με μέλλει καὶ κελεύει βῆ λέγειν.

Cf. Hesych. s. ν. *βῆ λέγει· βληχᾷται ἢ θύεται* (Meineke, *Fragm. Com. Ant.* p. 40).

In Doric *η* is represented by *α*, and in Boeotic by *ει*; and in heavier forms *η* passes into *ω*; thus, from *πατήρ* we have *ἀπάτωρ*, from *φρήν*, *σώφρων*; and we have the heavier words, *ἀσπιδιώτης*, *Ἰταλιώτης*, *στρατιώτης* by the side of *ὀπλιότης*, *πολιότης*. When these long vowels are prefixed to *υ*, it can hardly be said that the result is a diphthong: on the contrary the accentuation of *θῶυμα* for *θαῦμα* shows that in *ωυ* the *υ* was not sounded, and *αου* is contracted into *ω*, and not into *ωυ*. And with regard to *ηυ* the habit of omitting the temporal augment in verbs beginning with *ευ*, and the pronunciation of such words as *ἡῦς*, lead us to the conclusion that when *η* appears as the augment of verbs beginning with *αυ*, it was either written rather than pronounced; or, if pronounced, that the augment was syllabic as well as temporal. At any rate, when *α, η, ω* are prefixed to *ι*, the latter is so completely absorbed that it is not generally written in the same line, but becomes

what is called *Iota subscriptum*, or "*Iota* underwritten;" thus: α, η, φ . This *iota*, however, is placed on the same line when it follows a capital; thus: "ΑΙΔΗΣ=Αιδης=ἄδης, Ἡθεος=ἥθεος, Ὡιδῆ=ὥιδῆ. In the combination *υι* one or other of the letters has assumed or resumed a consonantal value, unless the *ι* is merely absorbed as in the cases just mentioned. It is laid down by the grammarians (Eustath. p. 1047, 53; *Etym. M.* 72, 26; 775, 24; Choeroboscus, *apud Anecd. Bekk.* pp. 1220, 1292) that this combination is never found before a consonant. Hence we have *ὀπιώω*, *ὀπίσω*; and the *ι* drops out in the optative-endings of verbs in *-υμι*, and in diminutives like *βοτρυδίων*, *ἀφύδιον*, *ῥιδιον*, *ἰχθυδίων*, whereas *α* is inserted in *υιάσιν*. That the combination was not dissyllabic is proved by the accentuation of *αἰθυια*, *ἄρπυια*. The accentuation of participles like *τετυφύια* shows that the *ι* retains its value as a vowel. And a careful review of all the usages leads to the conclusion that, when followed by a vowel, the *υ* in this combination was pronounced like our *w*, and that, when followed by a consonant, the *υ* was vocalized and the *ι* absorbed and omitted. This conclusion is fortified by the change of *cui-rei* into *cur*, and of the diphthong *οι*, pronounced *wee*, into *υ* in *ἐμύ* for *ἐμοί*, *πρύλεες* for *προίλεες*, &c. How the Romans pronounced their quadrisyllable *Πιθυῖα*, from *Εἰλεῖθυια*, we do not know: but the analogy of *fio* and *fui* would lead to the conclusion that *υι* became in effect a long *i*.

23 In general, it is not easy to recover the true pronunciation of the diphthongs, whether proper or improper. It is probable, that *ει* and *ευ* were articulated nearly as in English, but that *αυ*, *οι*, *ου* were sounded like the German *au*, *ö*, *ou*, or the English *ow*, *wi*, *oo* in *how*, *wig*, *choose*. A dog in Aristophanes (*Vesp.* 903) barks *αῦ*, *αῦ*; the bird's note *π'wee*, as in *pewit*, is written *ποῖ* (*Aves*, 227); and our natural exclamation *ugh* is expressed by the common interjection *ιοῦ*. Considerable difficulties, however, are occasioned (a) by the manner in which the Greeks themselves speak of the pronunciation of some of their vowels and diphthongs; (b) by the Roman transcriptions; and (c) by the modern Greek articulation: and we may infer that changes took place at different epochs.

(a) Plato says, *Cratylus*, p. 393 D: ὥσπερ τῶν στοιχείων οἶσθα ὅτι ὀνόματα λέγομεν, ἀλλ' οὐκ αὐτὰ τὰ στοιχεῖα πλὴν τεττάρων, τοῦ

ἔ καὶ τοῦ ῡ καὶ τοῦ ὀ καὶ τοῦ ὦ, from which it is clear that the vowels ε, υ, ο, ω must have had fixed sounds, which would justify their designations ἔ ψιλόν, &c.; whereas ἄλφα, ἦτα, and ἰῶτα were expressed by names rather than by definite utterances, because their sounds were variable. In Aristophanes, *Nub.* 872, Pheidipides is ridiculed for his broad pronunciation of αἰ:

ἰδοὺ κρέμαι', ὡς ἡλίθιον ἐφθέγγετο
καὶ τοῖσι χείλεσιν διεῖρρηκόσιν.

from which it is clear that Attic taste had begun to drop the full articulation of both vowels in the diphthong. That αἰ and οἰ made single sounds is also shown by their liability to elision, and by their being counted short for purposes of accentuation; the Alexandrian poet Callimachus actually makes ἔχει the response of an echo to ναίχι (*Epigr.* 30); and Sextus Empiricus, who flourished under Hadrian, says that αἰ, εἰ, and οὐ, were not diphthongs, because they had but one sound from beginning to end (*adv. Gramm.* l. i. c. 5, p. 241). From all this it appears that there was a gradual loss of the full pronunciation of the combined vowels.

(b) The same results from the Roman transcriptions; for αἰ and οἰ are generally written *ae* and *oe*, as in Ἀθῆναι, *Athenae*, Βοιωτία, *Boeotia*. The improper diphthong φ is sometimes expressed by ο, sometimes by ε, as in ῥαψῳδία, *rhapsodia*, ἐπιδός, *epodus*, but τραγῳδός, *tragedus*; οἰ is sometimes shortened into ἰ, as in *Inomaeus*, *cimeterium*, from Οἰνόμαος, *κοιμητήριον*; εἰ is sometimes *i* and sometimes *e*; thus we have Εὐξείνος, *Euxinus*, and generally before consonants, except in *Polycletus*, *Helotes*, *Cuperus*; Αἰνείας, *Aeneas*, Μουσεῖον, *Museum*. It is to be observed, however, that all these transcriptions belong to a time when the Romans had lost their own pure diphthongs; for *aulae* was once even *aulāi*.

(c) The modern Greek pronunciation confuses between οἰ, εἰ, η, and ι, pronounces αἰ like *a* in *male*, and gives the value of *v* to the second vowel in εἰ, οἰ, ην. That Reuchlin should have adopted this articulation from the learned Greeks, who taught him their language, was natural enough, but it is certain that no such confusion prevailed among the ancient Greeks, who could not have had such words as κεκέλευσμαι, πεπαίδενται if *v* had been a consonant, and would never have relinquished the power of distinguishing between the root syllables in πείθω, πέποιθα, and ἐπίθησα:

and that *αι* never sank from *æ*, however that was pronounced, to a mere French *è*, which was the value of *η*, is clear from the fact, that even the latest Romans gave *αι* the value of *æ*, as in Plutarch's *πραιφεκτος* for *præfectus*, and always represented *η* by *e*, as in the same writer's transcriptions: *carere*, *καρήρε*, *majores*, *μαϊώρης*, *sapiens*, *σαπίης*, *Rhenus*, *Ῥήνος*.

24 On the employment of *a* and *e* to represent vowels, the breathings were expressed by the second or first half of H written over the vowel affected by it: this notation, which is due to Aristophanes of Byzantium, has been revived by the Oxford Press; but generally the smooth breathing (*spiritus lenis*, *πνεῦμα ψιλόν*) is marked ' ; and the rough breathing (*spiritus asper*, *πνεῦμα δασύ*) is marked ' . If the word commences with a diphthong, the breathing is placed over the second vowel; not so when the second vowel is *Iota subscriptum*, or absorbed: compare *ἐγώ, οἶος* with *Ἄιδης* and *ἄδω*. When a word or syllable begins with *ρ* the rough breathing is always placed over that letter: when *ρ* is doubled, the first *ρ* takes the smooth breathing according to a general principle, which will be explained in its proper place (97): compare *ρήτωρ*, *rheto*r with *Πύρρος*, *Pyrrhus*.

Obs. 1 Certain German editors, following Bekker and Dindorf, print the double *ρ* without any breathing¹. That this is erroneous is shown not only by the Latin transcription, but also by the express statement of Arcadius (*περὶ πνευμάτων*, 200, 21, ap. Valcken. Ammon. p. 242). It is held by one scholar (Lobeck, *Paralip.* p. 14) that the accents of *ῥῥιμμαι* ought to be expressed by *ῥέριμμαι* when the perfect assumes that form, and the rule for the transference of the breathing seems to justify this. Some of the ancient grammarians retained the breathing of the *ρ* even in the middle of a word, making it *lenis* or *asper*, according to circumstances; thus they wrote *κάπρος*, *Ἀτρεύς*, but *Χρόνος*, *ἀφρός*, *θρόνος* (*Anecd. Bekk.* p. 693, 20).

Obs. 2 It is observed that the Æolians especially omitted the aspirate, whence this *ψίλωσις*, as it is called, is regarded as Æolic wherever it occurs. This was carried so far that even words beginning with *υ* or *ρ* were marked with the lenis; thus we find *ῥμμε*, *ῥμμιν*, *ῥμοιος*, *ῥρχα*, *ῥσκληος*, *ῥμφαλος*, and *ῥᾱρος* with its derivatives; Arcadius, p. 242 Valcken.; *Anecd. Bekk.* p. 693, 11; Herodian, *περὶ μονήρους λέξεως*, p. 35, 6. The Æolians are also said to have written *ῥῥ* in the middle of a word (*Anecd. Bekk.* u. s.; Greg. Corinth. p. 588). Those who adopt the old-fashioned theory that the Latin language is connected with the Æolic dialect of the Greek, will find in this *ψίλωσις* a special

¹ In adopting this orthography, in the Cambridge text of Thucydides, we have sacrificed our own opinion to the necessity of making the series uniform.

difficulty, for the Latin, as distinguished from the Greek, retains the original sibilant of which even the aspirate is a weaker form: compare *ἔξ*, *sex*, *ἐπτά*, *septem*, &c.

Obs. 3 On the other hand, the Attic dialect, in its later forms, seems to have had a tendency to aspiration: thus we find authority for *ἄδην*; *ἄθροός* and *ἄθροίζω* in the orators; *ἄθυρμα*; *ἄμμος*, whence *καθαμίζω* in Aristotle; *αὔω* and *αὔαίνω* to explain *ἀφαναίνω* in Aristophanes; *εἴργω*, "to shut in," as distinguished from *εἴργω*, "to shut out" (Lobeck, *Aj.* p. 338); *ἐνή*; *άνύω*; *ἡθμός* and *Αἴσωπος* on the Sigeæan inscription; *ιάλλω* to explain *φιάλλω* and *ἐφιάλλω*; even *ιχθύς* (Gellius, *N. A.* ii. 3); and *Ἀβδηρίται*, *ἐλπίς*, *ισθμός* in Attic inscriptions. It is also remarked that the Athenians said *ταῶς* instead of *ταῷς* (Athen. p. 397 r).

Obs. 4 In the Ionic dialect the aspirate is sometimes represented by the lengthening of the syllable which bore it; thus we have *οὔδος*=*ὀδός*; *οὔλος*=*ὀλος*; *οὔρος*=*ὀρος*; *ῶριστος*=*ὀ ἄριστος*; *ῶλλοι*=*οἱ ἄλλοι*; *ἱμενος* and *ἱζαλος* from *ἱκω*, perhaps because the first syllable in these words involved originally a reduplication; *ἄμυδις* for *ἄμα*, because the whole word is lengthened, or because in all forms of Greek *α* for *σα* had a tendency to drop its breathing; cf. *ἄκοιτις*, *ἀδελφός*, *ἀκόλουθος*, &c. even in Attic; and *ἡλέκτρον*, *αὔλαξ*, &c., from *ἔλκω*, not only lengthen the first syllable, but introduce an articulation vowel after the liquid.

§ IV. *Origin and Arrangement of the Letters.*

25 Mythology attributes to the Phœnician hero, Cadmus, the introduction into Greece of an original alphabet of sixteen letters; and the old grammarians have supposed that these sixteen were the following:—*α*, *β*, *γ*, *δ*, *ε*, *ι*, *κ*, *λ*, *μ*, *ν*, *ο*, *π*, *ρ*, *σ*, *τ*, *υ* (*Schol. Dion. Thr.* p. 781). There can be little doubt that the Greek alphabet is of Semitic origin, and there is every reason to believe that it originally consisted of four quaternions of letters: but it is a sound theory, which has been confirmed by the independent investigations of at least four or five different scholars, that for *ι*, *κ*, *ρ*, and *υ* in the above list we must substitute *η*, *θ*, and the two obsolete characters *Ϝ* (*βαυ*) and *Ϟ* (*κίππα*), which are still retained as numerical signs after *ε* and *π* respectively, and that the original arrangement of these sixteen letters was as follows:

A. ΒΓΔ. E. FHΘ. AMN. Σ. O. Π Ϟ T.

This order is artificial and systematic; as we shall see, if we consider the original value of these characters. For A, E, and O were originally the representatives of breathings of which A was the

lightest, E the heaviest, and O of intermediate weight: F was an aspirated labial, H an aspirated guttural, and Θ an aspirated dental: so that the nine mutes stood thus, each set being preceded by its appropriate breathing or vowel:—

Breathings, afterwards vowels.	Labials.	Gutturals.	Dentals.	
Α	Β	Γ	Δ	Mediæ
Ε	Φ	Η	Θ	Aspiratæ
Ο	Π	Ψ	Τ	Tenuēs

and the liquids Λ, Μ, Ν, Ξ stood between the aspiratæ and the tenuēs, because they probably completed a still shorter Semitic alphabet of only twelve characters.

26 When F fell out, and H, the double aspirate, was taken to represent the double ε, the first letters added to the above were υ and φ, two representatives of F, and χ, the substitute for H in its original use. The other additional letters were borrowed, as their names denote, from corresponding letters in the Hebrew alphabet, and from this was also taken the obsolete Σάν, of which we have spoken above. The Greeks added, for their own convenience, a double ο (called *ὀ μέγα*, and written ω), and two combinations of Σίγμα or Σάν with Πι, in one of which the π preceded, while in the other it followed the sibilant. These combinations were called Ψι and Σαμπι, and were represented by the same sign in different postures. Ψι preceded and Σαμπι followed Ξ. Under the form Ϡ, the Σαμπι was used to represent the number 900.

27 The Ionians in Asia Minor were the first to adopt the complete alphabet of twenty-four letters, arranged as we now have it. The Samians have the credit of being the earliest employers of this extension of the written characters, and it was from them that the Athenians derived the additional letters, although they were not used in public monuments until the Archonship of Euclides, Ol. 94, 2. B. C. 403. Hence we read of τὰ γράμματα τὰ ἀπ' Εὐκλείδου ἀρχοντος. Of course Herodotus, who was an important contributor to the literary intercourse between Samos and Athens, had brought the improved alphabet into use among men of education at a much earlier period, and Euripides expressly distinguishes between η and ε as vowels in spelling the name Θησεύς (*apud Athen.* p. 454 c).

28 The earliest extant approximation to anything like a hand-writing is the inscription on the prize vase brought from Athens by Mr Burgon, which cannot be later than 600 B.C. (see Böckh, *Corp. Inscr.* I. p. 49). It is written as follows, from right to left:

TON ΑΘΗΝΕΩΝ ΝΟΛΟΝ ΕΙΜΙ :

The only abbreviation observable in this is the omission of ϵ in the termination $-\thetaεν$; for the true transcription is: τῶν Ἀθηνῆθεν ἄθλων εἰμί, not, as Böckh supposes, τῶν Ἀθηνέων ἄθλον εἰμί. The later Greeks used a number of contractions in their MSS., the commonest of which are given in the accompanying table.

CONTRACTIONS AND ABBREVIATIONS.

αι	αι	χϛ	κατά	ϣ	ται
αν	αν	μ̃	μέν	Ϝ	ταίς
απο	απο	μ̃ν	μεν	ϝ	ταύτα
αρ	αρ	μ̃τ	μετά	Ϟ	τήν
αρ	αρ	μ̃τ	μετά	ϟ	τῆς
γάρ	γάρ	μ̃ν	μῶν	Ϡ	τι
γίνεται	γίνεται	ο̃	οἶον	ϡ	το
γρ	γρ	ο̃	ος	Ϣ	τόν
δε	δε	ου	ου	ϣ	του
δια	δια	ο̃κ	οὐκ	Ϥ	του
δυ	δυ	ο̃τος	οὗτος	ϥ	τρ
ει	ει	παρ	παρα	Ϧ	τρ
ει	ει	περ	περ	ϧ	τών
ειναι	ειναι	περι	περι	Ϩ	τών
ελαττον	ελαττον	πρ	πρ	ι	υ
εν	εν	προ	προ	υ	υι
επειδή	επειδή	ρι	ρι	υυ	υν
επι	επι	σ	σ	υπερ	υπερ
επι	επι	σθ	σθ	χα	χα
εστι	εστι	σθαι	σθαι	χαν	χαν
ερ	ερ	σχ	σχ	χε	χε
ευ	ευ	σι	σι	χθ	χθ
ηι	ηι	σπ	σπ	χο	χο
ην	ην	σσ	σσ	χυ	χυ
καί	καί	στ	στ	χω	χω
καί	καί	τα	τα		

§ V. *Syllables.*

29 A syllable (*συλλαβή*) is simple when it consists of a single vowel with or without a breathing. It is compound when it consists of a vowel or diphthong with one or more consonants. A word (*λέξις*) consists of one or more syllables. No syllable or monosyllabic word contains more than six or seven consonants, as in *στράγγξ*.

30 In regard to words of more than one syllable, the following rules apply to the division of the syllables¹:

α. A solitary consonant, whether single or double, between two vowels, properly belongs to the second of them: as in *ἔ-χει*, *σῶ-μα*, *ἰ-κα-νόν*, *ῥ-ψ-η-λος*.

β. Two consonants are divided between the syllables which precede and follow, except in the case of a tenuis or aspirated mute followed by any liquid, or a medial mute followed by *ρ*, when, as the articulation is not divided, the compound sound passes on to the following vowel; thus we divide words as follows: *ἀ-πρυ-δό-πληκ-τα*, *ἐ-μασ-χα-λίσ-θη*, *βα-ρυ-βρό-μος*, *ἔβ-λα-ψε*. For the application of this rule to the *quantity* of syllables, see below, 36, 37.

γ. The first of three consonants belongs to the syllable which precedes; thus we divide as follows: *ἐσ-θλός*, *ἐχ-θρός*, *ὀμ-πνή*, *μάκ-τρα*, &c.

31 Etymology sometimes interferes with this rule respecting the division of syllables. In regard to the roots of verbs, the vocalization will often show that one or more consonants have been thrown back upon the root syllable. Thus a comparison of *στρέφω* and *πέμπω* with their perfects *ἔστροφα*, *πέπομφα*, will show us that the first syllable of the present must be *στρεφ-*, *πεμπ-*, and the second syllable of the perfect *στρο-*, *πομ-* (above, 20). For the same reason, compound words are divided according to their constituent parts: as in *κυνὸς-οὔρά*, *ἐκ-τίθημι*.

¹ It is proper to observe that these are not the rules given by other grammarians. The German scholars in particular lay it down that only the liquids, and the first of two doubled letters, can be tolerated at the end of a syllable, and that all combinations of letters which can begin a word must begin a syllable with rare exceptions.

32 By a special rule the converse is made to apply to compounds with *eis*, *éξ*, *πρός*, *δυσ-*, which carry on their final sibilant to the next syllable when it begins with a vowel: thus they divided *ἐξάγειν*, *δυσάρεστος* (*Anecd. Bekk.* p. 1128). But the correctness of this rule may be doubted.

§ VI. *Prosody, or the Quantity and Accentuation of Syllables.*

a. *Quantity.*

33 Prosody (*προσῳδία*) teaches, besides the breathings (above, 24), the *quantity* of syllables, or the time (*χρόνος*) occupied in their utterance, and the *accentuation* of syllables, or the tone (*τόνος*) with which they are pronounced.

34 The shortest time in which a syllable can be pronounced is called a *mora*, or single *time*. A short syllable has one *mora*: a long syllable contains two *moræ*.

35 The quantity of syllables is determined either by the nature of the vowel, or by that of the consonants which follow: in the former case the quantity is said to depend on the *nature* of the vowel; in the latter, on the *position* of the consonants.

36 A Syllable is long by *nature*, when it contains a long vowel or diphthong; by *position*, when it is followed by a composite consonant—ζ, ξ, or ψ—or by two or more consonants in which the articulation is divided (above, 30, β).

Obs. The lengthening of short syllables by position applies not only to the concurrence of syllables in a word, but also to the case of two contiguous words in a metrical line. The position invariably produces a long syllable (a) when the former word ends and the latter word begins with a consonant; (b) when the former word ends with a short vowel and the latter begins with a composite consonant, with a consonant preceded by σ, or one of those combinations, which inevitably make a vowel long by position in the middle of a word. In the case of a mute followed by a liquid the preceding short vowel generally becomes long if the ictus or emphasis of the metre falls upon it, and this applies also to the initial ρ, which is doubled in the concurrence of syllables (below, 105). In Epic poetry the position is sometimes neglected before such words as *Ζάκυνθος*, *Ζέλευα*, *Σκαμάνδρος*, *σκέπαρνον*, &c., and it has been proposed by Payne Knight (*Prol. Hom.* p. 79) to write *Δάκυνθος*, *Δέλευα*, *Κάμανδρος*, *κέπαρνον* in these cases, a change supported by philological considerations, and by the reading *ὠχὶ μάργδον* in *Asclep.* vii. 1 (see below, 116).

37 A Syllable is short when it contains a short vowel, and is followed by a single consonant, or by two consonants, in which the articulation is not divided (above, 30, β).

Practically we find that while a short vowel is almost always short before

πρ, κρ, τρ: φρ, χρ, θρ: βρ, γρ, δρ,

generally short before

πλ, κλ, τλ: φλ, χλ, θλ: πν, κν: χν, θν: τμ:

rarely short before

βλ, γλ: γμ, γν: δμ, δν, μν:

all of which may begin a word; a short vowel *may* retain its quantity in the same word before κμ, χμ, θμ, τν, φν, which cannot begin a word. This is simply the result of more or less facility of articulation.

Obs. This rule applies only to Attic Greek, and here also we have exceptions. Thus on the one hand we find: *ὡς αἶδε πατρός* (Eurip. *Electr.* 1005); and on the other hand we have: *εἶναι βύβλου δὲ κάρπος οὐ νικᾷ στάχυν* (Æsch. *Suppl.* 742). It is to be remarked that in parathetic compounds the mute followed by a liquid always makes the vowel long by position; thus we have always *ἔκ-λέλοιπα* (Eurip. *Herc. F.* 230), *ἔκ-λιπών* (*Iph. T.* 750), and the like. In Epic Greek we generally find a short vowel made long before the mute and liquid, and the vowel retains its quantity only in those cases in which a metrical exigency arises, especially when any mute except γ is followed by ρ, and before the combined sounds κλ, πλ, τλ and χλ.

38 The natural quantity of the vowels ε, ο, is distinguished by a difference of characters: for ε, ο, are always short; η, ω, always long by nature.

39 The quantity of α, ι, υ is determined by etymology, and learned by experience. When they involve an absorption or contraction, they are necessarily long; when they represent a mere residuum of articulation they are necessarily short. Thus the cases of *λαμπάδᾱ* for *λαμπάδ-ν*, of *δαίμοσι* for *δαίμον-σι*, of *σωζοῖατο* for *σάζονται*, &c., show that ν may be omitted without compensation beyond that of the short vowel ᾱ; whereas the cases of *εἰς* for *έν-ς*, of *ὀδοῦς* for *ὀδόντ-ς*, of *δαίμων* for *δαίμον-ς*, of *τύφας* for *τύφαντ-ς*, &c., show that an absorbed ν may be represented by a long vowel or diphthong. An observation of these contradictory phenomena enables us to form some general rules. On the one hand we know that in all words in which α stands for ν or ντ that

vowel is short; this applies to all neuters plural and words like *δέκα*, where we know from etymology that the combination *ντ* is absolutely omitted, and to all uncontracted accusatives singular in *-α*, for these have dropt their final *ν*. On the other hand we know from this that while accusatives plural in *-ᾶ-ς* from accusatives singular in *-ᾶ* are necessarily short, those in *-ᾱς* from accusatives singular in *-αν*, are necessarily long; for as *ὁδοῦς* = *ὁδόντ-ς* is to *τύψᾱς* = *τύψαντ-ς*, so is *λόγους* = *λόγον-ς* to *μούσᾱς* = *μούσαν-ς*. The accent often indicates the quantity, according to the following general rules:—

(a) Every doubtful vowel, when circumflexed, is long by nature; as *λαᾶς*, *ἰσος*, *θύμα*.

(b) Every doubtful vowel at the end of a word is short, if the penultima is circumflexed, or if the antepenultima has the acute accent; as *χωμάᾰ*, *βασίλειᾰ*, *δίωξις*, *πέλεκυς*.

(c) Every doubtful vowel in the penultima is short, when it has the acute accent, if the final syllable is also short; as *πολλᾶ-κίς*, *τίσις*, *κλύσις*.

An accurate knowledge of the quantity of syllables involving *α*, *ι*, or *υ* must be gained by study and observation. For reference, it may be convenient to append the following synopsis of the facts, which is mainly derived from Rost. It enumerates successively the cases in which these vowels are used long in the different syllables of words:—

(1) *Long ᾱ in Greek words.*

A. Long ᾱ in the final syllable.

The terminations, whose quantity is here to be determined, are *-α*, *-αν*, *-αρ*, and *-ας*.

I. The termination *-ᾶ*.

1 The quantity of *α* in the nominative of the first declension, is often regulated by etymological considerations, and is fully examined in its proper place (below, 162).

2 In the remaining cases of the first declension which end with *-α*, the *α* is long in the Doric genitive termination (below, 165, ζ); also in the dative sing. in *-α*, and in the nom. and accus. dual. The quantity of the vocative is regulated by that of the nominative; but in words whose nom. ends with *-ας* or *-ης*, *α* in the vocative is short (below, 165, α).

3 As a termination of the second declension, *a* is always short, except in the plural of contracted neuters; *e.g.* ὄστᾱ instead of ὄστέᾱ, χρυσᾱ instead of χρύσεᾱ.

4 *a* is also short in the termination of the third declension, with the following exceptions: (a) the word κάρᾱ (a head)—(b) the accus. sing. in -εᾱ of words in -εῦς; *e.g.* ἱερέᾱ (from ἱερεύς): also the accus. sing. when formed by contraction from -εᾱ, which always happens with words in -ης, having a vowel preceding their termination; *e.g.* ὑγιᾱ instead of ὑγιέα (from ὑγιής)—(c) the neut. plur. of words in -ας, gen. -ας, and of some in -ος with an *ε* preceding, for these are formed by contraction from -αα and -εα; *e.g.* κέρα instead of κέραᾱ (from κέρας), κλέᾱ instead of κλέεᾱ (from κλέος). The Epic writers, however, in the first of these frequently, and in the latter usually, make the *a* short—(d) the dat. sing. of neuters in -ας, gen. -ας; *e.g.* γήρᾱ instead of γήρᾱι (from γήρας).

5 Of adverbs with *a* long in the final syllable, we have all those taken from datives of the first declension, as δημοσίᾳ, ἰδίᾳ, together with λάθρᾳ, πέρᾳ, and the Doric κρυφῇ, παντῇ, which are frequently, though as it seems erroneously, written without the *ι* subscript. In all other adverbs, as well as in numerals and prepositions, the termination *a* is always short.

6 Also as a verbal termination, *a* is long only when formed by contraction; *e.g.* γέλα instead of γέλαε, γελῇ instead of γελάει. In all other cases it is invariably short.

II. Termination -ᾱν.

1 In the first declension, the termination -αν of accusatives sing. is long in those words which have *a* long in their nom., consequently in all ending with -α, which are given in 162, a, and in those in -ας; *e.g.* χεῖρᾱν, λείᾱν, φιλείᾱν, also νεανίᾱν (from νεανίας) Πυθαγόρᾱν, &c. But if the nominative ends in -α short, as is the case with the words of this termination given in 162, b, then the accus. also has -αν short; *e.g.* ἀλήθειᾱν, &c. The Doric termination -ᾱν of genitives plur. is long; *e.g.* Νυμφᾱν instead of Νυμφῶν.

2 As a nominative termination of the third declension, -αν is long only in masculines; *e.g.* παῖᾱν, and in the single neut. πᾱν.

3 Adverbs ending in -αν have *a* short, with the exception of ἄγᾱν, λῖᾱν, πέρᾱν.

4 -αν, as a verbal termination also, is always short, except in the infin. of verbs in -άω, where *a* is formed by contraction from -αει and is

usually written with the *ι* subscript; *e.g.* γελῶν, or γελᾶν. This termination remains long even when it is lengthened in Epic into *-aav*; *e.g.* ἀντιᾶᾶν, or ἀντιᾶῶν.

III. Termination *-αρ*.

The final *-αρ*, which occurs only in the third declension, is short, except in monosyllables, as ψᾶρ. In στέαρ (tallow) and φρέαρ (a well), the lengthening of *α* is peculiar to the Attic writers; the Epic poets, on the contrary, make it short.

IV. Termination *-ας*.

1 As a nominative termination of the first declension, *-ας* is invariably long, *e.g.* ταμῖας, Πυθαγόρας. In the accus. plural of the first declension, *-ας* is always long, except in the Doric poets, who have αὐράς, &c. (Theocr. III. 2).

2 In the third declension, *α* is long in (a) words in *-ας*, gen. *-αντος*; *e.g.* γιγᾶς, ἱμᾶς, and all participles of this termination—(b) the two adjectives μέλας and τάλας—(c) compound adjectives in *-κράς*, gen. *-κράτος*; *e.g.* χαλκόκράς, and the like, against the express testimony of Arcadius, p. 21, 5; p. 22, 18; *Anecd. Bekk.* p. 1226.

Obs. Accusatives plural of the third declension have the *α* always short; *e.g.* θώρακᾶς, Μακεδονᾶς, &c. Only in *-εας* of subst. in *-εις* it is long; *e.g.* ἱερῆας (from ἱερεῖς), ἱππῆας (from ἱππεῖς), because the *-α* of the accus. sing. is long also (above, 39).

3 *-ας* is always short in the final syllable of verbal inflexions, except where it is lengthened by contraction; *e.g.* ἐγέλᾶς for ἐγέλᾶες.

B. Long *α* of penultimate syllables in declension and conjugation.

1 In the first declension, Doric and poetic genitives in *-ᾶο* and *-ᾶων* have *α* long; *e.g.* Ἀτρεΐδᾶο, παρειᾶων, θεᾶων, &c. Also fem. participles in *-ᾶσα* from masc. in *-ας*; *e.g.* γελάσᾶσα.

2 Before the case-ending of the third declension, *α* is long

(a) in the oblique cases of subst. in *-αν*, gen. *-ᾶνος*; *e.g.* παιάν, παιᾶνος, Ἀκαρνάν, -ᾶνος, &c.

(b) in the oblique cases of many words in *-αξ*, namely, (α) monosyllabic masc., and the fem. ῥάξ; *e.g.* Ὠρήξ, or Ὠρηξ, Ὠρηκός, βλάξ, βλακός, ῥάξ, ῥαγός—(β) dissyllabic masc. in *-αξ*, if the preceding syllable is by nature long, and all polysyllables with this ending; *e.g.* θώραξ, -ᾶκος, οἶαξ, -ᾶκος, σύρφαξ, -ᾶκος, ὀρθίαξ, -ᾶκος, ἰέραξ, -ᾶκος—(γ) all masc. words of reproach and diminutives which take a vowel before *-αξ*; *e.g.* νέαξ,

-ᾱκος (a youth), φλύαξ, -ᾱκος (a prattler)—(δ) the following single words : πᾶσσαξ, στόμφαξ, φέναξ, φόρταξ, all having -ᾱκος in the genitive.

Obs. 1 Of words in -αξ, all feminines (except ῥάξ) and the dissyllabic masc. whose penultima is not long by nature, keep α short before the case-ending; *e.g.* ἡ στράξ, στᾶγός, ἡ αὔλαξ, αὐλάκος, ὁ φύλαξ, -ᾱκος.

Obs. 2 Yet these rules do not hold free from all exception, as some dissyllabic masc. in -αξ, whose penultima is not long by nature but by position, also retain the long vowel in the oblique cases. Such are κόνδαξ, κórδαξ, πόρπαξ, all forming -ᾱκος in the gen.

(c) Of words in -ας, the oblique cases retain the long vowel in ὁ ΚΡᾶς, gen. κρᾶτος (a head), and ὁ λᾶς, gen. λᾶος or λᾶός (a stone); also in compound adjectives in -κρας, gen. -κρᾶτος, as χαλκόκρας, gen. χαλκόκρᾶτος.

(d) Those in -ας, gen. -αντος, have α long in the dat. plural only; *e.g.* ἱμᾶσι (from ἱμάς), γράψᾶσι (from γράψας).

3 In the inflexions of verbs, the α of the penultima is invariably long in -ᾶσι, which is used for the 3 pers. plur. perf. act., and in verbs in -μι for the 3 pers. plur. pres.; *e.g.* εἰλήφᾶσι, διδóᾶσι, ἔασι. In all other verbal terminations it is short; *e.g.* -ᾶμεν, -ᾶμεν, -ᾶτε, -ᾶσαν, -ᾶτο, &c.

4 In the last syllable of the root, α is long before the verbal termination

(a) in the aor. 1 act. and med. of verbs in -αίνω; *e.g.* ἐπίᾶνα (from πῑαίνω), ὑγραῖνα (from ὑγραίνω).

(b) in the perf. 2, where the α is retained unchanged; *e.g.* ἔαγα (from ἄγνυμι), ἔαδα (from ἀνδάνω), κέκρᾶγα (from κράζω).

Obs. An exception to this rule is found in the Epic forms of the perf. 2 of vowel-verbs, which have the α always short; *e.g.* βέβᾶα, γέγᾶα, μέμᾶα.

(c) Of words in -άνω, only ἰκᾶνω (I come), has always α long α in the penultima; κυχάνω (I find) and φθάνω (I anticipate) have the α long in the Epic writers, but are used short by the Attics. All others with this termination have the α short.

(d) In verbs in -αω, α is long when the preceding syllable is long, and short when it is short; *e.g.* πεινᾶω, διψᾶω, ὀρᾶω, γελᾶω, χᾶλλᾶω. Also it is long in the two Attic forms κᾶω (I burn) and κλαῖω (I weep) instead of καίω and κλαίω. Respecting the quantity of α, when it remains unchanged in the future and derivative tenses of verbs in -αω, see below, 333, (1), (α).

C. Long ā in the middle syllables of derivative words.

1 In derivative words α is usually long, when followed by a vowel; namely,

(a) in adjectives derived from verbs in *-aw*; e.g. in all in *-āης*, as *δυσάης, ἀχράής, &c.*

(b) in substantives in *-āων*, gen. *-aonos* or *-awnos*; e.g. *ὀπάων, Ποσειδάων, &c.*

2 Before consonants in derivative words, *a* is long

(a) in substantives and adjectives terminating in *-αμα, -ασις, -ατης, -ατηριος, -ατικός, -ατος, -ασιμος*, and derived from verbs in *-aw*, which have *a* long in the derivative tenses; e.g. *θείαμα, θεατής, θεατός, ὀρατός, ἱάσις, θηράσιμος, θηρατικός.*

Obs. On the contrary, derivatives of this kind retain the short *a* when they come from verbs in *-άω, -άσσω, and -αμαι*, and from such in *-aw* as have the *a* short in derivative tenses; e.g. *εργάτης* (from *εργάζομαι*), *πλάσις* (from *πλάσσω*), *διδάτης* (from *δίδασμαι*), *ελάτηρ* (from *ελάω*, future *ελάσω*).

(b) in proper names in *-ατης*, which are either derived from substantives in *a*, or formed independently, as *Σπαρτιάτης, Τεγεάτης, Εὐφράτης, &c.*

Obs. Except, as short, the compounds of this kind, formed from verbal roots, as *Σωκράτης*, and all terminating in *-βάτης* and *-φάτης*, as also the following words: *Γαλάτης, Δαλμάτης, Σαρμάτης, &c.*

(c) in proper names in *-āνός*, which are accented on the final syllable; e.g. *Ἀσιανός, Γερμανός, &c.*

Obs. On the contrary, proparoxytones of this termination have the short *a*, as *Ελκᾶνος, Δαρδᾶνος, &c.*

(d) in compounds ending in *-āνωρ, -āνορία, and -κράνος*, and in those beginning with *καρά-, κερᾶ-, and κρεᾶ-* (from *κάρᾶ, κέρας, and κρέας*); e.g. *Βιάνωρ, τρίκρανος, καράδοkein, καράτόμος, κρεᾶνόμος.*

(e) in compounds derived from the verbal roots *ἀγ-* and *ἀδ-* (*ἄγω, I lead, ἄγνυμι, I break, ἀνδάνω, I please*); e.g. *λοχαγός, κυναγέτης, ναυαγεῖν, ναυαγία, αὐθαδής, ὀπαδός, and others of this kind.*

(f) As special examples of derivative words, with long *a* in middle syllables, the following also must be observed: *ἄκρατος, ἀναρός, διάκονος, νεᾶνίας* (with the words belonging to these last two), *σιᾶγών, σινᾶπι, τιᾶρα, φάλᾶρος, φλύᾶρος, and its derivatives.*

Also the proper names: *Ἀμᾶσις, Ἀναπος, Ἀράτος, Θεᾶνός, Ἰᾶσων, Μιθριδάτης, Πιρίππος, Στύμφαλος, Συράκουσαι and Συράκόσιος, Φάρσαλος.*

D. Long *a* in the first syllable of Greek words.

In the first syllable of primitive words, *a* is to be considered long in the following cases:

(1) dissyllabic substantives in *-aos*, as *λαός*, *νῆός*, *πρῶος*, and all their derivatives, as *Μενέλαος*, *Λαομέδων*, *λαοσσός*, &c.

Obs. In *τῶος* (a peacock) the *α* of the penultima is always short.

(2) dissyllabic words in *-ᾱνός*, whose final syllable is accented; e.g. *δᾱνός*, *πᾱνός*, *πρᾱνός*, *φᾱνός*, and their derivatives.

Obs. The same rule respecting quantity is also given for dissyllabic oxytones in *-ᾱλός*; although of this termination, besides *δαλός* (a firebrand), which has the *α* long, we find only *καλός* (beautiful), in which the Epic writers almost invariably make the *α* long, but the Attics short.

(3) The following are to be observed as special examples of a long in the initial syllable:

ἄγῃ, "a shore," to be distinguished from *ἄγῃ*, "surprise," *ἄήρ*, and all its derivatives beginning with *ἄερ-*, *ἄετός* and its compounds, *ἄεναος*, *ἄϊδιος*, *ἄϊθαλής*, *ἄϊκή*, and *ἄϊξ*, together with all its compounds in *-ᾱϊξ*; *ἄμμητήρ*, *ἄμμητος*, *ἄρμητήρ*, *ἄρμη*, with *ἄρμητιος* and *ἄρμητός*, *ἄθάνατος*, *ἄκάματος*, *δαγός*; *δραπέτης*, *κάβαξ*, *κᾱραβος* and *κᾱρίς*, *λαρινός* (fat), *λαρινός* (a fish), *λαρός* (sweet), *πράγος*, besides all its derivatives and compounds, as, e.g. *εὐπράγία*, and generally also *φᾱρος*, with its compounds.

Obs. 1 It is self-evident that *α*, when used in Doric for *η*, is long; e.g. *δαμος* and its compounds, as *Ἀρχιδᾱμος*, &c. Similar forms, however, have passed also into the Attic and common language, and are therefore always long; e.g. *Ἀθάνα* for *Ἀθηνα*, *ῥᾱΐδιος* (Ion. *ρηΐδιος*), *σφᾱράγῃς* (Ion. *σφρηγῃς*), *τραχύς* (Ion. *τρηχὺς*), *φᾱῖτρα* (Ion. *φρητρη*), and others.

Obs. 2 That *α* is long in forms where it arises by contraction, or has *ι* subscript, is already known from the general rules (see above, 39); e.g. in *Ἀθηνα* for *Ἀθηνα*, *ᾱκων* for *ἄκων*, *δαδοῦχος*, &c.

(2) Long *ι* in Greek words.

A. Long *ι* in the final syllable.

I. Termination *-ι*, when not followed by consonants.

(1) In declension, the termination *-ι* is long only in the Ionic form of the dat. sing. of subst. in *-ις*, where *ι* is contracted from *υ*; e.g. *ἀκοίῃ* instead of *ἀκοίῃυ*.

(2) *ι* is also long when appended to demonstrative pronouns and some adverbs, to strengthen their signification; e.g. *οὐτοσί*, *νυνί*, &c. (below, 239, note).

Obs. In those adverbs also, which are formed, by means of the termination *-ι*, from other words, *ι* is to be regarded as originally and properly long. Only those in *-αστί*, and *-ιστί* are decidedly short. The shortening of the final *ι* in the others is to be regarded as a poetical license; thus Sophocles has both *δοτακτί* and *δοτακτί* in the same play (*Ced. C.* 1646. 1251).

II. Termination *-υ*.

The termination *-υ* is to be considered as long only when it is a collateral form of the termination *-ις*, gen. *-ίνος*; *e.g.* δελφίν, δελφίνος, &c. The quantity of datives pl. in *-υ* from pers. pronouns is determined by their accentuation.

III. Termination *-ις*.

1 As a nominative-ending *-ις* is long (a) in subst. in *-ις*, gen. *-ίνος* and *-ίθος*; *e.g.* ἀκτίς, ἀκτίνος, ρίς, ρίνος, ὄρνις, *-ίθος*, &c.—(b) in monosyllabic subst. of this termination, as κίς, &c.—(c) in the following words, which have *-ίδος* in the gen.; ἀψίς, βαλβίς, βατραχίς, κηκίς, κηλίς, κληῖς, κνημίς, κρηπίς, νησίς, σφραγίς, σχοινίς, τευθίς, φαρκίς, χειρίς, ψηφίς.

Obs. The poets, nevertheless, allow themselves to shorten *ι* in some of these; while, on the other hand, a great many, which have not been enumerated here, are occasionally used by them with the *ι* long. In some the *ι* is made long by the Ionians, and short by the Attics; *e.g.* βλεφαρίς, καρίς, κεραμίς, πλοκαμίς, ραφανίς.

2 The termination *-ις* is also long when used by the Ionians in the nom. and accus. plur. of words in *-ις*, instead of *-ιες* and *-ιας*; *e.g.* ἀκοίτις instead of ἀκοίτιες or ἀκοίτιας.

B. Long *ι* in the penultima.

1 Of words in *-ις*, the oblique cases have *ι* long in (a) monosyllables, as φρίξ, φρικός, ἕξ, ἱκός, ψίξ, ψιχός—(b) dissyllables, whose penultima is long in the nom., as αἰξ, αἶκος (a rushing), πέριξ, *-ίκος*, τέτριξ, *-ιγος*. Except χοῖνιξ, *-ίκος*, and those which have a λ in the middle, as ἡλιξ, *-ίκος*.

2 Of words in *-ις*, all, whose nominative-ending *-ις* has been given as long, retain *ι* long in the oblique cases; see above, A, III. 1.

3 Of those in *-ις*, *ι* is long in the oblique cases of monosyllables; *e.g.* θρίψ, θριπός. But λίψ, λιβός, and ΝΙΨ, νίφος, are excepted.

4 In comparatives in *-ων*, neut. *-ιον*, the *ι* is, almost without exception, long in Attic Greek; in Homer always short; and in the later Epic writers sometimes short and sometimes long.

5 Respecting the quantity of *ι* in the penultimate syllables of verbal forms, the following rules hold:

(a) Verbs in *-ιω* have *ι* long in the pres. and imperf., and in the aor. 1 act. and mid., but in all the other forms it is short; *e.g.* κρίνω, imperf. *ἐκρίνον*, aor. 1 *ἐκρίνα*, perf. *κέκρικα*, perf. pass. *κέκριμαι*, aor. 1 pass. *ἐκρίθην*.

Obs. In the two verbs *τίνω* and *φθίνω*, the Epic writers use *ι* long, the Attics short.

(b) Of verbs in *-ω*, polysyllables always, and dissyllables generally, have *ι* long, as *κυλίω*, *κονίω*, *μηνίω*, *πρίω*. Exceptions are *αἶω* (I perceive), *ἐσθίω* (I eat); and the collateral forms of verbs in *-ίζω*, as *ἀτίω*, by the side of *ἀτίζω* (I dishonour) *μαστίω*, by the side of *μαστίζω* (I scourge), which have always *ι* short.

Obs. The poets, however, in these words, frequently shorten the *ι*, as, *ε.γ. ἐμήριε*. Hom. *Il.* i. 247. In most dissyllables its quantity is arbitrary.

(c) In mute-verbs, whose monosyllabic root begins with two consonants, *ι* is long; *ε.γ. βρίθω*, *θλίβω*, *πνίγω*, *τρίβω*.

(d) Most contracted verbs, of a dissyllabic root, have *ι* long in the initial, and polysyllables also in the middle syllable; *ε.γ. βινέω*, *δινέω*, *διφάω*, *κινέω*, *νικάω*, *σιγάω*, *τιμάω*, *φιμόω*, and others; so also *ἀγνέω*, *ἀκριβόω*, *ἐλνίω*.

Obs. On the contrary, *ι* is short in the root-syllable of those contracted verbs which are derived from short primitives, as *αδικέω* (from *δίκη*), *φιλέω* (from *φίλος*).

(e) Also *ι* is long in the last root-syllable of the perf. 2 of mute-verbs; *ε.γ. πέφρικα* (from *φρίσσω*), *τέτρῑγα* (from *τρίζω*). In vowel-verbs, on the contrary, it is short, as *δεδιᾶσι*.

6 The following are the rules for the length of *ι* in the penultimate syllables of derivative words:

(a) Of words in *-ια*, dissyllables which begin with two consonants have *ι* long, as *θριά*, *στία*, *φλιά* (except *σκιά*). So also *καλιά*, *άνια*, *αἰκία*, *αἰθρία*, *κονία*, although the last frequently, and *άνια* and *αἰθρία* rarely, occur also with a short penultima.

Obs. The poets also make *ι* long in the penultima of polysyllables in *-ια*, whose antepenultima is long; *ε.γ. ἀκομυστή*.

(b) *ι* is long in dissyllabic and trisyllabic substantives in *-ων*, gen. *-ιονος*, and all proper names in *-ων*, gen. *-ιονος*; *ε.γ. κίων*, *πρίων*, *βραχίων*, *Ἀμφίων*. As exceptions are to be observed *χιών*, in which the *ι* is lengthened only by the ictus and in compounds, and *ἦϊων*, which always has *ι* short. Also proper names in *-ων*, which retain *ω* in the gen., have *ι* short; *ε.γ. Κρονίων*, gen. *Κρονίωνος* and *Κρονίονος*.

(c) Proparoxytones in *-ιλος* and *-ιλον* have *ι* long; *ε.γ. ὄμιλος*, *ἄργιλος*, *πέδιλον*.

(d) In *properispomena* in *-ίνος* the *ι* is necessarily long, as *ἱκτίνος*, &c.; besides in the following proparoxytones: *κάμινος*, *ὑσγίνον*, *κύμινον*, *σέλινον*,

and the two oxytones χαλινός and ἐρινός. In adjectives of this termination it is short, except ὀπώρινος, μετοπώρινος, μεσήμβριος, and ὀρθρινός, in which (chiefly in the later poets) it varies its quantity to suit the nature of the verse.

(e) Polysyllabic substantives in -ινη and -ινα have ι long; e.g. δωτινή, ἀξίνη, ἐργαστήνη, Αἰγίνα. From these εἰλαπίνη is excepted.

(f) Lastly, ι (for ιη) is long in words in -ιτης and -ιτις, and in proper names in -ιτη; e.g. ὀπλίτης, τεχνίτης, πολίτις, Ἀφροδίτη. Except κριτής, as formed from the short root κρι.

(g) Also the following words have ι long in the penultima: ἀκόνιτον, ἐνιπή, ἐρίθος, παρθενοπίπης, τάριχος, χελιδών, and the proper names Γράνικος, Ἐνίπεύς, Εὐρύππος, Κάϊκος, Ὀσίρις, Βούσιρις, Σέριφος, and some others, as Σεμίραμις.

C. Long ι in the beginning of Greek words.

1 Of dissyllabic forms of nouns, with the termination -ος, those in -ιλος, -μιος, -ινος, and -ιος, which have either an acute on the final, or a circumflex on the penultimate syllable, have ι long in the radical syllable; e.g. χιλος, ψιλος, πιλος, λιμος, σιμος, φιμος, ρινος, δινος, πρινος, ιος, κριος, &c. Except βιός (a bow), which has the short vowel.

2 Also dissyllabic diminutives in -αξ take ι long in the radical syllable, as is apparent from the accent; e.g. κλίμαξ, πίδαξ, &c.

Obs. In other dissyllabic substantives also, with the ending -ος, the long ι in the radical syllable is evident from the accent, as σίτος, βριθος, μισος, στίφος, and the like. But in dissyllabic forms of nouns not ending in -ος, ι in the radical syllable, when followed by a simple μ, is generally long, as in βριμή, τιμή, θριμύς. Only substantives formed from short verbal roots in -μα retain the ι short, as κλίμα.

3 The quantity of ι in verbal roots is determined above, under B, 5, a—d (pp. 30, 31).

4 As special examples with ι long in the initial syllable, the following are principally to be adduced:

ἰάομαι, and its derivatives, as ἰατρός, &c., ἰθύς, ἰλαος, ἰλη, ἰλὺς, ἱμερος, ἰόν, ἰτέα, γίνομαι, γινώσκω, δίνη, κλίνη, κριθή, νίκη, σιγή, σμίλη, λιτός, ὀρός, μιμέομαι, and its derivatives, ῥιπή, γριπεύς, πίων, πιαίνω, πιμελή, ἰ, and the proper names Ἴδη, Ἴκαρος, Ἴναχος, Σιδών, Τίρινθιος, ἰς, with some others.

(3) *Long ū in Greek words.*

A. Long ū in the final syllable.

I. Termination -v, when not followed by consonants.

1 In the case-endings of nouns, the final v is always short, except in monosyllabic names of letters, as μῦ, and in the word γρῦ. Also in vocatives of words in -vs, whose nominative is long, v remains long; see below, III. 1.

2 Adverbs in -v are short, but in ἀντικρύ the v is both long and short.

3 In the conjugations, v is long in the 3 pers. sing. imperf. and aor. 2 of verbs in -vμ; e.g. ἔφῦ, ἔδῦ.

II. Termination -vv.

1 As a nominative-ending, -vv is long; e.g. μόσσων.

2 Also, as a termination of accusatives, it is long in those words in -vs, whose final syllable is long in the nominative; see below, III. 1.

3 In the conjugations, -vv is long as a termination of the imperf. and aor. 2 of verbs in -vμ; e.g. ἔφῡν.

III. Termination -vs.

1 As a nominative-ending, -vs is long (a) in monosyllables, as δρῦς, μῦς: (b) in polysyllabic oxytones, which take -ύος in the gen.; e.g. ἰχθύς, ἔδηνύς, &c.: (c) in the two subst. δαγύς, gen. -ῦδος (a wax-doll), and κώμῦς, gen. -ῦθος (a sheaf): (d) in participles of this termination; e.g. ζευγνύς, δεικνύς, &c.

2 As the termination of the nom. and acc. plur., -vs is long, being formed by contraction from -ves and -vas; e.g. ὀφρῦς instead of ὀφρῦες and ὀφρύας.

3 In the conjugations, -vs is long as a termination of the 2 pers. sing. imperf. and aor. 2 of verbs in -vμ; e.g. ἐδείκνῦς, ἔφῡς.

B. Long ū in the penultimate syllable.

1 In nouns, v is long before the case-ending:

(a) In words in -vv, gen. -ῦνος, as μόσσων, gen. μόσσῶνος.

(b) In dissyllabic words in -vξ, whose penultimate syllable is long by nature, and which take κ in the genitive, as κήρυξ, κήρῡκος; δοιδυξ, -ῡκος.

Of dissyllables, whose penultima is lengthened by position, *βόμβυξ*, *-ῦκος*, and *κόκκυξ*, *-ῦγος*, only have *υ* long before the case-ending.

(c) Of words in *-υψ*, monosyllables only have *υ* long in the derivative cases; e.g. *γύψ*, *γῦπός*.

(d) Of words in *-υς*, only *δαγύς*, *-ῦδος*, and *κώμυς*, *-ῦθος*, retain the long vowel in the derivative cases.

2 In the conjugations, the following cases of the lengthening of *υ* are to be observed :

(a) Verbs in *-ύω* and *-ύρω* have long *υ* in the pres. and imperf., and in the aor. 1 act. and mid.; in all the remaining forms of these verbs, which, however, are of rare occurrence, the vowel is short; e.g. *βραδύνω*, imperf. *ἐβραδύνων*, fut. *βραδύνω*; *φύρω*, imperf. *ἐφύρων*.

(b) To determine with accuracy the quantity of *υ* in verbs in *-ύω*, they must be distinguished into different classes :

(a) In verbs in *-ύω*, whose root is monosyllabic, *υ* in the pres. and imperf. is used arbitrarily or capriciously; e.g. *λύω* and *λύω*, *φύω* and *φύω*. Only *θύω* (I rush, to be distinguished from *θύω*, I offer), *ξύω* (I smoothe), and *τρύω* (I rub off), have always *υ* long; on the other hand, in *βρύω* (I overflow), and *κλύω* (I hear), *υ* is always short. In the fut. and aor. the *υ* of these verbs is always long; e.g. *λύσω*, *ξύσω*, *φύσω*, *ἐφύσω*. Except from this rule *βλύω* (I bubble), *κύω* (I kiss), *μύω* (I shut my eyes), and *πτύω* (I spit), which have *υ* short in the fut. and aor., thus, *βλύσω*, *κύσω*, *μύσω*, *πτύσω*. Also in the perf. and pluperf. act. and paulo-post fut. pass. *υ* is usually long; on the contrary, in all the remaining derivative tenses, invariably short; e.g. *δέδῦκα*, *πέφῦκα*; on the contrary, also, *λέλῦκα*, and, without exception, *ἐλύθην*, *λέλυμαι*; *πενπύμενος* is the only example of *υ* in the perf. pass.

(β) In verbs in *-ύω*, whose root is polysyllabic, the quantity of *υ* is determined by the nature of the preceding syllable; thus, if the syllable preceding *υ* is long, *υ* is common in the pres. and imperf., but invariably long in the derivative tenses; e.g. *κωλύω* and *κωλύω*, fut. *κωλύσω*, aor. pass. *ἐκωλύθην*, &c. As exceptions to this rule we have *ἀρτύω* (I order), *ἐκρύω* (I draw), and *ἐντύω* (I prepare), in the first of which *υ* is made short by the Epic writers, and long by the tragedians; in the second the tragedians always make the *υ* short in the derivative tenses, but it is sometimes long in the Epic writers, and in the third without exception the *υ* is short. On the contrary, if the syllable before *υ* is short, *υ* also remains short in all the tenses; e.g. *ἀνύω*, *μεθύω*, *τανύω*, fut. *ἀνύσω*, *μεθύσω*, *τανύσω*, &c.

(γ) In verbs in -ύω, which have a collateral form in -υμι, υ is short ; e.g. δεικνύω and δαίκνυμι, ὀρνύω and ὀρνυμι, &c.

(c) In verbs in -υμι, υ is long in the sing. of the pres. and imperf. act., and in all numbers of the aor. 2 act. It is also long in the opt., when this is formed by the mere annexation of -μι and -μην to the root, because υ in that case stands for υι ; e.g. ἐκδύμεν, Hom. *Il.* xvi. 99 ; δαίνυτο, Hom. *Il.* xxiv. 665. The imperat. aor. 2 also, formed with the termination -θι, has υ long ; e.g. κλύθι ; but shortens it when there is a reduplication ; e.g. κέκλυθι, κέκλυτε. The length of υ in the participial termination -υς has been observed above, *III.* 1, d ; and this is followed by the fem. in -ύσα, as appears also from the accent.

Obs. That the 3d pers. plur. pres. also, when -ύσσι is contracted into -ούσι, has υ long, is self-evident, and indicated also by the accent.

3 In *derivative words*, υ is long in the penultima, or in the middle syllables generally, in the following cases :

(a) In trisyllabic subst. in -υνη or -υνα ; e.g. αἰσχύνη, ἄμυνα, εὐθύνη.

Obs. In κορόνη and τορόνη the υ is made long only by the Attic writers, but mostly short by Epic poets ; and in ὀδύνη it is always short.

(b) In trisyllabic or polysyllabic words in -υνος, when σ does not precede this termination ; e.g. βόθυνος, κίνδυνος, λάγυνος, εὐθύνος.

Obs. Except the compounds in -γυνης, formed from γυνή (a woman), which always have υ short ; e.g. ἀνδρογυνης.

(c) In polysyllabic subst. in -υρα, υ is long in proparoxytones, as ἄγκυρα, γέφυρα, ὄλυρα, and in κολλύρα ; otherwise always short, as λύρα, θύρα, and the like.

(d) υ is long in adjectives in -υρος, when the preceding syllable is likewise long ; and short, on the contrary, when the preceding syllable is short ; e.g. ισχυρός, οἰζυρός ; on the contrary, λάμυρος, ὀχυρός, and the like.

Obs. υ in ἀλμυρός is used long by the Attic writers, but short by the Epic writers, according to Draco's rule, which, however, is uncertain, as we have ἀλμυρός in Eurip. *Troad.* 440.

(e) υ is long in masc. of the first declension in -υτης, fem. -υτις, as πρεσβυτης, &c.

(f) In the termination -υτος, υ is long only in trisyllabic subst., whose first syllable is likewise long, as κωκυτός, and the like ; and in compound adj. in -δακρυτός and -τρυτός (from δακρύω and τρύω), as αἰδάκρυτος, ἄτρυτος, &c.

(g) *υ* is long in adverbs in -υδον, as ὠρυδόν.

(h) Besides these, observe also the following special cases with long *υ* in the middle syllables:

ἀμαρτῆγῃ, ἰῡγῇ, ὀλολῡγῇ, and ὀλολῡγών, ὠρῡγῇ, together with ἀμῡμων, αῖτῃ, and αῖτέω; also, εἰλῡφάζω, εἰλῡός or ἰλῡός, ἰγνῡτη, ἐρύκω, κελῡφος, λάφῡρον, λέπῡρον, πάπῡρος, πίτῡρον, ψμιῡθιον; lastly, all derivatives from μῡθος and θῡμός, as πολῡμῡθος, ἄθῡμος, and the like.

To these may be added the proper names: Ἀβῡδος, Αἰωῡήτης, Ἄμφρῡσος, Ἀρχῡτας, Βηρῡτός, Βιθῡνός, Διωνῡσος, Ἐνῡά, Ἐνῡάλω, Καμβῡύσης, Κέρκυρα, Πάχῡνος.

C. Long *υ* at the beginning of Greek words.

1 *υ* is long in dissyllabic neuters in -υλον, as the accent also proves; e.g. φῡλον, σκῡλον, &c. From this ξῡλον forms an exception.

2 *υ* is long in dissyllabic oxytones in -υλος, -υμος, and -υνος; as χῡλός, θῡμός, κρῡμός, ξῡνός, &c. Except πλῡνός, which always has *υ* short.

3 *υ* is long in dissyllabic paroxytones in -υμη and -υνη, as λῡμη; ζῡμη, μῡνη.

4 In neuters in -υμα, derived from verbs in -ύω, the quantity is regulated by the form of the root (see above, B, 2, b). In dissyllables of this kind, the quantity is indicated by the accent, as in κῡμα, but we have πλῡμα. The polysyllables are mostly long, as ἀρῡμα, ἐλῡμα, εἰλῡμα, ἰδρῡμα.

5 In dissyllabic neuters in -ος, the quantity of *υ* is likewise learned in most cases from the accent; most of them are long, as ψῡχος, κῡδος, σκῡτος; but some short, as στῡγος, τρῡφος.

6 The quantity of *υ* in verbs in -ύω has been treated of above (B, 2, b), and in verbs in -ύνω and -ύρω (B, 2, a). It only remains, therefore, that we consider the case where *υ* appears in the root-syllable of mute and contracted verbs, and to this the following rules apply:

(a) In mute verbs from a monosyllabic root, *υ* is always long; e.g. ψῡχω, βρῡχω, τῡφω, &c. Γλῡφω alone has *υ* short.

(b) In contracted verbs *υ* is long when the verb is formed from a long primitive, as κυρώ (from κῡρος), λῡπέω (from λῡπη), θῡμόομαι (from θῡμός), &c. On the contrary, *υ* is short in those in -έω, which exist only as a collateral form to a liquid verb, as κῡρέω to κύρω.

Obs. It is self-evident that those formed from short roots retain the short vowel, as, e.g. *στύγέω* (from *στύγος*).

7 Of special words with long *υ* in the root-syllable, the following deserve notice :

γῦρός, θύλακος, κῦφός, λῦπη, μῦελός, μῦκράομαι, μῦραινα, μῦών, πῦγή, πῦελος, πῦετία, πῦος, πῦραμής, πῦρός, σῦκον, σῦριγξ, σφῦρα, τρῦγών, τῦρός, ὑβός, ὕλη, φυλή, φυσάω, χρῦσός, ψῦχή, to which may be added *μῦελός, πῦελος*, for Homer at least uses these words as dactyls, though other poets leave the first syllable short.

We have also the proper names : *Λῦδός, Μῦσός, Μῦρώ, Στρῦμών, Τῦδεός, Τῦρώ.*

Obs. Monosyllables, as *μῦς, σῦς, or ὕς*, and *πῦρ*, have the long vowel in the monosyllabic forms, consequently in the nom. and acc., but shorten it in the dissyllabic cases, and in compounds derived from them ; e.g. *μῦός, μῦοκτόνος, σῦβώτης, πῦράγμα,* &c.

Final remark.—In assigning general rules, as well as in the enumeration of special words, we have above adduced only the fundamental forms, and have passed over their derivatives, in order that further space might not be unnecessarily devoted to this subject. It may be sufficient, therefore, to remark here, that the quantity of the primitive is in general transferred to its derivative ; as, e.g. *χρῦσός*, and therefore *χρῦσείος* ; *λέλυμαι*, and therefore also *λῦτός, ἄλῦτος, λῦσις* ; but *λῦσιμέλης*, according to the analogy of *λύσω*.

β. *Accents.*

40 The accent is the sharp or elevated sound with which some one of the last three syllables of a Greek word is regularly pronounced, and is called accordingly the “acute accent,” *accentus acutus, ὀξεῖα προσφδία, ὀξύς τόνος*. It is indicated by a line sloping to the right over the vowel, or second vowel of the diphthong, by which the accentuated syllable is articulated.

41 Every other syllable is supposed to have the “grave accent” (*βαρεῖα προσφδία*), which, when expressed, is marked by a line sloping to the left.

42 The acute accent may stand on the *ultima, penultima*, or *antepenultima* of a word.

43 Words are called *oxytone* when the acute is on the *ultima*, as *κριτής* ; *paroxytone*, when on the *penultima*, as *λόγος* ; and *proparoxytone*, when on the *antepenultima*, as *τυπτόμενος*.

44 *Paroxytone* and *proparoxytone* words are called *barytones*.

45 When an *oxytone* word occurs in the middle of a sentence, its last syllable becomes *barytone*, and the accent is sloped to the left; thus we write: εἰ μὴ μητρυνὴ περικαλλῆς Ἡερίβοια. These words are said to be "inclined" (ἐγκλινόμενα, *Anecd. Bekk.* 1142), and must be carefully distinguished from the *enclitics* (ἐγκλιτικά), of which we shall speak directly.

46 The only other case, in which the grave accent is expressed, is when it is combined with the acute in a contracted syllable, made up of two vowel-syllables, the former of which has the acute accent. Thus, if φιλέω is contracted into φιλῶ, or φιλέουσα into φιλούσα, the grave of the second, as well as the acute of the first vowel, is expressed in the circumflex which is placed over the contracted syllable¹. This combined accent is written ˆ or ˜; and when the original form was *paroxytone*, the resulting word is called *perispomenon* (περισπόμενον); when *proparoxytone*, the new word is called *properispomenon* (προπερισπόμενον).

47 In *proparoxytona*, and therefore in *properispomena*, the last syllable is always short: and if the last syllable is short, and the penultima, being long by nature, is also accentuated, the word must be *properispomenon*. Thus we have μάλλον, σῶμα, &c., and though rule 46 does not apply, we have ἐστῶτος from ἐσταότος, and Νηρηῆδες from Νηρηίδες. But in a crasis like τᾶλλα for τὰ ἄλλα or χᾶτε for καὶ ὅτε, the *paroxytone* word is not altered, unless a diphthong results, as in τοῦργον for τὸ ἔργον².

48 In reference to accentuation, *αι* and *οι* are considered short, except in cases where etymology teaches that there was an

¹ The only exception to this in the contraction of a final syllable is the accentuation of ἀδελφίδους, θυγατρίδους, of which the uncontracted forms, according to all the grammarians (*Theodos.* p. 30, 12; *Joann. Alex.* p. 6, 21; *Arcad.* p. 175, 9), were written ἀδελφιδεύς, θυγατρίδεύς, &c.

² On this subject, however, there is great difference of opinion. The rule given above is maintained by F. A. Wolf, *Analect. Litter.* II. p. 434, but is neglected by I. Bekker and E. C. Schneider, who have read more MSS. than any editors of Greek books, and who consistently write τοῦργον, τᾶλλα, τᾶνδον, &c. It is also disputed by the latest grammarian, Rost. It seems to us that all three modes of accentuating the crases involve specific difficulties, that is, whether we write τᾶλλα, τοῦργον; τᾶλλα, τοῦργον; or τᾶλλα, τοῦργον; but that Wolf's compromise avoids the most glaring incongruities, namely, those of writing χᾶμα, χᾶταν, τᾶρα on the one hand, or τοῦργον on the other.

original longer form, as in the infin. *-έναι* for *-έμεναι*, and the optat. *-αι* for *-ειε*, and the locative *-οι* for *-οθι*. Thus we distinguish between *οἶκοι*, "houses," and *οἴκοι*, "at home," though compounds of *πάλαι* throw back their accent, as *πρόπαλαι*, &c. Aristoph. *Eq.* 1154. In the second and third declension *-ως* is regarded as short, or as forming a synizesis with the preceding *ε*; thus we have *Μενέλεως*, *πόλεως*, &c.

49 When the last syllable is long by position only, and the penultima long by nature, it is held that the word may be *properispomenon*, although, under the same circumstances, it could not be *proparoxytone*; thus, we might write *Δημῶναξ*, but not *Ἰππίαναξ*.

50 The accentuation depends upon the etymology or form of the word. For example, the sharp sound produced by a consonantal affix is naturally marked by the acute accent. Thus, the accentuation discriminates the root in *δίκ-η* and *ήθι-κή*.

51 The following are the chief rules for practice in the accentuation of inflexions.

a. In *Nouns*, the accent of the oblique cases is always on the same syllable as in the nominative, unless some one of the general rules prohibits this. Thus we have *σῶμα*, *σώματος*, but *σωμάτων*; *ἄνθρωπος*, *ἄνθρωποι*, *τράπεζα*, *τράπεζαι*, *ἐξουσία*, *ἐξουσίαι*, but *ἀνθρώπου*, *ἀνθρώπων*, *τραπέζης*, *τραπέζων*, *ἐξουσιῶν*; *χώρος*, *χώρου*, *χώροι*, *χώρων*; *ἐλπίς*, *ἐλπίδος*, *ἐλπίδες*, *ἐλπίδων*; and so forth. But *femin. adj.* and *participles* retain the accent on the same syllable as in the *masc.*; thus we have *ῥῳδίαι*, *ῥοδίαι* (but *Ῥοδίαι*, "Rhodian women"), *παιδευόμεναι*.

a. In the *first declension* the *gen. plural* is always *perispomenon*, because *-ῶν* is here a contraction from *-άων*. The only exceptions to this rule are *femin. adj.* and *participles* like *ῥῳδίων*, *ῥοδίων* (but *Ῥοδίων*, "of the Rhodian women"), *παιδευομένων*, and the *subst.* *χρήστων* (from *χρηστής*, "a lender") *ἀφύων* (from *ἀφύη*, "an anchovy"), to distinguish them from the *genitives* of *χρηστής*, "good," "useful," and *ἀφύης*, "out of shape;" *ἐτησίων* (from *ἐτησίαι*, the name of certain trade-winds), and *χλούνων* (from *χλούνης*, "a wild-boar"). The *vocative singular*, which represents the *crude-form*, throws back its accent in *δέσποτα*, and circumflexes the penultima in words like *πολιτα*. The *nom.* and *voc. plural* have the accent on the same syllable as the *nom. sing.*, but when the penultima is

long and bears the accent, the word becomes *properispomenon* instead of *paroxytone*; thus from *αῦρα*, *ἐλαία*, we have *αῦραι*, *ἐλαῖαι*.

b. For the same reason, the gen. and dat. of all numbers are *perispomena* in the *first* and *second* declensions, when the nom. is *oxytone*; for ὀρθῆς, ὀρθῶ, are contractions from ὀρθό-γὰς, ὀρθό-λ.

c. In the *third* declension, monosyllabic nouns are *oxytone* in the gen. and dat. sing. and in the dat. plural, and *perispomena* in the gen. and dat. dual, and in the gen. plural: the other cases retain the accent on the root-syllable: thus we have χεῖρ, χερός, χερί, χέρα, χεῖρα, χερῶν, χερσί. But if the noun be *oxytone* and of more than one syllable, the accent will fall on the penultima in the oblique cases, which will be *paroxytone* or *properispomenon*, according to the natural quantity of the penultima. If the noun be not *oxytone*, the gen. dual and plural will be *paroxytone*, the other oblique cases *proparoxytone*.

To these rules there are the following exceptions:

c. 1 Monosyllabic participles maintain the accent on the root-syllable; thus we have στάς, στάντος, στάντων, στασι; ἄν, ἔντος, ὄντων, οὔσι.

c. 2 Ten monosyllabic nouns are *paroxytone* in the gen. plur. and the gen. and dat. dual: ἡ δάς, ὁ δμῶς, ὁ ἡ θῶς, τὸ κράς, τὸ οἷς, ὁ ἡ παῖς, ὁ σής, ὁ Τρώς, ἡ φάς, τὸ φῶς, gen. pl. δάδων, δμῶν, θῶων, κράτων, ᾄτων, παῖδων, σέων, Τρώων, φάδων, φῶτων.

c. 3 The adjective πᾶς in the sing. follows the rule for monosyllabic nouns, but retains its accent on the root-syllable in the plural.

c. 4 The interrogative τίς, τίνος, is accentuated throughout on the first syllable, and the indefinite τῖς, τινός, when it takes an accent, is *oxytone* throughout.

c. 5 Polysyllables in -ήρ, -έρος, when they drop the ε, are accentuated according to the rule of monosyllables; thus we have πατρός, πατρί for πατέρος, πατέρι; for the same reason we have κύων, κυνός, κυνί for κυνός, κυνί; δόρυ, δορός or δουρός, δορί or δουρί for δόρατος; and γόνυ, γουνός for γόνατος; though the genitive plurals are δούρων, γούνων.

c. 6 The irregular γυνή is accentuated throughout like χεῖρ.

c. 7 Οὐδείς, μηδείς, make οὐδενός, οὐδενί, μηδενός, μηδενί.

c. 8 The contracted nouns *φρέαρ*, *στέαρ* (*στήρ*), *δῖς* (*οῖς*), *Θράϊξ* (*Θρᾶξ*), give us *φρητός*, *φρητή*; *στητός*, *στητή*; *οῖός*, *οῖί*; *Θρακός*, *Θρακί*; but *ἔαρ* gives *ἦρος*, *ἦρι*.

In the vocative of the third declension, cc. 1, only barytone substantives shorten the *η* or *ω* of the termination; but even oxytone adjectives are liable to this: thus we have *γέρον*, *εὐκλεές*; but *ὦ ποιμήν*, *ὦ ἀλαζών*.

cc. 2 Only barytone compounds throw back the accent when the last syllable is shortened; thus we have *Ἀγάμεμνον*, *αὐταρκες*; but *Μαχᾶον*, *Ἰᾶσον*.

Exceptions to cc. 1 are *Ἄπολλον*, *Πόσειδον*, *σῶτερ*, *πάτερ*, *ἄνερ*, *δαερ*, *εὔνατερ*, *θύγατερ*; exceptions to cc. 2 are compounds in *-φρων* and *-ωρ*, as *βαρύφρων*, *παντοκράτωρ*.

52 β. 1 The general rule for the accentuation of *Verbs* is the following: the accent falls as nearly as may be on the root-syllable.

β. 2 Accordingly, if the form has more than two syllables, and if the ultima is short, the verb will be *proparoxytone*; if the ultima is long, *paroxytone*; if there is a contraction in the former case, *properispomenon*; if in the latter, *perispomenon*; hence we have *λείπουσι*, *λείπει*, *φιλοῦσι*, *φιλεῖ*, *παῖδενε*, *πρόσφερε*, *καταλείπω*.

The special rules, which seem like exceptions to this general rule, are the results of absorptions, which etymology explains. They are as follows:

a. The aor. infin. in *-έσθαι*, the perf. infin. in *-έναι*, the aor. infin. in *-σαι*, and the perf. infin. pass. in *-θαι* (when in the two latter cases the penultima is not long by nature), are always *paroxytone*.

b. The aor. infin. in *-εῖν*, the aor. imper. in *-οῦ*, and the aor. subj. pass. in *-ῶ*, *-ῆς*, *-ῇ*, are always *perispomena*.

c. The aor. and perf. infinitives excepted in (a), and the aor. subj. pass. in *-ῶμεν*, *-ῆτε*, *-ῶσι*, are always *properispomena*.

Thus the student will distinguish between *ποιῆσαι* 3 sing. 1 aor. opt. act. (above, 48), *ποιῆσαι* 1 aor. infin. act. (c), and *ποιήσαι* 2 sing. 1 aor. imper. middle (general rule).

d. In parathetic compounds with augmented tenses the accent does not stand on the preposition, unless the augment is omitted in poetry; thus we have *προέσχον, παρείχον, ἀπήγον*, but *ἔκφευγον, πάρεχον*. If the augment is omitted in a simple form, the accent is transferred to the root-syllable, as in *ἔλαπε, λίπε*.

e. In the imperative aorist the following forms are oxytone, contrary to rule β. 1: *εἰπέ, εὔρέ, ἐλθέ, λαβέ*; but *ἄπελθε, ἀπόλαβε*, &c.

The participles follow the rules of nouns in regard to their oblique cases: the active participles of verbs in *-μι*, the aorists in *-ών, -εῖς*, and the perfects in *-ώς*, being always oxytone in the nominative, and the perfect passive in *-μένος* being always paroxytone.

Obs. The student will do well to bear in mind that a contraction of the termination does not affect the accent of the previous syllable: thus we have *τείχος, τείχεος, τείχους*: *ἐφίλει, ἐφίλει*. For the exceptions to this see below, 169, obs.

53 It has been remarked above, that all oxytones are barytoned, when they appear in connexion with other words in the middle of a sentence. Besides this connexion between the accentuation of words and the cadence of the sentence in which they appear, there are other peculiarities of accentuation which are explicable from the same principles. We refer to the doctrine of *proclitics* and *enclitics*. These are certain little words, which so entirely take their colour from the sentence in which they appear, that they are not conceived capable of any separate existence. They are called *proclitics*, when they stand before, and *enclitics*, when they follow, the word on which they depend, and to which they are, as it were, attached.

54 The *Proclitics* are the cases of the article which terminate in a vowel: *ὁ, ἡ, οἱ, αἱ*, and the particles *εἰ, ἐν, εἰς (ἐς), ἐκ (ἐξ), οὐ (οὐκ), ὥς*. These little words are supposed to form a part of the words which follow them: just as if we wrote *ὁπατήρ, οὐχημῖν*, for *ὁ πατήρ, οὐχ ἡμῖν*. *Proclitics* receive an accent when they become emphatic by post-position or otherwise: as *κακῶν ἔξ, θεὸς ὧς, πῶς γάρ οὐ*; or *οὐ λέγω, ὦ ἄνδρες Ἀθηναῖοι, οὐ*.

Although the other prepositions may seem to stand in the same combination, as *εἰς, ἐν*, and *ἐξ*, with the cases of their nouns, their consonantal commencement, or heavier forms, exhibit them as oxytones.

55 The *Enclitics* are :

a. The pres. indic. of *εἶμι* and *φημι*, except the 2 sing. *εἶ* and *φῆς*.

b. The oblique cases sing. of the 1st, 2nd, and 3rd personal pronouns, and the oblique cases dual, with the plural cases, except *σφῶν* and *σφᾶς*, of the third personal pronoun.

c. All cases of the indefinite *τις*, the interrogative being always accentuated with the acute even in the nom., as though it were an initial syllable (above, 51, c. 4).

d. The indefinite adverbs *πῶς*, *πῇ*, *ποῖ*, *πού*, *ποθί*, *ποθέν*, *ποτέ*.

e. The conjunctions *πῶ*, *τέ*, *τοί*, *θήν*, *γέ*, *κέ* (*κέν*), *νύ* (*νύν*), *πέρ*, *ῥά*, together with the local suffix *-δε*. Of these *τοί* is sometimes *proclitic* as well as *enclitic*: thus we have *τοι γάρ τοι*. The following are the main rules respecting the enclitics:

a. If an *enclitic* follows an *oxytone*, the acute accent is restored: as *ὀρθός τις*.

β. If it follows a *proparoxytone*, or *properispomenon*, it affects the last syllable with an acute accent: as *ἐπαισέ με, δῆλόν πως*, or as in the line of Homer (*Il. II. 497*):

Σχοῖνόν τε Σκαῶλόν τε πολύκνημόν τ' Ἐπειών.

But after a *paroxytone*, *perispomenon*, or *oxytone*, the enclitic merely loses its accent, as in *ἄνδρα μοι, θεῶν τις, τίς ποτε*;

γ. If it follows a *proclitic*, it affects it with an acute accent; as *εἶ τις, ὥσπερ*.

δ. If two or more *enclitics* occur in succession, an accent may be added for every three syllables: as *εἶ περ τίς σε μοί φησὶν ποτέ*, where *εἶ περ τις* and *τίς σε μοι* are considered to be successive *proparoxytona*. The old grammarians (Arcadius, p. 146) lay it down as a rule that in this case every enclitic takes the accent of the following, so that the last alone remains unaccentuated; but modern critics prefer the method which we have adopted (see Götting, *Accent.* § 47, VII.). In the editions there is a good deal of inconsistency in consequence of this difference of opinion.

The main rules with regard to the enclitics are liable to the following exceptions.

(a) If an enclitic of more than one syllable follows a *paroxytone* word, it retains its proper accent; thus we have ἦν λόγος ποτὲ ἐναντίος σφίσι. It is proposed to extend this to the case of a *perispomenon* which involves the *paroxytone*; as in μισῶ τινα. This rule of course includes the *properispomena* in ξ and ψ, as φοῖνιξ ἐστὶ, κῆρυξ ἐστὶ, which were probably *paroxytona* originally. The grammarians (Arcad. p. 140) would retain the accent of monosyllable enclitics in these cases, writing, for example, ὀμῆλαξ μου, but there is no sufficient authority for this.

(b) If the vowel which ought to receive the inclined accent is elided, some enclitics retain their tone, as in πολλοὶ δ' εἰσίν, πάλαι ποτ' ἐστὶ, but μηδ' οἱ (Hom. *Il.* xi. 442).

(c) Personal pronouns retain their accent after a preposition, as περὶ σοῦ, παρὰ σοί, πρὸς σέ.

(d) εἰμί, which in that case throws back its accent in the 3 pers. sing. ἔστι, is not an enclitic, when it signifies "there is," "it is allowed or possible" (= ἔξεστι), or when it stands at the beginning of a sentence or after ἀλλ', εἰ, οὐκ, μή, ὥς, καί, μέν, ὅτι, ποῦ, τοῦτ', as ἔστι θεός, "it is a god," ἔστιν οὕτως, "it is so," ἔστι μοι, "there is to me," i.e. "I have," ἔστιν ἰδεῖν, "it is possible to see," οὐκ ἔστι, τοῦτ' ἔστιν.

(e) φημί retains its accent, when it is separated from the context by punctuation, as in ὁ αὐτὸς δέ, φασίν, οὐκ ἄδικός ἐστιν.

(f) τις retains its accent at the beginning of a new sentence, and some modern editors write τινές, when it signifies "several persons," as εἰσὶ τινές. Hermann (*de em. rat.* p. 69) has some rules respecting the accentuation of ᾧτινι and ᾧντινων, which he has not observed in his own editions.

Obs. For the drawing back of the accent in the case of *oxytones*, which suffer elision, see below, Art. 138.

§ VII. Stops.

56 In addition to the accents, which depend both on the word and on the sentence, the Greeks have several other marks to assist the reader, some of which refer to words alone, and others to the members of the sentence only. These are

a. for the word :

The *apostrophe*, which marks an elision, as in ἀπ' ἄλλων for ἀπὸ ἄλλων.

The *coronis*, which marks a crasis, as in τὰργύριον for τὸ ἀργύριον.

The *diæresis*, which marks a division between two vowels, as in αἶσσω.

b. for the sentence :

The full stop, as in πρᾶγμα.

The colon, as in πρᾶγμα·

The comma, as in πρᾶγμα,

The interrogation, as in πρᾶγμα ;

The names, *κῶλον* ("limb," "member") and *κόμμα* ("a section") refer to the parts of the sentence over which the influence of the stop extends: for the same reason, the full stop, which governs the whole sentence, is called a *period*. A similar mode of speaking is adopted by the Jews, who call their accents, which are modes of punctuation, *kings*, *emperors*, &c., according to their domain in the sentence. The note of interrogation was not introduced till the 9th century A.D. Modern editors do not hesitate to use the note of admiration, as ὦ τῶν παρόντων κακῶν! φεῦ, φεῦ! or to include quotations between inverted commas, and though there is no ancient authority for either, the practice is very convenient, and is quite justifiable on general grounds.

PART II.

ETYMOLOGY.

§ I. *Divisions of the Subject.*

57 IN Etymology three subjects come under discussion. First, the proper classification of different kinds of words; secondly, the principles which guide the analysis or dissection of an individual word; and thirdly, the pathology of words, or the changes which are introduced into their structure by the contact of incompatible articulations.

§ II. *Classification of Words.*

58 In the Indo-Germanic languages all words may be comprised in two general classes: the PRONOUNS, or words which indicate *space* or *position* (*puncta*, *extremities*, and *lineamenta*); and the WORDS CONTAINING ROOTS, which express the positional relations of general attributes.

59 In the former class, we find words, declinable or indeclinable, as the case may be, without any admixture with the other element of language.

Words of the latter class require the addition of at least one pronominal suffix to make them words.

60 For this reason, we term the PRONOUNS or positional words, the *organizing*, *constituent*, or *formative* element of inflected language, and the ROOTS the *material* element.

61 By pronominal additions of a perfectly analogous nature, the same root becomes either a NOUN or a VERB, that is, it expresses either a thing, or an acting, or result of acting. The only etymological difference between the noun and the verb is this—that the pronominal suffixes, which mark the inflexions of the noun, are

fixed or adverbial, while those which mark the persons of the verb are themselves capable of inflexion. When they lose this independent power of inflexion they become intermediate affixes, and the crude verb is then capable of receiving a set of case-inflexions, so that it becomes a noun. This sort of noun is called a *participle*.

62 As, then, the noun and verb spring from the same roots, or material part of language, and as their pronominal or positional affixes are strictly analogous, it is unnecessary to consider them as different parts of speech in an etymological classification; and the eight syntactical parts of speech when thus considered will fall into two great classes, represented by the following table :

Etymological.		Syntactical.	
Formative element, or pronoun	-	{	Preposition
			Conjunction
			Pronoun
			Numeral
Material element combined with pronoun	{	{	Adjective
			Substantive
			Participle
			Verb.

The Interjection is either an unmeaning cry or the vocative case of a noun. The Adverbs are either pronominal words or cases of nouns. The Prepositions and Conjunctions are pronominal adverbs performing certain functions in regard to the construction of nouns and the connexion of sentences. The Numerals are adjectives in Syntax, though etymologically pronouns. In a grammar it is not necessary to take any distinct notice of the Interjection, which has only an occasional influence on the syntax (see below, 453, *ee*, β). The Adverb is important, both in its form (259 sqq.) and in its syntactical use (435 sqq.). The Preposition appears in syntax as an important supplement to the cases (470 sqq.). And the Conjunction contributes to the machinery of co-ordinate and subordinate sentences (Syntax, Chapter IV.).

§ III. *Analysis of Words.*

63 The analysis of words depends upon our ability to discriminate between the positional and material elements of language.

64 Some of the roots are of positional or pronominal origin; but the analysis of a word does not inquire into the origin of its separate parts: it is satisfied with proving that they are separate.

65 In the Greek, as in other languages of the Indo-Germanic family, the root is a monosyllable or quasi-monosyllable, which appears as the variable part in a number of words which are otherwise identical. In compound words there are two or more of such roots, but their disintegration is a different, and easier, task than that which we are now describing.

66 We conclude *à priori* that the constant part in the identical forms, which are thus varied by differences of root, is of pronominal origin; and we find on examination that all the elements of it can be referred to one or other of the primitive pronouns.

67 There are three-primitive relations of position: *here*, *near to here*, and *there*; or *juxta-position*, *proximity*, and *distance*.

68 The three primitive articulations, which are used to express these three relations of position, are the three primitive tenues Π, Ϟ, Τ, pronounced *pa*, *qva*, *ta*; which we shall call the *first*, *second*, and *third* pronominal elements.

69 Whatever syllable, in the constant or positional accompaniments of roots, either contains one of these elements, or can be proved to have been derived from it, is to be explained in the same way as the pronominal element itself.

70 The first pronominal element, denoting *juxta-position* or *here*, is used to express (a) the first personal pronoun; (b) the first numeral; (c) the point of departure in motion.

71 The second pronominal element, denoting *proximity* or *nearness to the here*, is used to express (a) the second personal pronoun; (b) the relative pronoun; (c) the reflexive pronoun.

72 The third pronominal element, denoting *distance*, is used to express (a) the third personal pronoun; (b) negation; (c) separation.

73 The first pronominal element appears in Greek under the forms *πα* and *μα* only.

74 The second pronominal element, being originally a compound of guttural and labial, may present any form of the guttural,

and any form of the labial (see above, 18, *j*) except μa , which is strictly appropriated to the first element. The derivation is in each case so easy; that no confusion can take place. The greatest apparent difficulty arises from the appearance of τ , θ , or δ only, instead of the combination τi , θi , δi representing the sound *j*. But this is only an apparent difficulty, for the original form presents itself in the first stage of the investigation.

75 The third pronominal element appears only as τa or νa , the remaining dental articulations being appropriated to replace the sibilants, which result from the guttural part of the second element. The form νa is sometimes transposed to $a\nu$ according to 19, *b*, *i*, and the ν often evanesces, according to 85, 106, 114.

76 The dental sibilants, which have attached themselves as secondary forms to the second element, obtain a fixed value in the articulations ρa or λa , which imply *motion* either *to* or *from*.

77 If any one of the elements of position is combined with $\rho a = \lambda a$, it indicates motion and continuation in a direction of which the element in question represents the point nearest to the subject; and by subjoining any one of the pronominal elements to any other of them, we denote a motion or continuation from the position denoted by the first of these combined elements towards that denoted by the second of them: and so on if there are more¹.

78 The following are some important exemplifications of this principle.

Pronominal Words and Forms.

$\pi a - \rho a$ ($= 1 + \rho a$), "motion from here."

$\pi[a] - \rho o - \tau i$ ($= 1 + \rho a + 3$), "motion from here to there."

$\tau a - \rho a$ ($3 + \rho a$), "motion from thence."

$\tau a - Fa$ ($3 + 2$), "motion from thence to this neighbourhood," i.e. "approximation." (This combination is used to express the number 2.)

$\tau a - Fa - \rho a$ ($3 + 2 + \rho a$), "motion from the point gained in the last combination." (This combination is used to express the number 3.)

¹ This principle was first elucidated in the *New Cratylus*, § 131.

τα-τος (3 + 3), "thence to there" (used to express the superlative, as *ταρα* expresses the comparative).

με-τά (1 + 3), "companionship, or pursuit with a view to companionship."

ἄ-μα (2 + 1), "conjunction."

Root-words.

79 In exemplifying the analysis of words containing roots, we may select one which will show to the student how the pronoun may become applicable to the formation of a root; and consequently how the formative element may resolve itself into the material. The first pronominal combination mentioned above—namely, *πα-ρά*—appears as the root of a large and important class of words, denoting actions which, in the strictest sense, imply and express their emanation from the *subject* as opposed to the *object*. The full investigation of this and other like procedures, belongs to a higher field than elementary grammar. It will be sufficient in this place to represent the facts as phenomena.

πα-ρά, pronominal word or preposition, "from the side of."

πέ-ρα-ν (1 + *ρα* + 3 = A + 3), adverb, "on the other side."

πε-ρά-ω, verb, "to pass over."

πι-π-ρά-σκω, "to cause to pass over,"—"to sell."

π-ῶ-ρος (A + 2 + 3), noun, "an outward action."

π-ρά-γγω = *πράσσω* (A + 2 + 2), verb, "to perform such an action."

π-ῶ-γ-μα-τ = *πραγ-μεντ-* (A + 2 + [1 + 3]), verbal noun, "such an action considered in reference to its performance."

π-ρα-γ-μα-τι-κό-ς (A + 2 + [1 + 3 + 2]), adjective, "a person capable of acting."

π-ρα-γ-μα-τεία (A + 2 + [1 + 3 + 2]), subst., "procedure."

πῶ-γ-σις = *πᾶξις* (A + 2 + 2), "acting," and so on.

§ IV. *Pathology.*

80 From this short specimen it will be seen that the analysis of words, or the search for roots, presumes some knowledge of the legitimate interchanges or commutations of letters. The explanation of this tendency to change is called the *Pathology* (ἡ παθολο-

γική) of a language, or the doctrine of the *Affections* (πάθη), to which it is liable. The word πάθος might in itself denote any change in the root or inflexion of a word, in which case *Pathology* would include the third as well as the second part of this grammar. But we employ the term, as the older grammarians did, in a narrower sense to denote those changes, which, whether or not introduced by the process of inflexion, leave the signification of the word just as it would have been, if no such change had taken place. Thus there is a difference of form only, and not of meaning, between the common words γέγραμμαι, ἐλλείπω, τύπτω, &c. and their original and complete types γέγραφ-μαι, ἐν-λείπω, τύπτου-ς, &c. In this narrower application, *Affections* are either *euphonic*, when they arise from the general repugnance of the Hellenic articulation to certain contacts or contiguities of sounds; *dialectical*, when they spring from the preference in certain tribes or certain districts of Greece for this or that sound or combination of sounds; and *metrical*, when the exigencies of some prevalent form of verse-composition have produced an influence on the structure of the language, as when the Homeric hexameter necessitated or suggested certain alterations in the measure of syllables. It is mainly to the first of these, or the *euphonic affections* of the Greek language in general, that the student's attention ought to be directed in a grammar like the present.

81 That letters pronounced by the same organ may be commuted for one another, is a fact which our daily experience teaches us: and no man can be acquainted thoroughly with his own language without having had his attention drawn to sundry changes resulting from dialectical differences of pronunciation, or an attention to what is called *Euphony*. The *Pathology* of the Greek language, of which we are about to speak, is not a treatise on Greek Dialects, but an explanation of phenomena in the language generally; a discussion which involves not only the question of dialects, but also those referring to the mutilations and corruptions which, according to the leading principles of Hellenism, may be expected to take place. The Affections are generally divided into the following classes: (α) quantitative (κατὰ πόσον), when the word is increased or diminished; and these are (1) πρόσθεσις and ἀφαίρεσις, addition or diminution at the beginning; (2) ἐπένθεσις and συγκοπή, insertion or contraction in the middle; (3) παραγωγή and ἀποκοπή,

addition or curtailment at the end: (*b*) qualitative (*κατὰ ποῖόν*), or the interchange of sounds: (*c*) local (*κατὰ τόπον*), (1) *μετάθεσις*, transposition, (2) *τμήσις*, or separation of compounds. All these belong to both consonants and vowels. To consonants alone belong *διπλασιασμός* or doubling, and *ἀναδιπλασιασμός* or reduplication. To vowels alone belong *συναλοιφή* or contraction, and *ἐκτασις* or lengthening.

A. Affections of Consonants.

82 A consonant may be changed either (I) at the end; (II) in the middle; or (III) at the beginning of a word. In the first of these cases, the change will proceed from some absolute law of the language operating on a previous alteration: in the second, from the letters which precede or follow: in the third, there is either a *prosthesis* or prefix, which seems arbitrary until it is explained, or some change within the word, which brings into operation the rules of the second case.

(I) Affections of Final Consonants.

83 It is an absolute law of the Greek language that no word can end with a mute, or with any other consonant than the three semi-vowels *σ*, *ν*, *ρ*. For those, which terminate in *ξ* and *ψ*, are always combinations of a guttural or labial with *ς*. And if we meet with *οὐκ*, *οὐχ*, and *ἐκ*, we must remember that the two former never occur at the end of a sentence, or before a consonant; and that the latter is always prefixed to some word beginning with a consonant. In fact *οὐκ* or *οὐχ* is a mutilation of *οὐ-κε*, for which we have *οὐχί*, and *ἐκ* or *ἐξ* represents *ἐ-κίς*: and being thus affected by the words which immediately follow them, these monosyllables are *proclitic* (above, 54).

Obs. This general rule applies only to Greek words; foreign proper names, like *Θεύθ* (Plat. *Phædr.* p. 18 B), *Βήλ*, *Δανύλ*, *Δαβίδ*, *Ἰακώβ*, *Ἰσαάκ*, *Χερουβίμ*, and the like, are written as mere transcriptions from the original languages.

84 Of the other three consonants which may be finals, *ν* is often a representative of *ς*, or contains it by absorption (95), and *ρ* is of comparatively rare occurrence. Moreover, when *ς* is the final letter, it must not be preceded by a dental or the liquid *ν* (92, 93).

85 The letters *ν*, *ς*, which are of most frequent occurrence at the end of words, are themselves of such a weak and fleeting consistency, that they often become inaudible, and are omitted in writing. Even the final *-ν* very often passes away into final *-α*, as in the accusatives of the third declension, and it is a rule that *-ντ-* at the end of a word must become *α*, i.e. the *τ* cannot stand, and the *ν* evanesces: see below (107). This is called *apocope* (*ἀποκοπή*) or *apobole* (*ἀποβολή*). The moveable *ν* is commonly termed *ν ἐφελκυστικόν*, or “*ν* attached,” as if it were an arbitrary and secondary adjunct. But this is known to be an erroneous doctrine.

We find a moveable *ν* in

- a. datives plural in *-σιν*, together with *ἄμμιν*, *ὕμμιν*, *σφίν*, and *ψίν*;
- b. 3 pers. in *-σιν*, as *τίθησιν*, *τύπτουσιν* (but not the Doric form in *-ντι*);
- c. 3 pers. sing. in *-εν*, as *ἔτυψεν*, *τέτυφεν*, and sometimes the 3 pers. plup. in *ει* for *εε*;
- d. in *ταυτό-ν*, *τοσοῦτο-ν*, *τοιούτο-ν*, in Attic Greek.
- e. in the suffixes *-σιν*, *-θεν*, *-φιν*, and in certain particles, such as *καν*, *νυν*, *πάλλιν*, *νόσφιν*, *ἕνεκεν*, *ἔπειτεν*, &c.
- f. in the numeral *εἴκοσιν*, but not in its dialectical forms *εἰκόσι* or *εἵκατι*.

The final *ν* distinguishes *πέραν*, “on the other side, beyond” (as *πέραν θαλάσσης*, *πέραν διαπλεῖν*), from *πέρα* (compar. *περαντέρω*), “farther” in place or time, or metaphorically, as *πέρα τοῦ δέοντος*, *τοῦ καιροῦ*. The MS. of Philodemus gives us *πέρα* for this sense, and *ἀντιπέρας* appears as another form of *ἀντιπέραν*.

We find a moveable *ς* at the end of *ἐξ*, mentioned above, and in the following indeclinable words: *ἀτρέμας*, *ἔμπας*, *ἡρέμας*, *αὖθις*, *μέχρις*, *ἄχρις*, *πολλάκις*, *μεσσηγύς*, *οὕτως*. Thus Euripides has *ἀτρέμας*, Plato *ἄτρεμα*; *ἔμπας* is found in the Attic poets, *ἔμπα* in Pindar and the Alexandrian writers, *ἔμπης* in Homer; *ἡρέμας* appears in Apollonius Rhodius; *αὖθι* in Callimachus, but *αὖθι* in Homer is for *αὐτόθι*; for *μέχρις* and *ἄχρις*, see Lobeck *ad Phrynic.* pp. 14 sq.; *πολλάκι* is Ionic; *μεσσηγύς* and *μεσσηγύ* are both poetical forms synonymous with *μεταξύ*; *οὕτως* and *οὕτω* stand before either vowels or consonants in prose, but the former only before vowels in poetry.

In the following there is generally a distinction of meaning, when the ς is omitted: *ἀμφίς*, *ἀντικρύς*, *εὐθύς*. In the imperative, the 2 p. s. generally loses its ς or *θι*. But in *σχές*, *φρές*, and some verbs in *-μι*, it is retained.

It will be seen that the letters ν , ς become evanescent also in the middle and at the beginning of words (107, 114).

(II) *Affections of Consonants in Contiguous Syllables.*

86 The greatest number of consonants which can come together in the middle of the word is four; but this occurs seldom: we have, however, such words as *θέλκτρον*, *κάμπτριον*, and parathetic compounds like *ἐκστρατεύω*, *ἐκστρέφω*, *ἐνστρέφω*. Three consonants do not stand together, unless the first, the last, or both the first and last are liquids or σ ; at the beginning of a word the first of these letters must be σ , as in *στρατός*, *σφραγίς*, *σπλάγχχνον*, *σκληναι*; and conversely, in contiguous syllables the middle letter of three must not be σ , whence we have affections like *τέτυφθε* for *τέτυφσθε*, *πεπλέχθαι* for *πεπλέκσθαι*, *ἡγγέλθαι* for *ἡγγέλσθαι*, &c. When $\sigma\sigma$ appear before another consonant, the first σ may be omitted, if this occasions no ambiguity; thus we have *δύστηνος* for *δύσστηνος*, *κάσχεθε* (Hom. *Il.* xi. 702) for *κάτ-σχεθε* = *κάσ-σχεθε*, &c. But we write *προσστείχω*, *προσστήναι*, &c., that there may be no confusion between *πρός* and *πρό*.

87 The Greek language does not tolerate the following combinations of consonants: $\mu\rho$, $\mu\lambda$, $\beta\nu$, $\delta\lambda$, $\nu\rho$. Whenever they appeared in the Pelasgian language, we have in Greek the following substitutes: $\mu\beta\rho$ or $\beta\rho$ for $\mu\rho$, as in *ἄ-μβροτος*, and in *βροτός* for *μορτός*; and $\mu\beta\lambda$ or $\beta\lambda$ for $\mu\lambda$, as *μέμβλωκα* and *βλώσκω* from *ἐμολον*; $\mu\nu$ for $\beta\nu$, as in *σεμνός* for *σεβ-νός*; $\lambda\lambda$ for $\delta\lambda$, as in *καλός*, afterwards *καδός*, from *καδ-λός*; $\nu\delta\rho$ for $\nu\rho$, as in *ἀνδρός* for *ἀνρός*.

88 Whenever a labial precedes μ in the middle of a word, it is changed to μ , as in *γράφ-ω*, *γραμ-μή*, *γέγραμ-μαι*; *τύπ-τω*, *τύμ-μα*, *τέτυμ-μαι*; *τρίβ-ω*, *τριμ-μός*, *τέτριμ-μαι*.

89 When a tenuis or aspirate guttural stands before μ , it is often changed into the medial γ ; as in *πλέγ-μα* from *πλέκ-ω*;

τέτυγ-μαι, εὔγ-μαι from τεύχω, εὔχομαι; εὔοιμεν for εὐόικαμεν. But there are exceptions, as ἀκμή, δραχμή and ῥωγμός by the side of δρώγμα and ῥωγμός.

90 Tenuis and aspirate dentals remain regularly unchanged only before the dental liquids λ, ν, ρ, as in ἔτλην, ἔτνος, ἱατρός, ἐσθλός, ἐθραύσθην.

91 Before other dentals, and the labial liquid μ, any dental may be changed into σ, as in οἶσ-θα for οἶδ-θα, ὄσ-μή for ὀδ-μή. This is regularly the case in the perf. pass., as in κεκόμισ-μαι, πέπεισ-μαι from the roots κομιδ-, πειθ-. But in the Ionic dialect the δ or θ is occasionally retained, as in κέκαδ-μαι, κεκορυθ-μένος. We also find such forms as κενθμών, ἀριθμος, πότημος, ἀτμός, αὔτμη, ἐφετ-μή. The combination σθ seems to have been peculiarly pleasing to the Greek ear, and many structures are due to this predilection. We may also remark that σ or θ often intrudes itself before μ in verbal forms, such as the noun in -μος, and σ, which may or may not have belonged to another form of the verb-root, appears before the aorist passive in -θην and the perfect passive in -μαι. Compare θεσ-μός from τίθημι (root θε), ῥυθ-μός from ῥύω, with ἤκου-σ-μαι, ἤκού-σ-θην from ἀκούω, κέχρη-σ-μαι, ἐχρί-σ-θην from χρίω (see below, 302, d, f). In all these cases, it may be a question whether there was not a *digamma* still partially represented by ι or υ.

92 Before σ, the dentals are dropt; as λαμπά-ς for λαμπάδ-ς, σώμα-σι for σώματ-σι.

93 The same is the case with the dental liquid ν before the dat. pl. of the 3rd decl.; as in δαίμο-σι for δαίμον-σι from δαίμῶν-εσι; and in compositions with the preposition σύν, when σ and another consonant follow, as in συσκευάζω, σύσπονδος, σύστασις, or when ζ follows, as in συζεύγνυμι. If σ is followed by a vowel, we have an assimilation, as in συσσιτέω, συσσώζω. In πᾶν and πάλιν the ν is sometimes retained and sometimes assimilated, as in παλίνσκιος, πᾶνσμικος, πᾶνσοφος and πανσνδί or πανσνδίη by the side of πᾶσσοφος, πασσέληνος, πασσνδί. But ἐν always retains its final letter, as in ἐνσεΐω, ἐνσημαίνω, ἐνζεύγνυμι.

94 But if a dental mute is omitted along with ν before σ, the absorption is represented by a lengthening of the vowel, or by the

from *πρὸ ὁδοῦ*, *φρουρός* from *προορῶ*, exhibit the same metathesis of the aspirate; *ἑταῖρος* seems to be connected with *ἔθος*; some have compared *τραχύς*, *Τράχης* with *Θράκη* (Lobeck, *Paralip.* p. 47); and in cognate languages we have *θυγάτηρ* by the side of *duhitri* (Sanskrit), "daughter;" *πείθω* by the side of *fido*, and *triumphus* from *θρίαμβος*; *Χαλκηδών* is sometimes written *Καλχηδών*; and the following affections are dialectical:

<i>βάτραχος</i>	Ionic	<i>βάθρακος</i> ,	<i>θεσμός</i>	Doric	<i>τεθμός</i> ,
<i>ἐνταῦθα</i>	...	<i>ἐνθαῦτα</i> ,	<i>πιθάκη</i>	Attic	<i>φιδάκη</i> ,
<i>ἐντεῦθεν</i>	...	<i>ἐνθεῦτεν</i> ,	<i>φάτη</i>	later	<i>πάθη</i> ,
<i>χιτών</i>	...	<i>κιθών</i> ,	<i>τωθάζω</i>	Hesych.	<i>θωτάζω</i> ,
<i>χύτρα</i>	...	<i>κύθρη</i> ,	<i>Τελχίνες</i>	...	<i>Θελγίνες</i> .

98 By a similar law of euphony an aspirate can never stand before another aspirate of the same organ, but is changed into the corresponding tenuis: as in the forms *Βάκχος*, *Σάπφω*, *Πιττεύς*. The same rule applies to two successive syllables, where the former is the result of reduplication; thus we have *πεφίληκα*, *τίθημι*, and not *φεφίληκα* and *θίθημι*. The formative syllable *θη* of the 1 aor. pass. and the person-ending *θι* are retained, whether an aspirate precedes or follows: thus we have *ὠρθώθην*, *ἐχύθην*, *φάθι*, *τέθναθι*, &c. without any change of the preceding aspirate; and when a change is made we have *τύφ-θη-τι*, *ἐτέ-θη-ν*, *ἐ-τύ-θην*, and not *τίπττη-θι*, *ἐθέ-την* or *τύφθη-θι*, *ἐθέ-θην*, *ἐ-θύ-θην*. And perhaps this rather than a metathesis of the aspirate is the true explanation of *ὄχωκός* and *οἴχωκα* for *ὀκωκός* and *οἴκωχα*, from *ἔχω* and *οἴχομαι*. Although *ἐκχειρία* is not a reduplication, but a compound of *ἔχειν* and *χεῖρα*, it follows the same rule. The adverbial terminations *-θεν* and *-θι* do not affect the aspirate of the main word; thus we have *πανταχό-θεν* from *πανταχοῦ*, *Κορινθό-θι* from *Κόρινθος*, &c.

99 With regard, however, to letters of different organs, the following rule applies without exception:

a tenuis only	can precede	a tenuis,
a medial	. . . . .	a medial,
an aspirate	. . . . .	: an aspirate.

Hence from *ἐπτά*, *ὀκτώ*, we have *ἑβδομος*, *ὀγδοος*, with a double change: and hence the root-letter is changed by the termination; as in *γραπτός*, *γράβδην* from *γράφω*, and *πλεχθεῖς*, *τυφθεῖς* from

πλέκω, τύπτω. So also in composition and synaloepha, we have ἐφθήμερος from ἐπτά ἡμέραι, and νύχθ' ὄλην from νύκτα ὄλην.

Obs. The proclitic preposition ἐκ, for ἐκς, in composition, is preserved from this change by the supposed intervention of its original σ: thus we have ἐκθίειναι, ἐκδοῦναι, ἐκβάλλειν, ἐκγενέσθαι, ἐκφεύγειν, &c.

100 The consonants most frequently doubled are the liquids, and τ as the representative of σ. The doubling of these letters is generally indicative of assimilation.

101 Besides the cases already mentioned (above, 88), the following are of frequent occurrence:

a. The former of two consonants is assimilated to the latter: σ to ν, as ἐν-νυμι for ἔσ-νυμι; κ or χ to σ, as δισ-σός for δικ-σός (διξός); γλῶσ-σα, Attice γλῶττα, for γλῶχ-σα; δ, τ, θ to σ, as πεσ-σός for πεδ-σός, μέλισ-σα for μέλιτ-σα, βυσ-σός for βυθ-σός. The assimilation in Ἀττική for Ἀκτική is peculiar. Before a guttural, ν is invariably written γ (above, 18, *a*); before a labial, it is always changed into μ; and it is always assimilated to a following liquid. We find this chiefly in compounds with ἐν, σύν, and πάλιν; such as ἐγκαλῶ, ἐμμανής, ἐλλόγιμος; συγγενής, συμφέρω, συρρέπτω; παλίνκοτος, παλιμμήκης, &c. (see also below, 320).

Obs. We have no assimilation in ἐνράπτω, and in compounds with ἄγαν the ν is generally omitted, as in Ἀγαμέμνων, Ἀγακλής. An enclitic does not alter the preceding ν, thus we have τὸν γε, ὃν περ, &c. There are however occasional assimilations even in distinct words (see Lobeck, *Aj.* 836), and the inscriptions give us τῶλ λογιστῶν, ἐστίγη, τήμ Μυσίαν for τῶν λ., ἐν στ., τήν Μ.

102 *β.* The latter of two consonants is assimilated to the former; as in δλ-λυμι for δλ-νυμι. The assimilation of σ to a preceding ρ is regular in Attic Greek; thus we have ἄρρην for ἄρσσην, θαρρεῖν for θαρσεῖν, &c.

103 But this sort of assimilation is most usual when the second consonant is represented by a softened or vocalized guttural, equivalent to our *y*, and expressed in Greek characters by ε or ι. Thus we have γέννα for γενεά, θάλλω for θηλέω, κτέννω for κτάνγω, ἄλλος for ἄλιος, φύλλον for φύλιον; so too μάλλον for μάλιον, ἦσσαν for ἦκιον, &c. To this class belong the older datives plural, as νέκυσσι, ὄρεσσι, παιδεσσι, &c., the older forms of the future and aorist, as ἔσσομαι, γέλασσε, ἐτέλεσσα, κομισσάμενος, κύσσε, ὁμοσσον,

&c., for the Sanscrit gives us *si*, as the usual form for these tenses; and a number of forms in which *λi* must have been older than *λ*, as in *Θράσυλλος* by the side of *Θράσυλος*, *ἔρπυλλος* by the side of *ἔρπυλος*, *κρύσταλλος*, *κορύδαλλος*, and the like. And in a very large class of verbs, the *sh* or *j*, resulting from the combination of a guttural or dental with *y*, is expressed by *σσ*. Thus, from the gutturals with *y*, we have *πράσσω*, *φαρμάσσω*, *ταράσσω*, *πλήσσω*, &c. for *πράγγω*, *φαρμάκω*, *ταράχω*, *πλήγω*, &c., and from the dentals with *y* we have *πυρέσσω*, *πλάσσω*, *ίμάσσω*, *κορύσσω*, &c. for *πυρέττω*, *πλάττω*, *ίμάντω*, *κορύθω*, &c. In these cases the Attic substitutes *ττ* for *σσ*.

104 By the side of this assimilation we often have a transposition or *hyperthesis* (110) of the *ι*, which represents this softened guttural. Thus, by the side of *ἵλλω*, *κτέννω*, *φάεινος*, *κρέσσω*, *χέρρων*, &c., we have *εἵλλω*, *κτείνω*, *φάεινος*, *κρείσσω*, *χείρων*, &c. In Thucydides the older and better reading is *Ἀργεννοῦσαι* (VIII. 101, § 1), which represents, however, the other form *Ἀργιννοῦσαι* = *Ἀργεινοῦσαι*. In some words this double compensation is always found, as in *μεῖζων* for *μεγίων*, and in others the transposition alone remains, as in *Κάειρα* for *Καρία*, *γενέτειρα* for *γενετερία*, *μέλαινα* for *μελάνια*, *τύπτεις* for *τύπτεισι*.

105 The arbitrary doubling of liquids is due to the operation of a different principle of euphony: it is chiefly found in proper names; thus we have *Παρθεννοπαῖος*, though from *πάρθενος*, and *Ἰππόδαμμος* for *Ἰππόδαμος*. So also *ρ* is regularly doubled, when a simple vowel is placed before it at the beginning of a root, as in *ἀρρεπής* or *ισόρροπος* from *ρέπω*. We sometimes observe a similar diplasiasmus of the mutes, both in the oldest and in the latest forms of the language; thus while we have *ἄδδην*, *ἄδδηκότες*, *ἔδδαισα*, *ἔττι*, *ἔππων* in Homer, as metrical affections, and *βρόκχος* for *βρόχος* in Theognis, we have *κάδδος*, *καδδισκός*, *κάδδιχος* in later Attic, and *κράββατος* in Hellenistic Greek. The Doric use of *δδ* for *ζ* is really an assimilation.

106 Reduplication or *anadiplasiasmus* is only this arbitrary doubling extended from letters to syllables. It appears in every variety of form, from the simple reduplication of a consonant and vowel, as in *τίθημι*, *τέτυφα*, *γυγνώσκω* for *γυγινώσκω*, *πίπτω* for *πιπέτω*, *τίκτω* for *τιτέκω* (?), to that of a consonant and diphthong,

as in *μαιμάσσω, παιπάλη*, or of a heavy syllable, as in *βάρβαρος, γαργαίρω, παμφαίνω, ἐγρ-ήγορα, ἐλ-ήλυθα*, &c.

107 The liquids *σ* and *ν* have a tendency to become fleeting and evanescent when they are flanked on both sides by short vowels. The former is changed into the rough breathing, the latter into the nasal breathing, and thus they pass off from the want of characters to express them. Compare *τύπη, τύπτεται* with *τίθεσαι*, and *μείζους, μείζοες* with *μείζονες*. It is not unusual to find *ν* represented by *α* before another consonant, or even at the end of a word. Thus we have *τετύφαται* for *τετύφνται*, *σωζοιάτο* for *σώζοιωντο*, *πατέρα* for *πατέρν*, &c.

If the combination *ντ* is left at the end of a word, it always becomes *α*. All neuter plurals are examples of this (156). So also *δέ-κα* for *δφέ-κεντ* (below, 246). In two cases we have *ασ* for *ντ*, or rather *συντ*, in the middle of the word: these are *Φλιάσιος* for *Φλιούντιος*, from *Φλιούς*, gen. *Φλιούντος*, and *διπλάσιος*, from *διπλοῦς* (see *Transactions of the Philol. Soc.* 1854, p. 286).

108 With regard to the interchange of particular consonants with one another, it may be laid down as a general rule, that only those of the same organ are susceptible of this commutation. If it ever appears that a consonant has passed into one of a different organ, there must have been an original form which contained both consonants in combination (above, 18, *j*). Thus *κελαυνός* and *μέλαν* spring from an original *κμέλαν*. The most important instance of this apparent interchange is that between *π, κ, τ* in the relatives and relative particles.

109 The most common of the regular interchanges are those of the dental liquids *λ, ν, ρ* with one another, and of the sibilant *σ* with *ν, ρ* and the dental mutes. Thus we have

βέντιστος by the side of *βέλτιστος*,
πλεύμων *πνεύμων*,
κρίβανος *κλίβανος*,

and

τύπτομεν for *τύπτομες*,
σιόρ ... *θεός*,
σύ ... *τύ*.

That the sequence of *ι* has an especial tendency to produce this last change, we have already seen (18, c).

The Attic habitually substitutes *ττ* for *σσ*: as in *πράττω*, *γλώττα* for *πράσσω*, *γλώσσα* (above, 100, 101, 103).

110 Liquids, aspirates, and the sibilants, are liable to a change of place which is called *Metathesis* (*μετάθεσις*) when confined to the same syllable, and *Hyperthesis* (*ὑπέρθεσις*) when it passes the limits of a single syllable.

(a) The former is very common: thus we have *ἀταρπός* for *ἀτραπός*; *κάμνω*, *κέκμηκα*; *θνήσκω*, *ἔθανον*; *θάρσος*, *θράσος*; *ἔρξαι*, *ῥέξαι*; *τέτρατος* for *τέταρτος*, &c. This sometimes occasions the insertion referred to above (86): as in *ἡμ-β-ροτον* for *ἡμαρτον*, *μεσημβρία* for *μέση ἡμέρα*, &c.

(b) The following are instances of *Hyperthesis*: *ὀθνεῖος* for *νόθειος*, *πνύξ*, gen. *πυκνός*, *πύελος* from *πλύνω*, *ἐκπαγλος* from *ἐκ-πλήσσω*, *ὄχλος* for *ὄλχος*, *τίκτω* for *τιτέκω* (?), *φλαῦρος* for *φαῦλος*, &c. Hyperthesis very frequently occurs in regard to the aspirate and the letter *ι*, considered as the representative of a lost guttural; indeed, this is sometimes the rule (see 97, 104). We have an instance of the latter hyperthesis in *εἶν* for *ἐνί*, of the former in *ὀ φρουδος* for *ὀ πρὸ ὁδοῦ*, and of both cases in *εἷν-εκα* for *ἐνί ἔκα*. The verb *ἐλαίνω* for *ἐλα-νύω* is perhaps the only example of the hyperthesis of *υ*.

111 Prospective absorptions are referable, perhaps, to the same euphony. Thus we have *δίσκος* for *δίκ-σκος*, *πάσχω* for *πάθ-σχω*, *διδάσκω* for *διδάχ-σχω*, *λάσκω* for *λάκ-σχω*, *έίσχω* for *έίτκ-σχω*, *ίσχω* for *ἔχ-σχω*, *λέσχη* for *λέγ-σκη*, cf. *ἀδολέσχης*, *μίσγω* for *μίγ-σχω*, *μόσχος* for *μίγ-σκος*, *αἰσχος* for *αἰδ-σκος*, *ἔσχατος* for *ἔκ-σκατος*, &c.

112 *Tmesis*, or the separation of two parts of a compound word, is really an hyperthesis going beyond the limits of the word itself. It is most commonly found in parathetic compounds with prepositions; as *ἀνὰ δ' ἰστία λευκὰ πέτασσαν* for *ἀνεπέτασαν*; *κατὰ πλοῖνα ἔργα λιπόντες* for *καταλιπόντες*. Herodotus often inserts the connecting particle *ὦν*, as in *ἀπ' ὦν ἔδοντο* for *ἀπέδοντο ὦν*. Sometimes, even in prose, the preposition thus separated is used with particular emphasis in antithetic clauses, as *μη' ξὺν κακῶς*

ποιεῖν ἀλλὰ ξυνελευθεροῦν (Thucyd. III. 13); εὖ ποιήσας ἀντ' εὖ πείσεται (Plat. *Gorg.* 52 A). The comic writers separate even the two parts of a compound particle by the insertion of some particle of emphasis or connexion; thus we find *την-δε-δί* for *τηνδὲ δέ* (Arist. *Aves*, 18); *νυν-μεν-ί* for *νυνὶ μὲν* (*Ibid.* 448); *ἐν γε ταυθί* for *ἐνταυθί γε* (*Thesmoph.* 648); *ἐνμεντευθενί* for *ἐντευθενὶ μὲν*, opposed to *ἐντευθενὶ δέ* (Metagenes, *ap. Athen.* 269 F).

(III) Affections of Initial Consonants.

113 The affections of initial consonants are generally dependent upon some change within the word, which brings into operation the rules applicable to consonants in the middle of the word. Thus we have *βροτὴς* for *μορτὴς*, from the same metathesis and euphony which give us *ἄμβροτος* for *ἄμορτος*; we have *βλάσκω* for *μόλ-σκω*, just as we have *μέμβλωκα* for *μεμόληκα*, &c.

114 (a) The liquids *σ* and *ν*, which become evanescent between two vowels, are also liable to aphæresis at the beginning of a word. The evanescence of *σ*, or its subsidence into an aspirate at the commencement of a word, is almost a rule of the language when a vowel follows. We have sometimes both forms, as in *σύς*, *ὕς*; *Ἑλλοί* and *Σελλοί* (Ellendt, *Lex. Soph.* s. v.); *ἡθμός* (in old Greek *ἡθμός*) and *ἡθέω* by the side of *σῆθω*; *σάλασσα* or *θάλασσα* for *ἄλασσα* by the side of *ἄλς*. But more frequently we have an aspirate in Greek where the cognate Latin words retain the *s*: compare *ἄλλομαι* with *salio*; *ἄλς* with *sal*; *ἅμα* with *simul*; *ξ* with *se*; *Ἔγεστα* with *Segesta*; *ἔζομαι* with *sedeo*; *εἷς* (*ἕνς*) with *singulus*; *ἐκας* with *secus*; *ἐκυρος* with *socer*; *ἐλκος* with *sulcus*; *ἐξ* with *sex*; *ἐπτά* with *septem*; *ἔπομαι* with *sequor*; *ἔρπω*, *ἔρπυλλον* with *serpo*, *serpyllum*; *ἡδύς* with *suavis* (*suadvis*); *ἡμι-* with *semis*; *ἥλιος* with *sol*; *ἰδρώς* with *sudor*; *ἵστημι* with *sisto*; *ὀρός* with *serum*; *ὕλφη* with *silva*¹; *ὕλα* with *solea*; *ὑπέρ*, *ὑπό* with *super*, *sub*; *ὑπνος* with *somnus*; *ὕραξ* with *sorex*.

(b) The element *να* often appears as *ἀ-*, when prefixed to nouns as a sign of negation, and it is always reduced to *ἐ-*, when prefixed to verbs as a temporal augment.

¹ Σόλη is found in the old compound Σκαπτη-σόλη, the name of a place in Thrace, and the proper name Σαρπηδών, "the robber," seems to point to *ἀρπεδών* (Rückert, *Troja's Ursprung*, p. 34).

115 This moveableness of *ν* at the beginning of words has occasionally left residuary vowels, which have been regarded as cases of arbitrary *prosthesi*s, but in which we ought to recognise fragmentary representatives of lost prepositions (see Pott, *Etym. Forsch.* II. pp. 127 sq.). Thus we have *ὀ-* for *ἀνά* (Ahrens, *Æol. Dial.* pp. 77, 149), in such words as *ὀσκάπτω*, *ὄστασαν*, *ὄσταθίς*, *ὀμνάσθην*; *ἀ-* for *ἀνά*, in *ἀσκαίρειν*, *ἄσταχυς*, *ἀσπάραγος*, *ἀράσσω*, Ἄτλας; in the same way we find *ἀ-* for *ἀπό* in *ἀβληχρός*, *ἄμαλος*, *ἄσβολος*, *ἄσκε-
λες*, *ἀμέλγω*, *ἀμέρδω*, *ἄποινα*, *ἀτενής*; *ἀ-* for *ἄγαν* (?) in *ἄπυρος*, *ἄπλετος*, *ἄσκιος*, *ἀγέρωχος*, *ἀμυδρός*; *ἄ-* for *ἄμα* in *ἀγάλακτος*, *ἀδελ-
φός*, *ἄθριξ*, *ἄκοιτις*, *ἀκόλουθος*, *ἄλοχος*, *ἄπεδος*, *ἄπτερος*; *ὀ-* for *ὀμοῦ* in *ὄξυγες*, *ὄτριγες*, *ὄαρ*, *ὄδαξ*, *ὄδους*, *ὄνυξ*, *ὀμόργνημι*, *ὄξύν*, *ὀρέγω*, *ὄσπριον*, *ὀφρύς*, *Ὀϊτύλος* = *Τύλος*, *Ὀϊσύμη* = *Σύμη* (Lobeck, *Rathol.* p. 169), *ὀδύσσομαι*, *ὄνειδος*, &c. Perhaps we have similar absorptions in the apparent *prosthesi*s of *ι*, as in *ἰγνύη* from *γόνυ*; *ἰδηλος* = *δήλος*; *ἰθύω* from *θύω*; *ἰμάσθλη* by the side of *μάστιξ* and *μάσθλης*, and in the frequent lengthening of the common words *θέλω*, *κείνος*, *μοί*, *νέρθεν*, *χθές* into *ἐθέλω*, *ἐκείνος*, *ἐμοί*, *ἐνερθεν*, *ἐχθες*, with which we may compare *ὀρτή* by the side of *ἐορτή*, *ἐρείπω* by the side of *ρίπτω*, *ἐρύω* by the side of *ρύσμαι*, and *ἡβαιός*, *ἡλύγη* and *ἡμύω* by the side of *βαιός*, *λύγη* and *μύω* (*Etym. M.* p. 422, 16).

116 The moveableness of *σ* at the beginning of a word has given rise to the opinion, that it is sometimes an arbitrary *prosthesi*s, as in *σ-κάπτω* by the side of *κόπτω*; *σ-κεδάννυμι* by the side of *κεδάννυμι*; *σκάπετος* = *κάπετος*; *σκαφώρη* = *καφώρη*; *σκιδναμαι* = *κιδναμαι*; *σκιῖπες* = *κῖπες* (Lobeck, *Paralip.* p. 114); *σμάραγδος* = *μάραγδος*; *σμικρός* = *μικρός*; *σμύρνη* = *μύρρα*; *στέγη*, *στέγος* = *τέγη*, *τέγος*, &c.; but in these cases also we recognise fragmentary representatives of lost prepositions, which also appear under the forms *ἀσ-*, *ὀσ-*.

117 The guttural mutes *κ*, *γ*, *χ* also subside into a mere breathing, and are lost at the commencement of a word, as in *καλινδῶ* by the side of *άλινδῶ*, *καρπάλιμος* by the side of *ἀρπαλέος*, *κνέφας* by the side of *νέφος*, *γαῖα* by the side of *αἶα*, *γλαυκός* by the side of *λευκός*, *χλιαρός* by the side of *λιαρός*, *χλαῖνα* by the side of *λαῖνα*, *κότταβος* by the side of *ὄτταβος*, *καυχᾶσθαι* by the side of *αὔχειν*, *καπάνη* by the side of *ἀπήνη*, *κυφός* = *ύβός*, &c. The digamma contains a labial as well as a guttural (18, *j*); and hence

we see that while the labial element is sometimes expressed by a liquid, it is sometimes lost with the whole compound sound: as in *μάλευρον* by the side of *ἄλευρον*, *μοχλεύω* by the side of *ὄχλεύω*, *μόσχος* (for *μόγ-σχος*) by the side of *ὄσκος* (cf. *veh-o*, *vac-ca*), *μία* by the side of *ἴα*, *μηρύω* by the side of *ἐρύω*, *μονθολεύω* by the side of *ὀνθολεύω*, *μύραξ* by the side of *ῥραξ*, &c.

118 A dental sometimes supersedes the sibilant or guttural, probably through the former (above, 18, *f*); as in *θάλασσα* for *σάλασσα*, *θέλω* for *ἐλω*, *δείλη* from *εἴλη*, *διώκω* by the side of *ἰώκω*, *δαίμων* = *αἶμων* (Hom. *Il.* v. 49), *θαλυκρός* = *άλυκρός*, &c. It may also be surmised that the dental liquids are subject to the same rule: cf. *λαίψηρός* with *αἰψηρός*, *λείβω* with *εἴβω*, *λάχνη* with *ἄχνη*, &c. The aspirated dental liquid *ρ* seems sometimes to involve a dental mute, and sometimes an aspirated labial; of the former we have instances in *τ-ρίβω*, *δέ-ρκω*, *δ-ρέπω*, &c.; of the latter, in *β-ρόδον*, mentioned above, in *ῥήγνυμι* by the side of *f-rango*, &c. On the other hand, there seems to be a real *aphæresis* in *τράπεζα* from *τετράπεζα*, and in *τάρων*, *κτῶ ὀβόλων* for *τεττάρων*, *ὀκτῶ ὀβόλων*, Athen. p. 224 E. See Lobeck, *Paralip.* p. 43.

B. Affections of Vowels.

119 The affections of vowels may be divided into two classes: (1) those which arise from the contact and coalescence of vowel-syllables, which also exist separately; (2) those which emanate from the operation of some etymological principle, whether it be the vocalization of a consonant, or the subsequent hyperthesis of the consonant so vocalized. These are the only affections which take place within the sphere of a given word. The changes of the primary vowels according to weight characterize differences of form (above, 20, a); and the diphthongal coalescence of these primary vowels with the residuary mutes *ι*, *υ*, can hardly be considered as a casual affection. There are, moreover, vowel-changes, which are due to the caprices of provincial pronunciation, and which mark differences of dialect. Such are the substitutions of *ā* for an original *η*, which take place after a vowel or *ρ* in Attic (below, 161), and generally in Doric, as compared with Ionic. We have also *ρ-ā*, *λ-ā*, where we should otherwise find *ο* or *ε* (181, 185). The

Attic, however, retains the original η in old words, such as $\zeta\sigma\tau\eta\mu\iota$, $\chi\rho\eta\sigma\theta\alpha\iota$, &c. Other such changes are the substitution of $\epsilon\upsilon$ for $\omicron\upsilon$, \omicron for α , $\epsilon\iota$ for η , $\alpha\iota$ for $\epsilon\iota$, $\epsilon\iota$ for $\omicron\iota$, $\eta\upsilon$ for $\alpha\iota$ and for $\epsilon\upsilon$, $\alpha\iota$ for \omicron , $\delta\eta\upsilon$ for $\delta\omicron\upsilon$ and $\delta\alpha$. Compare the Æolic $\acute{\epsilon}\mu\epsilon\upsilon$ with $\acute{\epsilon}\mu\omicron\upsilon$, the Boeotic $\acute{\omicron}\acute{\nu}\acute{\epsilon}\theta\epsilon\iota\kappa\epsilon$ for $\acute{\alpha}\acute{\nu}\acute{\epsilon}\theta\eta\kappa\epsilon$, the Æolic $\alpha\acute{\iota}$ for $\epsilon\acute{\iota}$, the Doric $\omicron\acute{\iota}\kappa\epsilon\iota$ for $\omicron\acute{\iota}\kappa\omicron\iota$, the Ionic $\acute{\epsilon}\tau\upsilon\pi\tau\acute{\omicron}\mu\eta\upsilon$ for $\acute{\epsilon}\tau\acute{\iota}\pi\tau\omicron\mu\alpha\iota$, the Attic $\mu\acute{\eta}\nu$ for $\mu\acute{\epsilon}\nu$, $\acute{\iota}\pi\alpha\acute{\iota}$ for $\acute{\iota}\pi\acute{\omicron}$, and $\kappa\rho\acute{\upsilon}\beta\delta\alpha$, $\kappa\rho\upsilon\phi\eta\delta\acute{\omicron}\nu$, by the side of $\kappa\rho\acute{\upsilon}\beta\delta\eta\upsilon$. These varieties must be learned by a study of the authors and of inscriptions.

120 The first class of vowel-affections, or the coalescence of vowel-syllables, is called *synalæphe* ($\sigma\upsilon\nu\alpha\lambda\omicron\iota\phi\acute{\eta}$), or "fusion."

121 Of this *synalæphe* there are three principal varieties: (a) *synæresis* ($\sigma\upsilon\nu\alpha\iota\rho\epsilon\sigma\iota\varsigma$), "contraction," which combines two successive vowel-syllables in the same sound; (b) *crasis* ($\kappa\rho\acute{\alpha}\sigma\iota\varsigma$), "mixing," which combines two successive vowel-syllables at the end of a word and at the beginning of a word which follows; (c) *ecthipsis* ($\acute{\epsilon}\kappa\theta\lambda\iota\psi\iota\varsigma$), "elision," which unites two successive words by omitting a short vowel at the end of the former of them. When *synæresis* or *crasis* takes place in effect, without an actual expression in writing, it is called *synizesis* ($\sigma\upsilon\nu\acute{\iota}\zeta\eta\sigma\iota\varsigma$), "subsidence."

Contraction.

122 a. There are two kinds of contraction: the primary, which is merely diphthongal; and the secondary, which substitutes a long vowel, or diphthong, for two vowels which do not admit of diphthongal combination.

123 The former has been already discussed under the head of pronunciation (21—23).

124 The secondary, which melts down two vowels into one vowel or diphthong, is guided by the following rule:

1.	2.	3.
$\alpha\alpha = \bar{\alpha}$	$\alpha\epsilon = \bar{\alpha}$	$\alpha\omicron = \omega$
$\epsilon\alpha = \eta$	$\epsilon\epsilon = \epsilon\iota$	$\epsilon\omicron = \omicron\upsilon$
$\omicron\alpha = \omega$	$\omicron\epsilon = \omicron\upsilon$	$\omicron\omicron = \omicron\upsilon$
4.	5.	
$\alpha\eta = \alpha$	$\alpha\omega = \omega$	
$\epsilon\eta = \eta$	$\epsilon\omega = \omega$	
$\omicron\eta = \eta$ or ω	$\omicron\omega = \omega$	

In the dual of the 3rd declension *εε* seems to be contracted into *η*; but this arises really from the original form in *-εα*: thus we have both *τείχεα* and *τείχεε* by the side of the contraction *τείχη*. There is reason to believe that the contraction of *αε* into *η* is more ancient than that of *αε* into *ᾶ*: comp. *ἴσθημι*, *ἕξς*, *χρήσθαι* with *τιμᾶς* and *τιμᾶσθαι*.

125 If in the first three columns we add *ι*, the contractions in col. 1 are all written *αι*; in col. 2 *α* and *οι* appear for *α* and *ου*, while *ει* remains unchanged; in col. 3 *φ*, *οι*, *οι* appear for *ω*, *ου*, *ου*. In columns 4 and 5 *ι* subscript is subscript also in the contraction.

126 If *υ* is added to *ο* in column 3, the contraction remains unaltered: for *ων* = *ω* (above, 22), and *ουυ* = *ου*.

127 The following are examples:

(A) Simple contractions.

1.	2.
λάας = λᾶς	ἄεθλον = ἄθλον
ῥεα = ῥη	φίλεε = φίλει
αἰδῶα = αἰδῶ	δηλόετε = δηλοῦτε
3.	4.
τιμάομεν = τιμῶμεν	τιμάητε = τιμᾶτε
φιλέομεν = φιλοῦμεν	φιλέητε = φιλῆτε
νόος = νοῦς	ἀπλόη = ἀπλή
	δηλόητε = δηλῶτε
5.	
τιμάω = τιμῶ	
φιλέω = φιλῶ	
χρυσῶα = χρυσῶ	

128 (B) Double contractions.

1.	2.
χρύσεαι = χρυσαῖ	τιμάει = τιμᾷ
ἀπλόαι = ἀπλαῖ	φιλέει = φιλεῖ
	δηλόει = δηλοῖ
3.	4 and 5.
τιμάοιμεν = τιμῶμεν	τιμάη = τιμᾷ
φιλέοιμεν = φιλοῖμεν	φιλέη = φιλῇ
δηλῶοι = δηλῶ	χρυσέφ = χρυσῶ
	ἀπλόη = ἀπλή
	ἀπλέφ = ἀπλῶ

129 The following are exceptions :

αείρω = αἶρω
 αεικία = αἰκία
 μισθή = μισθοῖ.

Crasis.

130 *b.* There are two kinds of *Crasis*. In the proper *crasis* there is a real coalition of two vowels in a long vowel or diphthong, as in *τοῦπος* for τὸ ἔπος, *χῶ* for καὶ ὁ, *τάργυριον* for τὸ ἀργύριον. In the improper *crasis* the long vowel at the end of a word appears unchanged, and absorbs the short vowel at the beginning of the word following, as in ἡ 'γά, ἡ 'μή.

131 If the preceding word begins with a consonant, it is usual to place a *coronis* (56) over the new compound vowel, whether it was originally aspirated or not, the aspirate being indicated by the affection of the consonant in the preceding syllable: thus we write *κούκ* and *θᾶτερα* for καὶ οὐκ and τὰ ἔτερα. But if the preceding word is a monosyllable beginning with a vowel, it is sufficient to indicate the breathing of that preceding monosyllable, as in *άνήρ* for ὁ άνήρ.

132 When the first syllable of the second word has an accent, it is lost altogether in the improper *crasis*: thus we write *μή 'νδον*, not *μη̃ 'νδον*. But in the proper *crasis*, the second vowel alone retains its accent: thus we write *τᾶλλα* from τὰ ἄλλα, *χᾶταν* from καὶ ἔταν, *τᾶρα* from τοι ἄρα; or if a diphthong is formed, *τοῦπος*, *τοῦργον*, from τὸ ἔπος, τὸ ἔργον; and when the second word is atonic, the *crasis* does not affect it with an accent: thus we have *κεῖ* from καὶ εἰ. If the second word is aspirated, the breathing is changed to a lenis when it is represented by the aspiration of a consonant, as in *χᾶστις* for καὶ ὅστις.

133 Prepositions in composition are liable to *crasis*, because this is not considered as *synthetic* or true composition, but merely as a *parathesis* or *juxta-position*: thus we write *προὔθηκεν* for *προέθηκεν*, *προὔχοντας* for *προέχοντας*. But an aspirate will hinder the *crasis* in this instance: thus we have *προέξουσι* by the side of *προὔχουσι*.

134 There are a few cases of double crasis: as *κωπόλλων* for *καὶ ὁ Ἀπόλλων*, Hippon. *Fr.* xxiil. (16), and *χῶδωνις* for *καὶ ὁ Ἄδωνις*.

Examples of Crasis.

(a) The conjunction *καί*:

καὶ α: *κάμφι, κἀντί, κἀπό, κάφελειν, κἀναίσχυντος, κάγαθος, κᾶν, κάλλος, κᾶρτι, χᾶμα, χάρπάσαι, χᾶττα, καέτος, καείσω*, but not with *αεί*.

καὶ ε: *κάκ, κάξ, κᾶν, κἀπί, κᾶς* (Doric only), *κᾶνθεν, κᾶνιαυτός, κακέινος, καγώ, καχθές, καστίν, κᾶτι, χᾶτέροις*, and in the comedians *κᾶλθοιεν, κᾶλεγγον, κᾶρεβίωθον*.

καὶ ο: *χῶ, χῶσιν, χῶπου, χῶπως, χῶστις*, but not the simple relative; *κῶδύνη, κῶνειδίζομαι, κῶλίγους, κῶπώραν*.

καὶ ι (rather rare): *κίχθίδια* (Cratinus, ap. Meinek. iii. 379), *κίόλανος* (Archil. *Fr.* 106 [60]), *κινδῶν* (Anacr. xiii. 26), *χίκετεύετε* (Eurip. *Hel.* 1024).

καὶ υ (rather rare): *χὺπό, χὺπέρ, χῦδατος, χὺπηρέσια, χὺμνοθέτης*.

καὶ η: *χῆ, χῆμεις, κῆλθον*.

καὶ ω: *χῶς, χῶσπερ*.

καὶ αι: *χαί, καίετος* (Archil. *Fr.* 80 [38]), *καίσχηνη*.

καὶ ει: *κεί, κείς, κᾶτα*, Doric *κῆπε, κῆτε*.

καὶ ευ: *κεῦσταλής, κεῦχομαι, κεῦθύς, κεῦρυπρωκτίαν*, but never with *εὖ* alone.

καὶ αυ: *καῦτός, καῦθις, χαῦτοῦ, χαῦτή*.

καὶ οι: *χοί, χοῖος*, but *κῆνος, κῆκίαν*.

καὶ ου: *κού(κ), κοῦτις*.

(b) Two short vowels:

α α: *τάλλα, τᾶγαθά, τᾶληθῆ, τᾶρκούντα, τᾶναγκαῖα, θᾶμαρτία, ᾶν*.

α ε: *τᾶργα, τᾶν, τᾶμά, τᾶπί, τᾶκεῖ, τᾶναντία, τᾶπιτήδεια, τᾶμπροσθεν, θᾶτερα, θᾶδῶλια, τᾶπη, ᾶγώ, ᾶκείνος, ᾶμέ*.

α ο: *θᾶπλα, τᾶρνεα*.

ο α: *ᾶνῆρ, ᾶνθρωπος, ᾶγών, τᾶγαθόν, τᾶτύχημα* (Demosth. clxxiii. 12), *τᾶργύριον*, Doric *ᾶνῆρ, ᾶλεροθιον* (Pind. *Ol.* xi. 73), *τᾶγαλμα* (Herod. iv. 181), *τᾶπόβαινον* (ii. 82), *ᾶριστος* (Hom.)

- ο ε: ούξ, ούγώ, ούμός, οὖν μέσφ, τὸνπλί, τοῦργον, τοῦπος, τοῦκεί, τοῦντερον, οὔμοί, οὔνεκα, οὔφοροι, οὔξερω, θᾶτερον, perhaps by false analogy from θᾶτερα, Doric ὄλαφος, &c.
- ο ο: τοῦνομα, τοῦπίσω, τοῦναρ, οὔδυσσεύς, οὔνος, οὔρνις.
- ο ι: θοιμάτιον is the only example.
- ο υ: θῦδωρ (Crates, apud Meinek. II. 238), θῦδατος (Aristoph. *Lys.* 370, where some read θοῦδατος).

(c) A short vowel followed by a long vowel or diphthong:

- α αι: ταῖσγρά, for which some read τᾶσγρά (Eurip. *Troad.* 384; *Hippol.* 505).
- α αυ: ταῦτά, ταῦτομάτου.
- ο η: θῆμισυ (Aristoph. *Lys.* 115, but θῶμισυ or τῶμισυ, Hesiod. *ἔ. κ. ἦ.* 557), θῆρῶν, θῆμέτερον.
- ο αι: ταῖτιον, θαῖμα, Doric ῥπολος.
- ο αυ: ταῦτό, ὦντός (Hom *Il.* v. 396), τῶντό (Herod.), πρωυδᾶν (Aristoph. *Av.* 556), for which it is proposed by Mehlhorn to read πραυδᾶν, eliding the ο of the preposition.
- ο οι: ῥνος, ῥκότηριψ, τῥκίδιον.

(d) A long vowel or diphthong followed by a short vowel:

- α ε: ἀγορά 'ν, χρεῖα 'ς, σκιά 'στιν, Ἑρμᾶ 'μπολαῖε.
- αι α: αἰ 'ρχαί οἱ ἀρχαί, περιόψομαι 'πελθόντα, δῆξομαι 'ρα οἱ δῆξομαῖρα.
- αι ε: γράψομαι 'γώ, χρῆσθαι 'τέρψ.
- ει α: κλαύσει 'ρα οἱ κλαυσᾶρα, οἰμῶξει 'ρα, ἀγοράσει 'γένειος. Mehlhorn regards these as instances of synizesis.
- ει ε: χώρει 'ς, πωλήσει 'ς, εἰ 'κ (*Æd. T.* 1062), εἰ 'πιταξόμεσθα (*Eurip. Suppl.* 537).
- οι α: ὄλλοι (Herod.).
- η α: ἀρετή, ἀλήθεια, but μῆ 'δικεῖν.
- η α: τᾶγορᾶ, τᾶγαθῇ, τᾶφροδίτα, τύχη 'γαθῇ οἱ τυχαγαθῇ.
- η ε: ἡ 'μή, ἡ 'γώ, ἡ 'πί, ἡ 'ξώπιος, ἡδη 'νδον, δῆ 'δόξ', μῆ 'κ, μῆ 'ς, μῆ 'ν, ἡ 'τέρα, μῆ 'τέρωσε, ἡ 'κείνος.
- η ε: ἡ 'γώ, τῆμῃ (*Etyim. M.* 757. 24).
- ω α: ὦ 'νθρωπε, ὦ 'γαθέ, ὦ 'νόητε, ὦ 'νδρες, ὦ 'χαρνικοί, ὦ 'ναξ, ὦ 'νασσα.
- φ α: τάνδρῃ, τᾶγαθῷ, τᾶγαμέμνονος (Eurip. *Iph. T.* 776).

ω ε: ὦ 'ταῖρε, ὦ 'ταν (or perhaps ὦ τάν), τὰπυγράμματα (Plat. *Hippiarch.* 228, ad fin.), μέλλω 'πί, τρέχω 'π' ἀφύας.

φ ε: τῶμῳ (*Etym. M.* 757, 24).

ω ο: τῶφθαλμός, but ὀκτῶ 'βολοί.

φ ο: τῶχληρ.

ου α: μου 'φέλης (Dindorf writes μάφελης, Soph. *Phil.* 903), μακροῦ 'ποπαύσω, but τάνδρός, τάγαθοῦ, τάγαμέμνονος, τὰπόλλωνος, with the Doric variety τῶγαθοῦ, τῶργείου.

ου ε: ποῦ 'στι, ἐμοῦ 'πάκουσον, αὐτοῦ 'στιν, μου 'κνύεν, γενοῦ 'γώ, but τοῦνεκα, τοῦκείνου, τοῦκείθεν, τοῦπιόντος, τοῦμοῦ.

ου ο: σοῦ 'πισθεν, τοῦ 'λυμπίου or τοῦλυμπίου, τοῦῤῥσπυγίου, τοῦβολου.

(e) Two long vowels:

η η: θῆμέρα.

η οι: τῳκία, which some regard as a *synizesis*.

η ευ: ἡύλάβεια, or rather εὔλάβεια (above, 22).

η αυ: αὐτή.

η αυ: ταῦτῃ.

ω οι: ἐγῶμαι, ὤζυρε, ἐγῶδα, ἐγῶχόμην.

φ αυ: ταῦτῳ, Herod. τῶντῳ.

Synizesis.

135 *Synizesis* may be considered as the incipient stage of *synæresis* or *crasis*. It is in reality a *synalæphe*, but does not exhibit itself in the written forms.

136 As a substitute for *synæresis* within the word, it appears most frequently in those cases where ε before α, ο, ω is pronounced like our γ: thus ἐάλωκεν is a trisyllable, θεός a monosyllable, πόλεως a dissyllable. Sometimes we find the same value assigned to ι, after a guttural or dental, as when καρδία becomes a dissyllable¹ (see above, 17, 18). Sometimes ο or υ has the force of our ω, as in ὄγδοος and δυοῖν, which are dissyllables and monosyllables respectively in Homer and Sophocles. There are some who would

¹ Dindorf would write κάρτῃ in three passages of *Æschylus* (vid. Steph. *Thes.* II. p. 1106 D).

express the *synizesis* of ε by elision within the word: thus Dindorf writes *νολαία* in Eurip. *Alc.* 103.

137 As a substitute for improper *crasis*, we find *synizesis* of η, ει, ω, before vowels, whether long or short, and even diphthongs: thus we have *synizesis* in *μη οὐ, ἐπεὶ οὐ, δὴ οἴκτιστον, ἴττω Ἑρακλῆς, Ἐνναλίφ ἀνδρεϊφόντη*, and so forth.

Examples of Synizesis.

(a) In the same word:

εᾶ and εᾷ: πόλεας, πελέκεας, Αἰνέας, Θησέα, χρυσέας, &c.
 εο: Πηλέος, χρυσεόισι, Νεοπτόλεμος, θεοί, &c.
 εω: Μενέλεω, πόλεως, Θησέως, βασιλέως, ἡμέω, ὅτεω, προ-
 πρεῶνα, &c.
 ια: πόλιας, Αἰγυπτίας, Ἰστιάϊα, οὐρανία, &c.
 ο and υ: ὕγδοον μοι (Hom. *Il.* xiv. 287), δακρύοισι (xviii. 173),
 δυοῖν, Ἐρινύων, &c.

(b) Between two words:

η α: *μη ἀλλά, δὴ ἀντίβιον.*
 η η: *μη ἡμεῖς, εἰλαπίνῃ ἡέ.*
 η ε: *μη ἔλθοι, δὴ ἔβδομον.*
 η ει: *μη εἰδέναι, ἡ εἰδότης, ἡ εἰσόκεν.*
 η ο: *ἡ ὅτ', ἡ ὀρνίθων.*
 η ου: *μη οὐ, ἡ οὐκ.*
 η οι: *δὴ οἴκτιστον.*
 η ευ: *ἡ εὐγένειαν.*
 η αυ: *δὴ αὐτόθεν.*
 ει ου: *ἐπεὶ οὐ.*
 ω η, α: *ἴττω Ἑρακλῆς, Ἐνναλίφ ἀνδρεϊφόντη.*
 ω ει: *ἐγὼ εἰμι.*
 ω ου: *ἐγὼ οὐ, Ἀπόλλω οὐκ, ἀσβέστω οὐδ'.*
 ω ω: *ἐμῶ ὠκυμόρφ', ὦ Εὐριπίδῃ.*

Ecthlipsis.

138 c. *Ecthlipsis*, or elision, properly speaking, applies only to a short vowel at the end of a word, before a vowel, whether long or short, at the beginning of the word following, and its proper

mark is the *apostrophe* (56): thus we have *τάχ' ἄν* for *τάχα ἄν*, *οἷός τ' ἦν* for *οἷός τε ἦν*, *ἀφ' οὗ* for *ἀπὸ οὗ*, *ἐφ' ᾧ* for *ἐπὶ ᾧ*, and so forth. Besides the apostrophe, a change of accentuation sometimes marks the elision, according to the following rule: If the elided vowel had an accent, it loses this in the case of particles; but nouns and verbs substitute an acute on the preceding syllable: thus we have *ἀπ' ἄλλων* for *ἀπὸ ἄλλων*, but *ἔπτ' ἔσαν* for *ἐπτά ἔσαν*, *παλαί'* *ἔπη* for *παλαιὰ ἔπη*, *αὐτ' ἔδρασε* for *αὐτὰ ἔδρασε*.

139 The following short vowels are not liable to elision: (a) monosyllabic forms of the article (except in Eurip. *Cyclops*, 265); (b) *ᾱ* in *μά* and *ἀνά*; (c) *ε* in *ἰδέ*, and generally in the 3rd person, which adds an *ν*; (d) *ο* in the genitives in *-οιο*, *-αο*; (e) *ι* in *περί*, *τί*, *ὅτι*, and the dative sing. of the 3rd declension. With regard to the latter, apparent exceptions belong to synizesis. Homer elides the final *ι* of the dative plural; not so the Tragedians.

The apparent elisions of *-αι* belong to *synizesis*.

140 There is sometimes an *apocope* of a vowel at the end of a word, as in *ecthlipsis*, without any contact with a vowel at the beginning of another word: thus we have *παῦ* for *παῦε* (Aristoph. *Eg.* 821), *δαῖν*, *δαῖνε πῆμα* (Æsch. *Pers.* 1083), *ᾅμ* for *ᾅμα* (Aristoph. *Vesp.* 570), *νῆ Δί* for *νῆ Δία* (*Anecd. Bekk.* 1231, 1362), *δεῖν* for *δεῖνα* in the Syracusan dialect (Apollon. *pronom.* 75 c), *τρέφειν* for *τρέφειμι* (*Etyim. M.* 764, 52). There are also apocopated nouns; as *κρί* for *κριθή*, *δῶ* for *δῶμα*, *λίπα* for *λίπαῖ*, and probably *ἐνεκα* for *ἐν ἑκαῖ*. The most common apocope is that of the prepositions; *ἀνά*, *παρά*, and *κατά* being most liable to it in Homeric Greek, *περί* in Æolic, and *ποτί* for *πρός* in Doric. Thus we have:

(a) Without assimilation: *ἄν δ' ἄρα*, *ἄν νόπος*, *ἄνδιχα*, *ἄννειμη*, *ἀντρέπων*, &c., *παρ Διός*, *παρ λίμναν*, *παρβαίνων*, *κατ τόν*, *κατθανών*, *πὸτ τῷ Διός*, *πὸτ τὰν νύκτα*.

(b) With assimilation: *ᾅμ πύργους*, *ᾅμ πέτραις*, *ᾅμβόαμα*, *ᾅμφαδόν*, *ᾅγκρεμάσασα*, *ᾅγκρισις*, *ᾅγξηράνη*, *κάκ κεφαλὴν*, *κάπ πέδιον*, *καττάνυσαν*, *κάππεσε*, *κάγ γόνυ*, *κάββαλον*, *κακχεῦναι*, *κάπ φύλαρα*, *κάμ μέν*, *κάμμορος*, *κὰν νόμον*. We find rarer assimilations with *ἀπό*, as *ἀππέμψει*, *ᾅββαλεν*, and *ὑπό*, as *ὑββάλλειν*, *ὑσπληξ*.

(c) With the last syllable wholly omitted, as in *κάκτανε*, *κάσχεθε*, *καστορνύσα*, *καφθίμενος*, *καβαίνων*, *κάπετον* for *κατέπεσον*.

The important particles *άν* and *κεν* or *κα* are apocopated forms of *ανά* and *κατά*.

Ectasis.

141 The second class of vowel-affections is known by the general name of *ectasis* (*ἐκτασις*), *productio*, or "lengthening." It may generally be regarded as a substitute for some lost consonant, and frequently appears as a transposition or *hyperthesis*. We have already considered this in its connexion with the assimilation of consonants (above, 104). But, for the sake of system, the doctrine must be formally stated here, in its relation to the pathology of vowels.

142 Primary *ectasis* appears as a direct insertion of *ι* or *υ* without transposition. Thus we have *δείους* by the side of *δέους*, *τιούχαν* for *τύχην*, *δεξιάσθω* for *δεξιάσθω*, and so forth. So also we have *μούνος* by the side of *μόνος*, *νούσος* by the side of *νόσος*, *ούλόμενος* by the side of *όλόμενος*, and the like. But there are etymological reasons for these insertions of *ι* and *υ*.

143 The insertion of *ι* (if it can be called an insertion, for strictly speaking it indicates the primitive form), very commonly represents itself under the form *ε*, with that palatal pronunciation which so often yields to *synizesis*. In Boeotian inscriptions we have the forms *ἀγωνοθετίοντος*, *χοραγίοντος*, &c., for which the Ionians wrote, probably with *synizesis*, *ἀγωνοθετέοντος*, *χοραγέοντος*, &c., and the Attics the contractions *ἀγωνοθετούντος*, *χοραγούντος*, &c. Compare also *ἡρέβομαι* with *αἶρω* = *ἀέργω*, *ἦντε* with *εὔτε*, *ἀληθινή* (pronounced *ἀληθήγη*) with *ἀλήθεια*, &c.

144 As we have already seen, an apparent *ectasis* with *ι* is often nothing more than an *hyperthesis* of that letter. The same occasionally happens with *υ*. Thus *ελαύνω* (root *ελα-*) is to be explained by a transposition in the formative adjunct *νυ-* (110, β).

145 This *hyperthesis* must be carefully distinguished from the strengthening of *ι* or *υ* in the root, by the prefix *ε* or *ο*. Thus *πείθω* and *πέποιθα* exhibit modifications of the root *πιθ-*, found in

ἐ-πιθ-ον; σπεύδω and σπουδή, κέλευθος and ἀκόλουθος, point to lost roots in which *υ* alone appeared: whereas μέλαινα and ελαιῖνα exhibit transpositions of the *ι* and *υ*. It is possible, indeed probable, that the *ε*, *ο*, prefixed to the root-vowels *ι*, *υ*, may have originated in hyperthesis, but, even then, this, as a transference into the root, must be distinguished from the other transferences which are more distinctly consonantal, and more formally terminational. In comparative grammar the strengthening of a root by prefixing *ε*, *ο* is known by the Sanscrit name *guna*, i.e. "corroboration." The substitution of *η* (involving a vocalized guttural) for *α* is also a kind of *guna*, which stands half-way between the prefix *ε*, *ο*, and the hyperthesis of *ι*. By a principle of compensation *āo* or *īo* may always be represented by *εω*; thus we have λαός by the side of λεώς, the old particle *α*φος by the side of *ε*ως, the genitives *ικέταο* and *ικέτεω*, *ναντάων* and *ναύτεων*, πόλι-ος and πόλεως, βασιλέφος and βασιλέως, &c.

Examples of Ecstasis.

(a) At the beginning of a word: αἰετός, αἰεῖ, ἡγαθέος, ἡλασκάζω, ἡμαθοεῖς, ἡνεμοεῖς, ἡῦς, εἰαρινός, εἰλάτινος, εἰλίσσω, εἰνακοσίοι, εἰρωτάω.

(b) Within the word: βασιλήμιος; κληῖς; ἀληθητή; πατρώμιος; εὐρωεῖς; Διώνυσος; ἐλαία by the side of ἐλάα; ἀητός by the side of αἰετός; καίω and κλαίω by the side of κάω and κλάω; Ἀχαιικός, Πλαταιικός, Ἀθηναϊκός; ἀγνοιέω; ἀλοιάω; ποίη; ροίη; στοιά; εὔνοια, εὐπλοια, πνολή, εὔροια, διάβροια, χροίη, χλοίη by the side of νόος, πλός, πνός, ῥός, χρός, χλός; γούνατα, δούρατα, κούρος, μούνος, οὐδός, οὔλος, Οὔλυμπος, πουλός, δουλιχοδείρων by the side of γόνατα, &c.; κεινός, στεινός by the side of κενός, στενός, &c.

(c) At the end of a word, chiefly the prepositions: ἀπαί, καταί, ὑπαί, διά, παραί, ὑπείρ.

PART III.

INFLEXION.

CHAPTER I.

DECLENSION OF NOUNS AND PRONOUNS.

§ I. *General Remarks.*

146 It has been already shown that every noun and verb in the Greek language may be reduced, by stripping off an affix, prefix, or both, to some single syllable, which constitutes its meaning, and which is found also in other words of cognate signification. This ultimate element we call the *root*, *stem*, or basis of the word. The prefix may generally be stript off at once, but the removal of the affix is often a double operation. To confine ourselves for the present to the noun, we find that almost every word of this kind ends with a short termination, often a single letter, which marks its immediate relation to the other objects in connexion with it, and which we call the *case-ending*. But in the majority of nouns, we find, between this and the root, an affix, consisting of one or more pronominal stems, which marks the definite class and quality of the noun, and points out the restriction with which the general force of the root is applied in the particular instance. When the *case-ending* alone is removed, the remaining part of the word is called its *crude* or *uninflected form*, whether it has another pronominal affix or not. The affections of the uninflected form, as such, belong to a different subject—that of the formation of words by derivation or otherwise (Part IV.). At present we are concerned only with the crude forms and cases of the noun.

147 The Greek noun (*ὄνομα*, *nomen*) is either substantive (*ὄνομα προσηγορικόν*) or adjective (*ὄνομα ἐπίθετον* or *ἐπιθετικόν*):

the former expresses a person or thing; the latter expresses the quality of a person or thing; or, to speak more strictly, the former expresses an appropriated, the latter an unappropriated quality.

The Greek noun has five *cases* (πτώσεις, *casus*): three numbers (ἄριθμοί, *numeri*),—singular, dual, and plural (ἐνικός, πληθυντικός, δυνικός): and three genders (γένη, *genera*),—masculine, feminine, and neuter (ἄρσενικόν, θηλυκόν, οὐδέτερον).

(a) *Cases.*

148 The five cases are the nominative, genitive, dative, accusative, and vocative. Properly speaking, the vocative (κλητική) is not a separate inflexion, but is either the crude form, or the same as the nominative. And the nominative (εὐθεία or ὀρθή, *casus rectus*) stands opposed to the genitive (γενική, κτητική, πατρική), dative (δοτική, ἐπισταλτική), and accusative (αἰτιατική), which are called πλάγμαι πτώσεις, *casus obliqui*. The Stoics and Peripatetics differed as to the reason for calling these inflexions πτώσεις, *casus*, “fallings.”

The genitive may be translated by “of, from, out of, by:” the dative by “to, with, at, for:” the accusative corresponds to our simple objective case, or implies “motion towards a place or object.” The use of the cases must be learned from the syntax. When a noun is used immutably in an oblique case it is called an adverb (ἐπίρρημα, *adverbium*).

Besides these five cases, which alone appear in the ordinary declensions of nouns, there are remains of other inflexions, which are partly absorbed in the existing cases, or still represented by distinct forms of certain words.

(a) The locative or case of rest, which is generally absorbed in the dative, appears as a distinct form in some *a* and *o* nouns, chiefly proper names of places; thus we have in *a* nouns, Ἀθῆναι, Ἀθήνησι; Ἀλωπεκή, Ἀλωπεκῇσι; Θεσπιά, Θεσπιάσι; Πλαταιαί, Πλαταιᾶσι; Δεκέλεια, Δεκελείᾳσι; Ὀλυμπία, Ὀλυμπιάσι; Ἐρχία, Ἐρχιάσι; also θύρᾱσιν, *foras*, and ὥρᾱσιν, *opportune*, and in one Attic inscription (Böckh, *C. I.* no. 140) we have τοῖς ταμίαισι *for τοῖς ταμίαις*. In *o* nouns we have Ἴσθμός, Ἴσθμοί, τὰ Μέγαρα, Μεγαροῖ, Πειραιός, Πειραιοί, and the Attic demes Σφηττοῖ, Σουνιοῖ,

&c.; also the common words οἴκοι, πεδοῖ, μέσσοι. In consonantal nouns we have Πυθῶ, Πυθοῖ, Μαραθῶν, Μαραθῶνι, and Δωδῶνι from the obsolete Δωδῶν for Δωδῶνῃ.

(b) The form in -φι is used by the epic poets, and sometimes also by the lyric poets, to denote a dative, genitive, or even an accusative with or without a preposition: thus we have forms like κεφαλῇφι, κλισιῇφι, θεόφι, ἱκρίοφι, ὄχεσφι, στήθεσφι, ναῦφι, ἐσχαρόφι (by a metrical affection for ἐσχαράφι), κοτυληδονόφι for κοτυληδόμφι), &c. In νόσφι, λικριφίς, &c. the form is merely adverbial.

(c) The form in -θεν or -θε generally indicates derivation or motion from a place, as Εὐξενίδα πάτραθε Σώγηνες (Pind. *Nem.* VII. 70), but is also used as a common genitive, especially in the pronouns ἐμέθεν, σέθεν, ἔθεν.

(b) Numbers.

149 The dual, though a very old form, is never regarded in Greek syntax as a necessary expression for things considered as pairs, and is constantly interchanged with the plural, of which it is merely a corruption. Homer uses it very frequently to denote things taken in couples (see *Il.* VIII, 41, 45), and it is common in the Attic dialect; but the plural gradually superseded it; after the time of Alexander it became nearly obsolete; and it is not to be found in the New Testament. It is one of the most remarkable coincidences between the Æolic dialect and the Latin, that neither of them has dual forms (see *Anecd. Bekk.* 1184, 21). But they are found in Sanscrit.

(c) Genders.

150 The main rules with regard to the genders of nouns are the following:

(1) Masculine: names of male persons and animals; as Σωκράτης, ἀνὴρ, προφήτης, ἀλέκτωρ, λέων, and of months, winds, rivers, and hills, as ὁ Γαμηλίων, ὁ Ζέφυρος, ὁ Ἰλισσός, ὁ Παρνασός.

(2) Feminine: names of female persons and animals; as Ἀσπασία, γυνή, θυγάτηρ, κομμωτρία, ἀλεκτορίς, λέαινα, and even diminutives of proper names; as ἡ Λεόντιον; also the proper names

of countries, islands, and cities, and the distinctive names of trees and plants; as *Λακωνία*, *Δῆλος*, *Ἀθῆναι*, *ἐλάτη*, *ἄχερδος*, *πίτυς*.

(3) Neuter: infinitives used substantively, names of letters of the alphabet, and generally all words or even phrases which are regarded merely as outward forms or material objects; as *τὸ ζῆν*, *τὸ ἄλφα*, *τὸ τύπτω*, *τὸ γινῶθι σεαυτὸν*, *τὸ τείχος*, *τὸ Πελασγικόν*.

Exceptions.

(a) The form of the word sometimes maintains the gender in spite of the signification: thus (a) nouns in *-α* and *-η* of the first declension are always feminine; as *ἡ Λήθη*, "the river Lethe," *ἡ Ὀσσα*, "mount Ossa," *ἡ Αἴτνη*, "mount Ætna."

(b) Nouns in *-ον* of the second declension, excepting, as above, diminutives from proper names: thus we have *τὸ μειράκιον*, "the boy," *τὸ ἀνθρώπιον*, "the mannikin," *τὸ γύναιον*, "the little wench," *τὸ ἀνδράποδον*, "the slave," *τὸ Λύκαιον*, "mount Lycæum."

(c) Nouns in *-ος* (*-οτ-*), *-ι* and *-εως* of the third declension; as *τὸ τέκος*, "the child," *τὸ Ἄργος*, "the city Argos," *τὸ πέπερι*, "pepper," *ὁ Φανοτεύς*, "the city Phanoteus." In Aristoph. *Thesm.* 432, *τῆς γραμματέως* is merely a joke.

(d) Nouns used only in the plural; as *οἱ Δελφοί*, "the city Delphi," *τὰ Λεῦκτρα*, "the town Leuctra," *τὰ παιδικά*, "the pet" (*deliciæ*).

(β) Besides these there are certain special exceptions.

(a) The following names of rivers and hills are feminine: *ἡ Στύξ*, *ἡ Παρνῆς*, *ἡ Κάραμβις*, *ἡ Πελωρίας* or *Πελωρίς*, *ἡ Χαλκίς*, *αἱ Ἄλπεις*.

(b) The following names of countries and cities are masculine: *Πόντος*, *Αἰγιαλός*, *Μάσης*, *Ὀρωπῆς*, *Ὀρχόμενος*, *Ὀγχηστός*, *Κάνωβος* (*-πος*), *Οἰνείν*, and most of those in *-ους*, *-ας*, and *-ων*, as *Δαφνοῦς*, *Τάρας*, *Βραυράν*, though some are common, as *Μαραθών*, *Ἀπρίγας*, *Σελινοῦς*, *Φλιοῦς*, &c.

(c) The following names of trees and plants are masculine: *φοῖνιξ*, *ἐριεός*, *φελλός*, *λωτός*, *κύνισος*, *ἄκανθος*, *ἀμάραντος*, *ἀσπάραγος*, *ἀσφόδελος*, *ἐλλάβορος*, *λάπαθος*, and the following are com-

mon: *κέρασος, κόμαρος, κότινος, πάπυρος*. The general term *δρύς* was masc. in the Lacedæmonian dialect, which was imitated in this respect by the later writers (*Schol. Arist. Nub.* 401).

151 In many cases the feminine is distinguished from the masculine by a formative affix. The following are the most common examples of this motion of substantives, which, as we shall see, is regular in certain classes of adjectives:

-ος into -η or -α; as *υἰωνός, υἰωνή; κόρος, κόρη; ἐκυρός, ἐκυρά*.

-της and -τηρ into -τρια; as *ποιητής, ποιητρία; ψαλτήρ, ψαλτρία*.

-τηρ and -τωρ into -τειρα (in the poets); as *σωτήρ, σώτειρα; πανδαμάτωρ, πανδαμάτειρα*.

-της or -ης into -τις = *τιδ-ς* or -ις = *ιδ-ς*; as *προδότης, προδότις; Σπαρτιάτης, Σπαρτιάτις; Σκύθης, Σκύθις; Πέρσης, Περσίς*.

Obs. Some of these endings have more than one form of the feminine; thus *ληστήρ* or *ληστής* makes *λήστειρα, συλληστρία, ληστρίς*; *ὄρχηστήρ* makes *ὄρχηστρία* and *ὄρχηστρίς*; *ὀλετήρ* makes *ὀλέτειρα* and *ὀλέτις*; and *αὐλητήρ* or *αὐλητής* makes *αὐλήτρια* and *αὐλητρίς*.

-ος into -ις = *ιδ-ς*; as *αἰχμάλωτος, αἰχμαλωτίς; κάπηλος, καπηλίσ*.

-εως into -ις; as *Δωριεύς, Δωρίς*.

Consonant noun into -ις; as *φύλαξ, φυλακίς; Ἕλλην, Ἕλληνίς*.

-ων, -ας into -αινα = *αυγα*; as *λέων, λέαινα; τέκτων, τέκταινα; δράκων, δράκαινα; Λάκων, Λάκαινα; θεράπων, θεράπεινα; μέλας, μέλαινα; τάλας, τάλαινα*.

Obs. We have also certain irregular forms, which seem to indicate other inflexions of the masculine since become obsolete; as *θεός, θείαινα; λίκος, λύκαινα; υἱς, υἱαινα; δεσπότης, δέσποινα* by the side of *πότνια* and *δεσποτίς*.

Various nouns form the feminine in -σσα; as *ἄναξ, ἄνασσα* (for *ἀνάκ-ια*); *Θρᾷξ, Θρήσσα; θής, θήσσα; Κρής, Κρήσσα; Κίλιξ, Κίλισσα; Φοῖνιξ, Φοίνισσα; Λίβυς, Λίβυσσα; φάψ, φάσσα*. To this class belongs *βασιλεύς*, which, however, makes not only *βασίλισσα*, but *βασίλεια, βασίλις*, and even *βασίλυνα*.

The feminine patronymics sometimes exhibit a shortened form of the masculine: thus we have *Βορεάδης, Βορεάς; Τανταλίδης, Τανταλίς*. Others are formed independently in -ῖνη and -ωνη, as *Ἄδραστίῃ* from *Ἄδραστος, ἡρώτινη, ἡρώνη, ἡρώτις*, and *ἡρώσσα* from *ἥρως*; *Ἡλεκτρονῶν* from *Ἡλεκτρώνων, Τυνδαρεῶν* from *Τυνδαρεύς* (see Lobeck, *Patihol.* pp. 32, 509).

§ II. *Substantives.*

152 The following are the case-endings of the masculine noun in the singular number. Comparative philology teaches us that the *nominative* case-ending of the noun, denoting the subject, is to be referred to the second pronominal element, which indicates relative proximity. To this the *genitive*, denoting removal from the subject, adds the third pronominal element under the form *-ν*. The *dative*, which denotes juxta-position, repeats the second element under the form *-ι*. The *accusative*, denoting the object, is content with the third element alone.

	Original Forms.	Existing Forms.
N.	-ς	-ς
G.	-σιο-ν, -θε-ν (109)	-ιο, -ος, -ον (107)
		adv. -θεν, -ως
D.	-θι, -φι, -ι	-φι, -ι
		adv. -θι, -φι
A.	-τ, -ν, -νδε	-ν, -α (107)

153 The plural is formed from the singular by the addition of the collective *-ς*.

	Original Forms.	Existing Forms.
N.	-σες	-ες, -ι (107)
G.	-σιων-ς, -σων (95)	-ων (107)
D.	-ι-σι-ν	-ι-σιν, -εσσιν (92)
		-ε-σι, -ι-ς
A.	-ν-ς	-ᾱ-ς, -ᾶ-ς, -ους (94)

154 The dual presents abridged forms of the plural.

N. and A.	-ε	or absorbed.
G. and D.	-ιν	

155 The feminine case-endings are generally distinguished from the masculine by the substitution of *-σα-* for *-σ-*. Sometimes by a reduplication of this termination, as *-ιᾶ* for *-ια-σα*, or *-δ-ς* for *-σ-ς*. Comparative philology shows that this extension is due to the wish to express more strongly the relative and collective nature of things conceived as feminine or maternal.

Singular.

	Original Forms.	Existing Forms.
N.	-σα, -θς, -δς, -ις	-σᾶ, -ιᾶ, -ιᾷ, -ᾷ, -ς (92)
G.	-σα-ιο-ν, -σα-ις	-σης, -ιας, -ης, -ας, -ος, -ως -δος
D.	-σα-θι, -σα-φι, σα-ι	-ση, -ια, -η, -α, -ι, -δι
A.	-σα-ν, -σαν-δε	-ην, -ιαν, -αν, -α, -δα

Plural.

N.	-σα-ς	-σαι, -iai, -αι, -ες, -δες
G.	-σα-ιον-ς	-σάων, -σῶν, -ιῶν, -ῶν, -δων
D.	-σα-ι-σι	-σαισι, -ιαισι, -αισι, -εσσι -εσι, -δεσι
A.	-σαν-ς	-σᾶς, -ιᾶς, -ᾷς, -ᾶς, -δᾶς

Dual.

Terminations are absorbed, as in the masculine :

N. and A.	-σᾶ, -δε, -ιᾶ, -α
G. and D.	-σαιν, -ιαιν, -αιν, -δουν, -ουν

156 The neuter has, strictly speaking, no nominative, but uses for that purpose the accusative, originally in -τ or -ν: it has no plural in -ς of this case, but substitutes, for the singular -τ or -ν, the combination -ντ, which is invariably softened into -ᾶ (107). In other respects, the neuter inflexions do not differ from the masculine.

Examples of the case-endings.

(a) α noun, feminine :

Singular.

	Original Forms.	Existing Forms.
N.	δοξα = δοκ-σα	δόξα
G.	δοξα-σιον, δοξ-α-ις -θεν	δόξης
D.	δοξα-θι, δοξα-ι -φι	δόξη
A.	δοξα-ν and δοξαν-δε	δόξαν

Plural.

	Original Forms.	Existing Forms.
N.	δοξα-ες, δοξα-ι	δόξαι
G.	δοξα-σιων-ς, δοξα-ιον-ς	δόξασιν, δόξων
D.	δοξα-ι-σιν	δόξαισιν, δόξαις
A.	δοξα-ν-ς	δόξαις

Dual.

N. and A.	δοξα-σες, δοξα-νς	δόξα
G. and D.	δόξα-σιον-ς, δόξαισιν	δόξαιν ¹

(b) ο noun, masculine :

Singular.

N.	δημο-ς	δήμος
G.	δημο-σιον, δημο-σιο	δήμο-ιο, δήμου
D.	δημο-θι, δημο-ι -φι	δήμῳ
A.	δημο-ν, δημο-ν-δε	δήμον, δήμονδε

Plural.

N.	δημο-σες	δήμοι
G.	δημο-σιον-ς	δήμων
D.	δημο-ισιν	δήμοισιν, δήμοις
A.	δημο-ν-ς	δήμους

(c) ι noun, feminine :

Singular.

N.	φυ-σι-ς	φύσις
G.	φυσι-σιον -θεν	φύσι-ος, φύσ-εως
D.	φυσι-θι -φι	φύσι, φύσει
A.	φυσι-ν	φύσιν

Plural.

N.	φυσι-σες	φύσιες, φύσεις
G.	φυσι-σιον-ς	φυσίων, φύσεων
D.	φυσι-σιν	φύσιν, φύσεσιν
A.	φυσι-ν-ς	φύσεας, φύσεις

¹ As the dual is, in itself, a corrupted form of the plural, it is sufficient to give one example of the changes or confusions.

(d) *υ* noun, masculine :*Singular.*

	Original Forms.	Existing Forms.
N.	<i>ἰχθυ-ς</i>	<i>ἰχθύς</i>
G.	<i>ἰχθυ-σιον</i> <i>-θεν</i>	<i>ἰχθύος</i>
D.	<i>ἰχθυ-θι</i> <i>-φι</i>	<i>ἰχθύϊ</i>
A.	<i>ἰχθυ-ν</i>	<i>ἰχθύν</i>

Plural.

N.	<i>ἰχθυ-σες</i>	<i>ἰχθύες</i>
G.	<i>ἰχθυ-σιων-ς</i>	<i>ἰχθύων</i>
D.	<i>ἰχθυ-σιν</i>	<i>ἰχθύσιν</i>
A.	<i>ἰχθυ-ν-ς</i>	<i>ἰχθίας</i> and <i>ἰχθύς</i>

(e) *τ* noun, feminine :*Singular.*

N.	<i>νυκτ-ς</i>	<i>νύξ</i>
G.	<i>νυκτ-οσιον</i> <i>-οθεν</i>	<i>νυκτός</i>
D.	<i>νυκτ-οθι</i>	<i>νυκτί</i>
A.	<i>νυκτ-ν</i>	<i>νύκτα</i>

Plural.

N.	<i>νυκτ-σες</i>	<i>νύκτες</i>
G.	<i>νυκτ-οσιων-ς</i>	<i>νυκτῶν</i>
D.	<i>νυκτ-εσσιν</i>	<i>νυξί</i>
A.	<i>νυκτ-ν-ς</i>	<i>νύκτας</i>

(f) *τ* noun, neuter :*Singular.*

N.A.	<i>γενο-τ</i>	<i>γένος</i>
G.	<i>γενε-σιον, γενε-σος</i>	<i>γένε-ος, γένους</i>
D.	<i>γενο-τι, γενε-ι</i>	<i>γένει, γένει</i>

Plural.

N.A.	<i>γενεντ</i>	<i>γένεα, γένη</i>
G.	<i>γενε-σιων-ς</i>	<i>γενέων, γενῶν</i>
D.	<i>γενε-σιν</i>	<i>γένεσιν</i>

157 The case-endings are differently affected by the different terminations of the crude or uninflected form. These differences are called *declensions* (κλίσεις), and are three in number: (I) the *-a* declension, when the uninflected form ends in *-a*, or when the noun is feminine in *-σα*, *-ια*, *-α*: (II) the *-o* declension, when the uninflected form ends in *-o*: and (III) the consonant declension, when the uninflected form ends in a consonant or in *-ι* or *-υ*, which are ultimate states of consonants (above, 20, b).

FIRST DECLENSION IN *-a*.

158 (a) Masculine Nouns.

ταμῖās, "a distributor."

Root, τεμ-, -ταμ-, "to cut or divide."

Uninflected form, ταμ-ια-

Singular.

- N. ταμῖ-ς
 G. ταμῖου (for ταμ-δ-ο, -ε-ω, -ε-ο from ταμδ-σιον)
 D. ταμῖα (for ταμια-ι from ταμια-θι)
 A. ταμῖ-ν
 V. ταμῖā

Plural.

- N. V. ταμῖαι (for ταμια-ες)
 G. ταμῖων (for ταμδ-ων from ταμδ-σιον-ι)
 D. ταμῖαι-σιν (for ταμδ-ι-σιν) and ταμῖαις
 A. ταμῖās (for ταμια-ς)

Dual.

- N. A. V. ταμῖā
 G. D. ταμῖαιν

159 Sometimes *-ια* is, through *-εα*, contracted into *η*, the uncontracted form being generally obsolete, except in some proper names, as Βορέας, Βορέου, where it remains uncontracted, and Ἑρμέας, Ἑρμῆς, where both forms are retained throughout the singular, thus:

- N. Ἑρμέας, Ἑρμῆς
 G. Ἑρμέου, Ἑρμοῦ
 D. Ἑρμέα, Ἑρμῇ
 A. Ἑρμέαν, Ἑρμῆν

More commonly, however, the contraction is not indicated by the circumflex. Thus we have:

κριτής, "a judge."

Root, κρι-, "to separate."

Uninflected form, κρι-τεα- = κρι-τυα.

Singular.

N.	<i>κριτή-ς</i>	(for <i>κριτέα-ς</i>)
G.	<i>κριτοῦ</i> or <i>κριτέω</i>	(for <i>κριτέας</i> from <i>κριτέδ-σιον</i>)
D.	<i>κριτῇ</i>	(for <i>κριτέα-ι</i> from <i>κριτέαθι</i>)
A.	<i>κριτή-ν</i>	(for <i>κριτέα-ν</i>)
V.	<i>κριτᾶ</i>	

Plural.

N.V.	<i>κριταί</i>	(for <i>κριτέα-ες</i>)
G.	<i>κριτῶν</i>	(for <i>κριτέων</i> from <i>κριτέδ-σιων-ς</i>)
D.	<i>κριταῖσιν</i> or <i>κριταῖς</i>	(for <i>κριτέδ-ι-σιν</i>)
A.	<i>κριτάς</i>	(for <i>κριτέας-ς</i>)

Dual.

N.A.V.	<i>κριτᾶ</i>	G.D.	<i>κριταῖν.</i>
--------	--------------	------	-----------------

160 (b) Feminine Nouns.

(a) In -σα.

Μούσα, "a recollector" and "deviser," i.e. "Goddess of memory and poetry."

Root, μο- or *μα = μεν* (107), "to recollect," "contrive."

Uninflected form, μουντ- or μαουντ-

Singular.

N.V.	<i>μού-σα</i>	(for <i>μόουντ-σα</i>)
G.	<i>μού-σης</i>	(for <i>μόουντ-σα-ις</i>)
D.	<i>μού-ση</i>	(for <i>μόουντ-σα-ι</i>)
A.	<i>μού-σᾶ-ν</i>	(for <i>μόουντ-σα-ν</i>)

Plural.

N.V.	<i>μού-σαι</i>	(for <i>μόουντ-σαι-ς</i>)
G.	<i>μου-σᾶων, μουσῶν</i>	(for <i>μοουντσᾶ-σιων-ς</i>)
D.	<i>μού-σαι-σι, μού-σαις</i>	(for <i>μοουντ-σᾶ-ι-σι</i>)
A.	<i>μούσᾶς</i>	(for <i>μόουντ-σαι-ς</i>)

Dual.

N.A.V.	<i>μού-σᾶ</i>	G.D.	<i>μού-σαιν</i>
--------	---------------	------	-----------------

The nouns, which are declined like *Μοῦσα*, are those which end in *-ᾱ* preceded by any consonant except *ρ*. They are nouns, like *Μοῦσα*, in *-σα*, as *βύρσα*, *δόξα*, *ἄνασσα*, *ἡλώσσα*, *μέλισσα*, *δίψα*; those in *-ζα*, as *τράπεζα*, *μῶζα*, *ρίζα*; in *-λλα*, as *ἄελλα*, *ἄμιλλα*; and a number of nouns in *-να*, as *ἄμυνα*, *ἄχνα*, *δέσποινα*, *ἔχιδνα*, *εὐθυνα*, *λέαινα*, *μάραγμα*, *μέριμνα*, *μύραινα*, *πείνα*, *πότνα*, *πρύμνα*, *χλαίνα*, the proper names *Αἴγινα*, *Πύδνα*, and the Latin word *Σαβίνα*. It seems probable that all of these represent original forms in *-σα*; for *ζ* is here *δσ* or *τσ*, *τράπεζα* being [τε]τράπεδ-σα, and *μῶζα* being μάσ-σα from μάσσω = μάγω, the special term for making barley bread (Plat. *Resp.* II. p. 372 B). Then as *ι* is an ultimate vocalization of *s* or *h* (above, 18, *j*), we have the same affix implied in *ἄμιλλα* = ἄμιλ-ια, *λέαινα* = λεάν-ια (above, 103, 104), and a comparison of *πότνα* with *πότνια*, and of both with *δέσποινα* by the side of *δεσπότης*, leads to the conclusion that the nouns in *-να* also originally ended in *-νια*. Besides these there are some special cases, which probably involve less explicable corruptions of the same kind; such are *ἄκανθα*, *ἄρδα*, *δαίαιτα*, *ἐπίβδα*, *μάμμα*, *νάφθα*, *παῦλα*, *πρέσβα*, *τόλμα* (*τόλμη* in the Tragedians). See Lobeck, *Phryn.* pp. 331, 447.

Obs. By the side of the nouns in *-ᾱ* we have others in *-η*, as *οἴνη*, *θοῖνη*, *οῖνη*, *αἴνη*, *ποινή*, *πείνη*, *φωνή*, and the nouns in *-ίνη*; and by the side of nouns in *-σα* the poetical forms *ᾄση*, *ἔρση*, *ᾄζη*, and *αὖζη*.

161 (β) In *-a* pure or *-ra* retaining the *a* throughout. Thus we have *φιλῖᾱ*, "friendship" (root, *φιλ-*, "to love," uninflected form, *φιλ-γᾱ* or *φιλ-ε-*); *πεῖρα*, "an attempt" (root, *περ-*, uninflected form, *περι-*).

Singular.	Dual.	Plural.
N.V. <i>φιλῖᾱ</i> , <i>πεῖρᾱ</i>	N.A.V. <i>φιλῖᾱ</i> , <i>πεῖρᾱ</i>	N.V. <i>φιλῖαι</i> , <i>πεῖραι</i>
G. <i>φιλῖᾱς</i> , <i>πεῖρας</i>	G.D. <i>φιλῖαιν</i> , <i>πεῖραιν</i>	G. <i>φιλῖῶν</i> , <i>πεῖρῶν</i>
D. <i>φιλῖᾳ</i> , <i>πεῖρα</i>		D. <i>φιλῖαις</i> , <i>πεῖραις</i>
A. <i>φιλῖᾱν</i> , <i>πεῖρᾱν</i>		A. <i>φιλῖᾱς</i> , <i>πεῖρᾱς</i>

(1) The name of *a* pure, which is not a very happy designation (for it often involves an absorbed consonant), is given to *a* after another vowel or *ρ*. The vowel, however, which allows the *a* to remain, is generally either *ι* or *ε*, as in *παιδεῖᾱ*, "education;" *ἀλήθειᾱ*, "truth;" *θεᾱ*, "a goddess;" *βία*, "violence." We have, however, *a* pure after *a* in *ἐλαῖα*, and in the contracted words *μνᾱ*

for *μνάα*, 'Αθηνᾶ for 'Αθηνάα'; after *ο* in *πία*, *στόα*, *χρόα* (which often, however, end in *-ια*); after *ω* in *ἀλαία* only; after *υ* in *γάα*, *καρύα*, *οἰσία*, *ὄστρυνά*, *εὐκύνά*. The only exceptions to *α* pure after *ρ* are *ἀθήρη*, *αἶθρη*, *δείρη*, *κόρη*, *κόρρη*, and the compounds in *-μέτρης*, as *γεωμέτρης*.

(2) The *α* is retained in some cases where it is not preceded by a vowel or *ρ*: such are the words *ἀλαλά*, *σκανδαλά*, and the proper names 'Ανδρομέδᾶ, Γέλᾶ, Διοτίμᾶ, Κισσαίθᾶ, Κυναίθᾶ, Λήδᾶ, Μίκκᾶ, Νέδᾶ, Φιλομήλᾶ, probably all Doric forms.

162 The *α*, in those cases in which it is retained as pure, varies in quantity according to its origin. If it is the Doric representative of an Attic *η*, or if it can be resolved etymologically into *-ιᾶ* = *-εᾶσᾶ* or *-ρᾶ* = *-ρᾶσᾶ* (and this is always the case when there is a corresponding masculine in *-ιος* or *-ρος*), it is necessarily long. But when the termination itself is *-ιᾶ* or *-ρᾶ* for *-σα* or *-ριᾶ*, it is necessarily short. The following details will show the application of these distinctions.

(a) *-α* long.

(1) *-α* is always long in the terminations *-αα*, *-εα*, *-οα*, *-να*, *-ωα*, because here we have an absorbed *ι* or *σ*; for example, *ἐλάα* is for *ἐλά-γα*, and *θεᾶα* for *θεγᾶ*.

(2) *-α* is always long when it stands as a distinct termination, even though it has an *ι* before it; thus in *βασίλειᾶ*, "a queen," we have merely the derivative in *-ια* from *βασιλεύς*, analogous to the feminines *γλυκεῖα*, *θήλεια*, *ὀξεῖα* from *γλυκὺς*, *θήλυς*, *ὀξύς*; but in *βασιλειᾶ*, "a kingdom," we have a derivative in *-α=γα* or *-σα* from *βασιλεύω*. For the same reason the *-α* is long in *ἀγορά*, *γαλῆναίᾶ* (from the dative *γαλήνῃ*), *λειᾶ*, *παιδείᾶ*, *φιλιᾶ*, *ἀγίᾶ*, *χροίᾶ*, *ἀλλοιᾶ*, *αὔρᾶ*, *χώρα*, *αἰσχρᾶ*, *ἡμέρᾶ*.

(b) *-α* short.

(1) *-α* is always short in nouns derived from adjectives in *-ης*, as *ἀκριβής* (*ἀκριβε-γα*), *ἀκρίβειᾶ*; *ἀληθής* (*ἀληθε-γα*), *ἀλήθειᾶ*; for

¹ 'Αθῶνα is the form preferred by the Attic dramatists (see Porson *ad Eurip. Orest.* 26). But 'Αθηναία is the only form found in public documents before the archonship of Euclides (see Böckh, *Staatshaushalt. d. Athen.* II. p. 200).

which, however, Homer has the longer forms ἀληθινή, &c. Similarly it is short in πανάκεια, πέλεια, Κορώνεια, and the adjectives in -εία from -υς, as ὀξεῖα, or in -ύια from -ως, as τετυφύια. But μητρυνιά for μητρυν-γά has a long -α.

(2) Compounds in -οια have the -α short; as εὔνοια, παλάρροια Εὐβοια.

(3) Nouns in -ρα for -σα or -ρια, and of course in -νια, have the -α short; as σφύρα, πείρα, ὀρχήστρια, γενετείρα, δμπνια, πότνια, Πύρρα.

(4) -α is short in διᾶ and μιᾶ for δι-ια and μέν-ια.

163 (γ) Sometimes the -ῑ is written -εα; as in συκ-έα, "a fig-tree;" and in this case the termination is contracted into -η or -ᾶ throughout:

<i>Singular.</i>		<i>Plural.</i>	
N.V.	συκέα, συκῇ	N.V.	συκέαι, συκαῖ
G.	συκέας, συκῆς	G.	συκεῶν, συκῶν
D.	συκέα, συκῇ	D.	συκέαις, συκαῖς
A.	συκέαν, συκῆν	A.	συκέας, συκᾶς
<i>Dual.</i>			
N.A.V.	συκέα, συκᾶ	G.D.	συκέαν, συκαῖν

164 (δ) When the uncontracted form is obsolete, the contraction is not indicated by the circumflex: thus from τιμά-εα (root, τι-, or *uninflected form*, τιμα-) we have τιμή, "honour" or "price;" and from δίκη, "equivalent" or "atonement" (root, δικ- or δεχ-), we have δικ-εα = δίκη, which are inflected thus:

<i>Singular.</i>		<i>Plural.</i>	
N.V.	τιμή		τιμαί
G.	τιμῆς		τιμῶν
D.	τιμῇ		τιμαῖς
A.	τιμήν		τιμάς
N.V.	δίκη		δικαι
G.	δίκης		δικῶν
D.	δίκη		δικαῖς
A.	δίκην		δικας

Dual.

N.A.V. τιμᾶ́	δικᾶ́
G.D. τιμαῖν	δικαῖν

Compare the masculine κριτής with Ἑρμέας (159).

165 *General Remarks on the First Declension.*

(α) Nouns in -ης generally make the vocative in ᾶ, thus :

(1) Nouns in -της; as κριτᾶ́, ἐργάτᾶ, συκοφάντᾶ, Ὀρέστα, πολῖτα.

(2) Nouns in -ης; as παιδοτρίβα, γεωμέτρα.

(3) Ethnic names; as Πέρσα, Σκύθα.

Other names, as the patronymics and proper names in -δης, make -δη, as Ἀτρεΐδη, Ἄϊδη; but we have Στρεψιάδες in Aristoph. *Nub.* 1206.

(4) There are some nouns in -ᾶς (chiefly contracted, as Δημᾶς for Δημήτριος, Ζηνᾶς for Ζηνόδωρος) and in -ης (chiefly foreign, as Μωῦσῆς), which retain the -α or -η throughout, thus :

-ας, -α, -α, -αν, -α,
-ης, -η, -η, -ην, -η.

(β) In the epic dialect -α is changed into -η, and in the Doric -η is changed into -α: thus we have in the one εὐπλόη for εὐπλοια, and in the other τιμῆ́ for τιμή. The Æolians sometimes wrote short -α for -η, as in ὦ Δικᾶ́, ὦ νύμφᾶ́.

(γ) The epic dialect substitutes the vocative for the nominative form in nouns in -ης: thus we have ἱππότα, ἡπύτα, νεφέλη-γερέτα, αἰχμητά, Θυέστα, &c. Three forms are proparoxytone: ἀκάκητα, εὐρύστα, and μητίετα.

(δ) From this they have a genit. sing. and plur. in -αο, -αων, which may of course be referred, like the vocative, to the original crude form of the noun: and the -αο is often softened into -εω, according to an euphony constantly observed in Greek (above, 145). From πολλή and αὐτή we have both forms in Homer, but always πασέων and ἀπασέων. In Herodotus -εω and -εων are the regular forms for substantives and pronouns, and they are not unfrequent in adjectives and participles. Thus we have, i. 180, πλύνθων

ὀπτέων. III. 113, ἀνατριβομένεων τῶν οὐρέων. VII. 188, τοσουτέων μυριαδέων.

(e) The dative plural in Ionic ends in *-ησι*; the termination *-ης* is rarely found in Homer, and there are only three examples of the termination *-αις* (*Il.* XII. 284; *Od.* v. 119, XXII. 471). The Dorians, Æolians, and Attic dramatists have both *-αις* and *-αισι*, and the latter is found even in Plato.

(ζ) The Dorians sometimes shortened the *-ας* of the accusative plural (above, 39, ry. 1), and the Æolians wrote *-αις* for *-αν-ς* without a circumflex, as they did also in the nom. of the 1 aor. participle. In Doric also the gen. in *-ας* is represented by *-ᾶ*, and this form is retained by some words in common Greek, as proper names like *Νουμᾶς*, gen. *Νουμᾶ*, and the compounds *πατραλοίας*, *μητραλοίας*, *ὀρνιθοθήρας*, gen. *πατραλοιά*, *δεσ.*

SECOND DECLENSION IN *-ο*.

166 The second declension departs very little from the primitive type.

(a) In the singular, masculine and feminine nominatives retain the *-ς*, and there is no distinction in form between the masculine and feminine. The following nouns in *-ος* are feminine:

(1) Names of countries, islands, cities, and plants, according to the general rule (Art. 150 (2)); hence also *ἡ ῥάφανος*, *ἡ ῥάβδος*, *ἡ δοκός*, *ἡ βίβλος*, *ἡ δέλτος*.

(2) Appellatives in *-ος*, which imply a feminine substantive, as *ἡ πειρος*, *ἡ χέρσος*, *ἡ νέος*, *ἡ περίχωρος*, *ἡ ἔρημος*, *ἡ νῆσος* (from *νέω*), with which we understand *γῆ*. Also names of particular kinds of earth, as *ἡ ἀμαθος*, *ἡ ἀργίλος*, *ἡ ἀσφαλτος*, *ἡ μίλτος*, *ἡ γύψος*, *ἡ σποδός*, *ἡ τίτανος*, *ἡ ψάμμος*, *ἡ ὕαλος*. Also other words in which there is an obvious ellipsis of a feminine substantive, as *ἡ κέρκος*, i.e. *οὐρά*, whence *κερκαῦρος*; *ἡ γνάθος*, referring to *γένυς*; *ἡ διάμετρος*, *ἡ κάθετος*, i.e. *γραμμῆ*; *ἡ διαλεκτος*, i.e. *φωνή*; *ἡ σύγκλητος*, i.e. *βουλῆ*; *ἡ ξύλοχος*, i.e. *ὕλη*; *ἡ ἀμάξιτος*, *ἡ ἄτραπος*, *ἡ ἀτράπιτος*, *ἡ κέλευθος*, *ἡ λεωφόρος*, *ἡ τρίβος*, i.e. *ὁδός*; *ἡ τήβεννος*, i.e. *στολή*; *ἡ βάρβιτος*, i.e. *κιθάρα*; also *ὁ βάρβιτος*, *τὸ βάρβιτον*.

(3) Names of precious stones, as *ἡ σμάραγδος*, *ἡ σάπφειρος*, *ἡ κρύσταλλος*, *ἡ ψήφος*, and generally *ἡ λίθος*, "a precious stone,"

as distinguished from \acute{o} λίθος, any stone (though Homer twice uses η λ. for \acute{o} λ. *Il.* XII. 287, XIX. 494).

(4) Many names of receptacles and other concave or hollowed things are feminine; thus η κιβωτός, κάμινος, χηλός, ἀσάμινθος, πύελος, συρός, φωριαμός, κάρδοπος, ἄρριχος, ληνός, λήκυθος, πρόχσος, and \acute{o} , η λάγηνος; hence also κάπετος, τάφρος, and perhaps ὁδός.

(5) The feminine denotes a collection of things; thus η ἵππος is "a body of cavalry;" η κάμηλος, "a troop of camels;" &c. Hence η κόπρος, "the heap of dung:" cf. χίλιοι from χιλός.

The following cannot easily be referred to any one of these classes: η δρόσος, "the dew (the collection of drops?);" η νόσος, "the disease (the flux or running?);" η μήρινθος, "the string;" η πλίνθος, "the brick."

(b) The genitive in -θεν often occurs: the original -σιον appears in derivative adjectives, as in δημό-σιος from δήμος: in epic poetry this appears as ο-ιο, and in common prose we have the contraction -ου for ο-ιο = οεο or οο.

(c) In the dative the characteristic -ι is absorbed in the improper diphthong -φ (above, 125).

(d) The accusative retains its primitive -ν.

(e) The vocative substitutes -ε for the final -ο of the uninflected form.

In the plural -ο-σες becomes ο-ι = οι. The genitive-ending, as in the other declensions, is contracted into -ων. The dative is -οισι or οις. The accusative substitutes -ους for ον-ς.

The dual is always -ω, -οιν.

167 The neuter preserves the accusative -ν in the singular, and, as usual, substitutes -ᾶ for the plural -ντ. Of course, the nominative and vocative do not differ from the accusative. In the other cases, the neuter corresponds to the masculine and feminine.

168 The three nouns, \acute{o} λόγος¹, masc. "the discourse" (*root*, λεγ-, "to pick or to speak;" *uninflected form*, λογο-), η νόσος, fem. "the disease" (originally νοῦσος, *root*, νεF-, "to flow;" *uninflected*

¹ The declension of the article, which is commonly used by grammarians to indicate the genders of nouns, is given in its proper place among the pronouns (below, 238).

form, νόσο-), and τὸ ξύλον, "the hewn timber" (root, ξεF- or ξυ-, "to cut smooth;" uninflected form, ξυλο-), furnish regular examples of this declension.

Singular.

	MASC.	FEM.	NEUT.
N.	λόγος	νόσος	ξύλον
G.	λόγου	νόσου	ξύλου
D.	λόγῳ	νόσῳ	ξύλῳ
A.	λόγον	νόσον	ξύλον
V.	λόγε	νόσε	ξύλον

Plural.

N.V.	λόγοι	νόσοι	ξύλα
G.	λόγων	νόσων	ξύλων
D.	λόγοις	νόσοις	ξύλοις
A.	λόγους	νόσους	ξύλα

Dual.

N.A.V.	λόγω	νόσω	ξύλω
G.D.	λόγοιν	νόσοιν	ξύλοιν

169 When the uninflected form ends in -οο or -εο, the last two syllables are contracted throughout the declension, thus :

Singular.

	MASC.	NEUT.
N.	νόος, νοῦς	N.A.V. ὀστέον, -οῦν
G.	νόου, νοῦ	G. ὀστέου, -οῦ
D.	νόῳ, νοῖ	D. ὀστέῳ, -ῷ
A.	νόον, νοῦν	
V.	νόε, νοῦ	

Plural.

N.V.	νόοι, νοῖ	N.A.V. ὀστέα, -ᾶ
G.	νόων, νοῶν	G. ὀστέων, -ῶν
D.	νόοις, νοῖς	D. ὀστέοις, -οῖς
A.	νόους, νοῦς	

Dual.

N.A.V.	νόω, νό	N.A.V. ὀστέω, -ώ
G.D.	νόοιν, νοῖν	G.D. ὀστέοιν, -οῖν

Obs. There are some anomalies in the accentuation of these contracted nouns. It will be observed that in the dual -έω, -ώ make ὡ

and not ω ; adjectives like $\chiρύςσεος$ are contracted into $\chiρυσούς$, contrary to 52, *Obs.*; and the same applies to $κάνειον$, $κανοῖν$. Compounds of $νοῦς$, $πλοῦς$, &c. retain the accent on the penultima in the contracted forms; thus we have $άνους$, $άνου$, $άνω$; $εῖνους$, $εῖνου$, $εῖνοι$; $κακόνους$, $κακόνου$; $εἰσπλους$, $διέκπλους$, $εἰσπλοι$, $διέκπλοι$.

170 As the genitive in $-āo$ becomes $-εω$ in Ionic, so the Attic-Ionic dialect substitutes $-εω$ for $-āo$, when the a is long (see above, 145), and the termination exhibits ω throughout the cases. In these nouns it will generally be found that the uninflected form ends in the digamma F , represented by either ι or υ ,—the ultimate conditions of its guttural and labial elements respectively (see 95). For example, $λεώς$, masc. "the people" (root, $λεF-$, *uninflected form*, $λεFo-$, also $λāo-$), $ἔως$, fem. "the morning" (root, $αῦ-$, or $εF-$, *uninflected form*, $εFa-$), $άνώγειον$, neut. "an upper chamber" (compound from $άνω$, "above," and $γαλα$, "the earth," root, $γαι-$ or $γεF-$) are thus declined:

Singular.

ΜΑΘΟ.	ΠΕΥΤ.
N.V. $λεώς$	N.A.V. $άνώγειον$
G. $λεώ$	G. $άνώγειω$
D. $λεῶ$	D. $άνώγειω$
A. $λεών$	

Plural.

N.V. $λεῶ$	N.A.V. $άνώγειω$
G. $λεών$	G. $άνώγειω$
D. $λεῶς$	D. $άνώγειω$
A. $λεώς$	

Dual.

N.A.V. $λεώ$	N.A.V. $άνώγειω$
G.D. $λεῶν$	G.D. $άνώγειω$

Similarly $ἡ ἔως$, "the morning," $ἡ ἄλως$, "the threshing-floor," except that the accus. sing. is $ἔω$, $ἄλω$: and the final $-ν$ is omitted with some other nouns of this form, as $ὁ λάγως$, "the hare," and the proper names, $Ἄθως$, $Κέως$, $Κῶς$, $Τέως$, and $Μίνως$; and $ἀγῆρως$ makes $ἀγῆρων$ as well as $ἀγῆρων$.

It will be observed, that as this contracted declension, strictly speaking, includes forms which end with $-ι$ or $-υ$, it belongs to the following or consonantal declension, according to which these nouns are also very frequently declined. Conversely, it will be

observed that nouns of the third declension from forms in *-ι* or *-υ* usually retain the *-υ* of the accusative singular (below, 186). In general, there are very few nouns in *-ως* belonging strictly to the second declension. Besides those already mentioned, we have *ὁ κάλως*, "the rope," which makes *κάλωες*, *κάλωας*, *κάλωσι* in the Ionic poets; *νεώς*, "a temple," which has the by-form *ναός*; the adjectives *ἴλεως*, "gracious," *πλέως*, "full," and certain compounds in *-γεως*, *-χρεως*, *-κερως*, *-γελως*, *-γηρως*, and *-ερως*; as *λεπτόγεως*, "having light soil," *ἀξιόχρεως*, "reliable," *βαθύγηρως*, "very old," *μονοκέρως*, "one-horned," *φιλογέλως*, "fond of laughing," *δυσέρως*, "unfortunate in love." The last three are also inflected in *-ωτος*, and the neuter plurals of *ἴλεως* and *πλέως* are *ἴlea* and *πλέa*.

Obs. 1 It will be observed that *oxytones* in *-ως* retain the acute accent even in the genitive singular, and the *proparoxytones* maintain their accent unchanged throughout all the cases. There is no good authority for the accentuation of *ὑπέργηρων*, *ταχύγηρως*, and *βαθύγηρως*, as they are written in some MSS. (*Æsch. Agam.* 79; *Aristot. Rhet.* I. 5; *Anth. Pal.* vi. 247).

Obs. 2 There are some nouns in *-ως* (as *Νέκως*) or *-ους* (as *Ἰησοῦς*), chiefly foreign, and not belonging to this class, which retain the *ω* or *ου* throughout, thus :

-ως,	-ω,	-φ,	-ων,	-ω,
-ους,	-ου,	-ου,	-ουν,	-ου.

General Remarks on the Second Declension.

171 *Dialects:* (α) The gen. sing. in *Æolic*, *Doric*, and *bucolic Greek* ends in *-ω*; in the *Thessalian dialect* in *-υι* for *-οιο*; in the *epic* and *lyric* both in *-ου* and in *-οιο*, and in *-ωο* from nouns in *-ως*; in *new Ionic* in *-ου*, and in *proper names* sometimes in *-εω*, as in *Βάρτεω*, *Κροίσεω*.

(β) The dat. sing. in *Æolic* ends in *-ω* without *iota subscript*.

(γ) The gen. and dat. dual in *epic Greek* end in *-οῖν*.

(δ) The gen. pl. sometimes ends in *-εων* or *-αων*, as from a by-form of the first declension.

(ε) The dat. pl. is *-οις* or *-οισι* in all dialects, and even *Plato* uses the longer form.

(ζ) The accus. pl. in *Doric* and *Boeotic* ends in *-ως* or *-ος*, the latter omitting the *υ* of *ους*, as in *ἐς* for *εἰς* = *ἐνς*.

(η) The contraction of nouns in *-oes*, *-eov*, does not generally appear in Homer and the Ionic writers, though *νόος* is contracted in *Od.* x. 240, and though *χειμάρρους* is written, probably for *χειμάρρος*, in *Il.* xi. 493. The Doric contracts *-eo* into *-ev*.

(θ) The ending *-aos* is sometimes written *-ηος* in epic and lyric Greek: thus we have *Εὐνηος* in *Il.* vii. 468, *xxiii.* 747, and *Ἀμφιάργηος* in *Pind. Nem.* ix. 30.

THIRD OR CONSONANTAL DECLENSION.

172 To this declension belong all those forms which end in a consonant, and in *-ι* or *-υ*, considered as residuary states of the guttural and labial elements of the digamma.

173 This declension recedes from the primitive type in the following particulars only. The genitive singular ends in *-ος*. The accusative singular generally substitutes *-ᾱ* for the original *-υ* (according to 85, 107), the exceptions being certain nouns in *-ι* and *-υ* (below, 187, 188), and a particular form of the dental nouns (below, 180). The plural accusative is consequently *-ᾶς*. The nominative plural of masculine and feminine nouns is *-ες* for *-σες*.

174 Neuter nouns generally exhibit the uninflected form in the nominative and accusative; a characteristic dental is omitted or changed into *-s*.

175 Apparent anomalies in this declension result from the assimilation or absorption of the final consonant of the uninflected form, which may usually be recovered by removing from the genitive singular its termination *-ος*. The exceptions to this rule are confined to the neuter nouns in which the characteristic is a dental, omitted or represented by a sibilant, and those in *-υ* or *-ι*. In the former, the uninflected form is either derived from the genitive, or must be inferred from analogy. In the latter it is furnished by the vocative.

The following table gives the nominative, vocative, genitive, and crude form of all types of nouns in the third declension. It will be observed that the nominative is the same as the vocative in every noun which does not include in its termination *τ*, *δ* (in *παῖδ-ς* only), *ν*, *ρ*, *ι* or *υ*; and in all neuter nouns and

participles, excepting among the latter ἄρχων and κρείων, which, when used as substantives in the sense of "ruler," make their vocative in -ον, as ἄρχον, κρείον.

Nominative.	Vocative.	Genitive.	Crude Form.
-α	—	-ατος	-ατ (-εντ) (181)
-αν	—	-ἄνος	-αν (183)
-αρ	(1) —	-αρος	-αρ (183)
	(2) —	-ατος	-ρατ (181)
-ας	(1) —	-αδος	-αδ (180)
	(2) —	-ατος, -αος	-ατ (181)
	(3) -αν, -ᾱ	-αντος	-αντ (180)
	(4) -αν	-ᾶνος	-αν (208)
-αις	(1) -αι	-αιδος	-αιδ (180)
	(2) —	-αιτος	-αιτ (180)
-αυς	-αυ	-αος	-υ (F) (189)
-ειρ	—	-ειρος	-ειρ (185)
-εις	(1) —	-ειδος	-ειδ (180)
	(2) —	-ενος	-εν (183)
	(3) —	-εντος	-εντ (180, 210)
-ευς	-ευ	-εως	-ευ (εF) (190)
-η	(1) -αι	-αικος	-κι (179)
	(2) —	-ητος	-ατ- (181, 194, η)
-ην	(1) —	-ηνος	-ην (183)
	(2) -εν	-ενος	-εν (183)
-ηρ	(1) —	-ηρος	-ηρ (183)
	(2) -ερ	-ερος	-ερ (183)
-ης	(1) —	-ητος	-ητ (180)
	(2) —	-ηθος	-ηθ (180)
	(3) -ες	-εος, -ους	-οτ (193)
	(4) —	-εντος	-εντ (210, d)
-ι	(1) —	-ιτος	-ιτ (181)
	(2) —	-εος	-ιτ (187)
-ιν			
see -ις (6)			
-ις	(1) -ι	-ιος	-ι (187)
	(2) -ι	-εως	-ι (187)
	(3) -ι	-ιδος	-ιδ (180)
	(4) —	-ιτος	-ιτ (180)
	(5) —	-ιθος	-ιθ (180)

Nominative.	Vocative.	Genitive.	Crude Form.
-ις	(6) —	-ῖνος	-ιν (183)
-ορ	—	-ορος	-ορ (183)
-ος	—	-εος, -ους	-οτ (181)
-ους	(1) —	-οντος	-οντ (180)
	(2) —	-ουντος	-ουντ = -οεντ (180, 210)
	(3) —	-οδος	-οδ (180)
	(4) -ου	-οος	-ου (οF) (191)
-υ	(1) —	-υος	-υτ (188)
	(2) —	-εος	-υτ (188)
	(3) —	-ατος	-Fατ (181)
-υν	(1) —	-ῦνος	-υν (183)
	(2) —	-υντος	-υντ (212)
-υνς	—	-υνθος	-υνθ (180)
-υρ	—	-υρος	-υρ (183)
-υς	(1) -υ	-υος	-υ (Fι) (188)
	(2) —	-εος, -εως	-υ (Fι) (188)
	(3) -υ	-υδος	-υδ (180)
	(4) —	-υθος	-υθ (180)
	(5) —	-υντος	-υντ (212)
	(6) —	-υρος	-υρ (183)
-ων	(1) —	-ωνος	-ων (183)
	(2) -ον	-ονος	-ον (183)
	(3) -ον	-οντος	-οντ (211)
-ωρ	(1) —	-ωρος	-ωρ (183)
	(2) -ορ	-ορος	-ορ (183)
-ως	(1) —	-ωος	-ως (193)
	(2) -οι	-οος	-οF (193)
	(3) —	-ωτος	-οτ (Fοτ) (180)
	(4) —	-οτος	-οτ (Fοτ) (213)
-ξ	(1) —	-κος	-κ (179)
	(2) —	-γος	-γ (179)
	(3) —	-χος	-χ (179)
	(4) -α (once)	-κτος	-κτ (180)
-ψ	(1) —	-πος	-π (178)
	(2) —	-βος	-β (178)
	(3) —	-φος	-φ (178)

176 The following are the main rules for the gender according to the terminations in this declension ;

1 Masculine: (a) Without exception the words with the endings $\bar{\alpha}\nu$, $\bar{\alpha}\varsigma$ (gen. $\bar{\alpha}\nu\omicron\varsigma$ and $\bar{\alpha}\nu\tau\omicron\varsigma$), $\bar{\epsilon}\upsilon\varsigma$ and $\bar{\upsilon}\nu$.

(b) Most of the words with the endings $\bar{\eta}\nu$, $\bar{\eta}\rho$, $\bar{\eta}\varsigma$ (gen. $\bar{\eta}\tau\omicron\varsigma$), $\bar{\epsilon}\iota\rho$, $\bar{\omicron}\upsilon\varsigma$, $\bar{\upsilon}\rho$, $\bar{\omega}\nu$ (gen. $\bar{\omega}\nu\omicron\varsigma$ and $\bar{\omicron}\nu\tau\omicron\varsigma$), $\bar{\omega}\rho$ and $\bar{\omega}\varsigma$ (gen. $\bar{\omega}\tau\omicron\varsigma$ and $\bar{\omega}\omicron\varsigma$).

Exceptions (besides those of which the gender is determined by the signification): (1) In $\bar{\eta}\nu$, $\bar{\eta}$ $\phi\rho\eta\bar{\nu}$, $\bar{\omicron}$, $\bar{\eta}$ $\acute{\alpha}\delta\eta\bar{\nu}$. (2) In $\bar{\eta}\rho$, $\bar{\eta}$ $\gamma\alpha\sigma\tau\eta\bar{\rho}$, $\bar{\eta}$ $\kappa\eta\bar{\rho}$, $\acute{\alpha}\eta\bar{\rho}$ and $\acute{\alpha}\iota\theta\eta\bar{\rho}$ (in the poets), $\bar{\eta}$ $\rho\alpha\iota\sigma\tau\eta\bar{\rho}$; and all those contracted from $\bar{\epsilon}\alpha\rho$, which are neuter, as $\tau\bar{\omicron}$ $\eta\bar{\rho}$, $\tau\bar{\omicron}$ $\kappa\eta\bar{\rho}$. (3) In $\bar{\eta}\varsigma$, all derived substantives in $\bar{\omicron}\tau\eta\varsigma$ and $\bar{\upsilon}\tau\eta\varsigma$, which are feminine, as $\bar{\eta}$ $\nu\epsilon\acute{\omicron}\tau\eta\varsigma$, $\bar{\eta}$ $\delta\acute{\epsilon}\xi\upsilon\tau\eta\varsigma$, also $\bar{\eta}$ $\acute{\epsilon}\sigma\theta\eta\varsigma$, i.e. $\sigma\tau\omicron\lambda\eta$. (4) In $\bar{\epsilon}\iota\rho$, $\bar{\eta}$ $\chi\epsilon\iota\rho$. (5) In $\bar{\omicron}\upsilon\varsigma$, $\tau\bar{\omicron}$ $\omicron\upsilon\varsigma$. (6) In $\bar{\upsilon}\rho$, $\tau\bar{\omicron}$ $\pi\bar{\upsilon}\rho$. (7) In $\bar{\omega}\nu$, $\bar{\eta}$ $\acute{\alpha}\lambda\omega\bar{\nu}$, $\bar{\eta}$ $\beta\lambda\acute{\eta}\chi\omega\bar{\nu}$ or $\eta\lambda\acute{\eta}\chi\omega\bar{\nu}$, $\bar{\eta}$ $\mu\acute{\eta}\kappa\omega\bar{\nu}$, $\bar{\eta}$ $\tau\rho\acute{\eta}\rho\omega\bar{\nu}$, and $\bar{\omicron}$, $\bar{\eta}$ $\acute{\alpha}\upsilon\lambda\omega\bar{\nu}$, $\kappa\acute{\omega}\delta\omega\bar{\nu}$. (8) In $\bar{\omega}\rho$, $\tau\bar{\omicron}$ $\acute{\epsilon}\lambda\delta\omega\bar{\rho}$, $\tau\bar{\omicron}$ $\acute{\epsilon}\lambda\omega\bar{\rho}$, $\tau\bar{\omicron}$ $\pi\acute{\epsilon}\lambda\omega\bar{\rho}$, $\tau\bar{\omicron}$ $\sigma\kappa\acute{\omega}\bar{\rho}$, $\tau\bar{\omicron}$ $\tau\acute{\epsilon}\kappa\mu\omega\bar{\rho}$, $\tau\bar{\omicron}$ $\upsilon\delta\omega\bar{\rho}$. (9) In $\bar{\omega}\varsigma$, $\tau\bar{\omicron}$ $\phi\acute{\omega}\varsigma$, $\bar{\eta}$ $\delta\acute{\omega}\varsigma$.

2 Feminine: (a) Without exception the words with the endings $\bar{\alpha}\upsilon\varsigma$, $\bar{\omega}$, $\bar{\omega}\varsigma$ (gen. $\bar{\omicron}\omicron\varsigma$).

(b) Most of the words with the endings $\bar{\alpha}\varsigma$ (gen. $\bar{\alpha}\delta\omicron\varsigma$), $\bar{\epsilon}\iota\varsigma$, $\bar{\iota}\varsigma$ ($\bar{\iota}\nu$), $\bar{\upsilon}\varsigma$ and $\bar{\omega}\nu$ (gen. $\bar{\omicron}\nu\omicron\varsigma$).

Exceptions: (1) In $\bar{\alpha}\varsigma$, the adject. are common, as $\bar{\omicron}$, $\bar{\eta}$ $\lambda\omicron\gamma\acute{\alpha}\varsigma$, $\phi\upsilon\gamma\acute{\alpha}\varsigma$, &c. (2) In $\bar{\epsilon}\iota\varsigma$, $\bar{\omicron}$ $\kappa\tau\epsilon\iota\varsigma$. (3) In $\bar{\iota}\varsigma$ ($\bar{\iota}\nu$), $\bar{\omicron}$ $\kappa\iota\varsigma$, $\bar{\omicron}$ $\delta\epsilon\lambda\phi\acute{\iota}\varsigma$ or $\delta\epsilon\lambda\phi\acute{\iota}\nu$, $\bar{\omicron}$, $\bar{\eta}$ $\theta\acute{\iota}\varsigma$, $\bar{\omicron}$ $\acute{\iota}\kappa\tau\acute{\iota}\nu$, $\bar{\omicron}$ $\lambda\acute{\iota}\varsigma$, $\bar{\omicron}$ $\delta\phi\iota\varsigma$, $\bar{\omicron}$ $\delta\rho\chi\iota\varsigma$, $\bar{\omicron}$ $\tau\epsilon\lambda\mu\acute{\iota}\varsigma$, $\bar{\omicron}$ $\kappa\acute{\upsilon}\rho\beta\iota\varsigma$, $\bar{\omicron}$ $\eta\lambda\acute{\alpha}\nu\iota\varsigma$, $\bar{\omicron}$, $\bar{\eta}$ $\xi\chi\iota\varsigma$, $\bar{\omicron}$, $\bar{\eta}$ $\kappa\acute{\omicron}\rho\iota\varsigma$. (4) In $\bar{\upsilon}\varsigma$, $\bar{\omicron}$ $\beta\acute{\omicron}\tau\rho\upsilon\varsigma$, $\bar{\omicron}$ $\theta\rho\eta\eta\upsilon\varsigma$, $\bar{\omicron}$ $\acute{\iota}\chi\theta\acute{\upsilon}\varsigma$, $\bar{\omicron}$ $\mu\acute{\upsilon}\varsigma$, $\bar{\omicron}$ $\nu\acute{\epsilon}\kappa\upsilon\varsigma$, $\bar{\omicron}$ $\pi\acute{\epsilon}\lambda\epsilon\kappa\upsilon\varsigma$, $\bar{\omicron}$ $\pi\acute{\eta}\chi\upsilon\varsigma$, $\bar{\omicron}$ $\sigma\tau\acute{\alpha}\chi\upsilon\varsigma$. (5) In $\bar{\omega}\nu$, $\bar{\omicron}$ $\acute{\alpha}\kappa\mu\omega\bar{\nu}$, $\bar{\omicron}$ $\kappa\acute{\alpha}\nu\omega\bar{\nu}$, $\bar{\omicron}$, $\bar{\eta}$ $\kappa\acute{\iota}\omega\bar{\nu}$.

3 The words with the ending $\bar{\xi}$ are partly masculine and partly feminine; those in $\bar{\psi}$ are all masculine, with the exception of $\bar{\eta}$ $\kappa\alpha\lambda\alpha\upsilon\bar{\rho}\omicron\psi$, $\bar{\eta}$ $\lambda\alpha\acute{\iota}\lambda\alpha\bar{\psi}$, $\bar{\eta}$ $\delta\bar{\psi}$, $\bar{\eta}$ $\phi\lambda\acute{\epsilon}\bar{\psi}$, $\bar{\eta}$ $\chi\acute{\epsilon}\rho\eta\bar{\nu}\psi$, $\bar{\eta}$ $\kappa\alpha\tau\eta\bar{\eta}\lambda\bar{\psi}$.

4 Neuter: (a) Without exception those with the endings $\bar{\alpha}$, $\bar{\alpha}\bar{\nu}$, $\bar{\iota}$, $\bar{\epsilon}\nu$, $\bar{\epsilon}\varsigma$, $\bar{\omicron}\nu$, $\bar{\omicron}\rho$, $\bar{\omicron}\varsigma$, and $\bar{\upsilon}$.

(b) Those with the endings $\bar{\alpha}\rho$ and $\bar{\alpha}\varsigma$ (gen. $\bar{\alpha}\tau\omicron\varsigma$ and $\bar{\alpha}\omicron\varsigma$), with the exception of $\bar{\omicron}$ $\psi\acute{\alpha}\rho$, $\bar{\omicron}$ $\lambda\acute{\alpha}\varsigma$.

177 Nouns of the third declension may be arranged according to their characteristics, that is, according to the letters which terminate their crude or uninflected forms.

178

a. *Labial Nouns.*

The characteristic and nominative case-ending are always included in -ψ :

ή φλέψ, "the vein." Root, φλεF-, φλεβ-, or φλυ-, "to bubble up," or "gush forth."

Singular.

N.V.	ή φλέψ (for φλέβ-ς)
G.	φλεβ-ός
D.	φλεβ-ί
A.	φλέβ-α (for φλέβ-η)

Plural.

N.V.	φλέβ-ες (for φλέβ-σες)
G.	φλεβ-ών
D.	φλεψ-ί (for φλέβ-εσι or φλέβ-ι-σι)
A.	φλέβ-α-ς (for φλέβ-αι)

Dual.

N.A.V.	φλέβ-ε
G.D.	φλέβ-οιν

So ή λαίλαψ, λαίλαπ-ος, "the storm;" ή κατήλεψ, κατήλιφ-ος, "the staircase."

179

b. *Guttural Nouns.*

These nouns, with the exception of γυνή for γυναίξ = γυνα-κίς, express the characteristic and nominative case-ending together by -ξ: ό κόραξ, "the raven," for κόρακ-ς; ή πτέρυξ, for πτέρυγ-ς, "the wing;" and ή θρίξ, "the hair," for τρίχ-ς. In ό λάρυγξ, λάρυγγος, "the larynx," and ό, ή λύγξ, λυγρός, "the lynx," an euphonic nasal, represented by γ (above, 18, a), is inserted before the characteristic γ or κ.

*Singular.**Plural.*

N.V.	ό κόραξ	κόρακ-ες
G.	κόρακ-ος	κοράκ-ων
D.	κόρακ-ι	κόραξ-ι (for κοράκισιν or κοράκισιν)
A.	κόρακ-α	κόρακ-ας

Dual.

N.A.V.	κόρακ-ε
G.D.	κοράκ-οιν

The irregularity in the declension and accentuation (51, c. 6) of *γυνή* is explained by an *hyperthesis* of *ι* (104, 110, (b)), as the following comparison will show:

	<i>Singular.</i>	<i>Plural.</i>
N.	ἡ (γυνα-κίς) γυνή	(γυνακίες) γυναῖκες
G.	(γυνακίος) γυναικός	(γυνακίων) γυναικῶν
D.	(γυνακί) γυναικί	(γυνακέσι) γυναιξί
A.	(γυνακία) γυναῖκα	(γυνακίας) γυναῖκας
V.	(γυνακί) γύναι	(γυνακίες) γυναῖκες

Dual.

N.A.V.	(γυνακίε) γυναῖκε
G.D.	(γυνακίῳ) γυναικοῖν

180

c. *Dental Nouns.*I. *Masculine and Feminine Nouns.*

In these nouns the dental characteristic is always omitted before the nominative -ς (above, 92), and when *κ* precedes the characteristic it is combined with the *ς*, as in the guttural declension: ἡ λαμπάς, "the lamp," for λαμπάδ-ς; ὁ, ἡ παῖς, "the child," for παῖδ-ς; ἡ ἐλπίς, "the hope," for ἐλπίδ-ς; ἡ χάρις, "the grace," for χάριτ-ς; ἡ δαίς, "the feast," for δαίτ-ς; ἡ κλεῖς, "the key," for κλειδ-ς; ἡ χλαμύς, "the cloak," for χλαμύδ-ς; ὁ, ἡ ὄρνις, "the bird," for ὀρνιθ-ς; ἡ κόρυς, "the helmet," for κόρυθ-ς; ὁ ἄναξ, "the king," for ἄνακτ-ς; ἡ νύξ, "the night," for νύκτ-ς; ἡ ἔλμινς, "the worm," for ἔλμινθ-ς; ἡ δάμαρ, "the wife," for δάμαρτ-ς; ὁ λέων, "the lion," for λέοντ-ς; ὁ γίγας, "the giant," for γίγαντ-ς; ὁ πούς, "the foot," for πόδ-ς; ὁ ὀδούς, "the tooth," for ὀδόντ-ς; ὁ πλακόεις, "the flat-cake," for πλακόεντ-ς, contracted into πλακοῦς for πλακοῦντ-ς (210); ὁ μύκης, "the mushroom," for μύκητ-ς; ἡ λευκότης, "the whiteness," for λευκότητ-ς; ὁ γέλως, "the laughter," for γέλωτ-ς; ἡ Πάρνης, "a mountain in Attica," for Πάρνηθ-ς; ἡ Τίρυνς, "the city Tiryns," for Τίρυνθ-ς.

	<i>Singular.</i>	<i>Plural.</i>
N.V.	λαμπάς	λαμπάδ-ες
G.	λαμπάδ-ος	λαμπάδ-ων
D.	λαμπάδ-ι	λαμπά-σι (for λαμπάδεσσι)
A.	λαμπάδ-α	λαμπάδ-ας

Dual.

N.A.V. λαμπάδ-ε

G.D. λαμπάδ-οιν

*Singular.**Dual.**Plural.*

N.V. ὄρνις

ὄρνιθ-ες (ὄρνεις)

G. ὄρνιθ-ος

ὄρνιθ-ων (ὄρνέων)

D. ὄρνιθ-ι

ὄρνι-σιν for ὄρνιθεσιν

A. ὄρνιθ-α and ὄρνιν

ὄρνιθ-ας (ὄρνεις)

N.A.V. ὄρνι-θ-ε

G.D. ὄρνι-θ-οιν

N. γίγας

γίγαντ-ες

G. γίγαντ-ος

γυγάντ-ων

D. γίγαντ-ι

γίγᾱ-σιν

A. γίγαντ-α

γίγαντ-ας

V. γίγαν

γίγαντ-ες

N.A.V. γίγαντ-ε

G.D. γυγάντ-οιν

N.V. ὀδούς

ὀδόντ-ες

G. ὀδόντ-ος

ὀδόντ-ων

D. ὀδόντ-ι

ὀδοῦ-σιν

A. ὀδέντ-α

ὀδόντ-ας

N.A.V. ὀδόντ-ε

G.D. ὀδόντ-οιν

N.V. πούς

πόδ-ες

G. ποδ-ός

ποδ-ῶν

D. ποδ-ί

πο-σίην

A. πόδ-α

πόδ-ας

N.A.V. πόδ-ε

G.D. ποδ-οῖν

N.V. πλακοῦς

πλακοῦντ-ες

G. πλακοῦντ-ος

πλακούχτ-ων

D. πλακοῦντ-ι

πλακοῦ-σιν

A. πλακοῦντ-α

πλακοῦντ-ας

N.A.V. πλακοῦντ-ε

G.D. πλακοῦντ-οιν

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N.V. γέλως		γέλωτ-ες
G. γέλωτ-ος		γελώτ-ων
D. γέλωτ-ι, γέλῳ		γέλω-σι
A. γέλωτ-α, γέλῳ, γέλων		γέλωτ-ας
N.A.V. γέλωτ-ε		
G.D. γελώτ-οιιν		

It will be observed, from a comparison of the examples, that dental nouns which have *ι* or *υ* before the characteristic *δ, θ, τ*, that is, nouns in *-ις*, gen. *-ιδος, -ιθος, -ιτος*, and in *-υς*, gen. *-υδος, -υθος*, and which are not *oxytone* in the nominative singular, not only have the usual accusative in *-α* after the characteristic, but also drop the characteristic, and retain the proper case-ending *-ν* in the accusative singular. Thus *ἔρις*, "strife," makes in the accusative both *ἔριδα* and *ἔριν*, *ὄρνις*, "a bird," both *ὄρνιθα* and *ὄρνιν*, *χάρις*, "grace," "favour," "charm," both *χάριτα* and *χάριν*, *κόρυς*, "a helmet," both *κόρυθα* and *κόρυιν*. But *oxytone* nouns have only the form in *-α*, like *λαμπάδα*, given above, *ἐλπίδα*, *χλαμύδα*, &c. The simple *πούς* has only the accusative *πόδα*, but its compounds admit both forms; thus from *πολύπους* we have both *πολύποδα* and *πολύπουν*. A special exception is furnished by *κλείς*, "a key," which makes both *κλείδα* and *κλείν*.

The syncope of the characteristic *τ*, which is indicated in the dat. and acc. sing. of *γέλως*, takes place also in *ὁ χρώς*, "the skin," which has dat. *χρωτί* and *χρῶ*, and *ὁ ἰδρώς*, "the sweat," which has dat. and acc. *ιδρώτι*, *ιδρῶ*, *ιδρώτα*, *ιδρῶ*.

II. Neuter Nouns.

181 Neuter nouns with a dental characteristic either (*α*) drop it altogether, as in *τὸ σῶμα*, "the body," for *σῶματ*, gen. *σώματ-ος*, in *τὸ μέλι*, "the honey," for *μέλιτ*, and in the solitary neuter noun in *-η*, *τὸ κάρη*, "the head," for *κάρητ* or *κράτ*-, gen. *κάρητ-ος*: or (*β*) change it into *-ς*, as in *τὸ τέρας*, "the wonder," for *τέρατ*, gen. *τέρατ-ος*. (*α*₁) If the characteristic is *-κτ*-, both letters are dropt, as in *τὸ γάλα*, "the milk," for *γάλακτ*, gen. *γάλακτ-ος*. (*α*₂) If the characteristic is *-ντ*-, the *ν* is retained, and the *τ* alone is dropt, as in *τὸ πᾶν*, "the whole," for *πάντ*, gen. *παντός*. (*α*₃) if the first

syllable of the form has the diphthong *-ou*, the *-v* is transferred to the last syllable, where it takes the place of the *-ατ-*, as in τὸ γό^υνυ, "the knee," for γού^υνατ, gen. γού^υνατ-ος or γό^υνατος. And (*a*) if the last syllable of the form contains the combination of *ρ* with another consonant, this liquid is transferred to the end, where it takes the place of the *τ*, with or without a lengthening of the final vowel in the nominative; it is omitted in the other cases, which retain merely a short *a*, as in γό^υνατος, &c. The following are examples of this form: τὸ ἥπαρ, "the liver," for ἥπα^ρρατ, gen. ἥπα^ρ-τος: τὸ σκά^ρρ, "the dung," gen. σκα^ρ-τός: τὸ ὕδα^ρρ, "the water," for ὕδα^ρρατ (cf. ὕδρω^ς), gen ὕδα^ρ-τος. But ἡ δάμα^ρρ, "the wife," for δάμα^ρρατ-ς, has δάμα^ρρατ-ος in the gen., &c.

When *-ς* is substituted for *τ* in the nominative, it may be dropt in the other cases, which are formed rather with reference to this secondary, than to the primary form. In some nouns (*β*₁) we have both sets of inflexions, as in τὸ κέρα^ς, "the horn," for κέρα^τ=κέρε^{ντ}, gen. κέρα^τ-ος and κέρα⁻ος, contracted into κέρω^ς, as for κέρα⁻α-ος (see 107); or without contraction, as in τὸ δόρυ, "the spear-shaft," gen. δόρα^τ-ος and δορός, dat. δόρα^{-ι} and δορί or δόρει, nom., acc., and voc. pl. δόρη: in others (*β*₂) we have only the secondary set of inflexions, as in τὸ σέλα^ς, "the light," gen. σέλα⁻ος. (*γ*) Unless the syllable which is terminated by the characteristic *τ* is *λα* or *ρα* (119), the connecting vowel is *ο* in the nominative, and *ε* in the other cases; the characteristic is *ς* in the nominative, and is invariably dropt in the other cases, which suffer contraction also in Attic Greek; thus we have τὸ τεῖχος, "the wall," gen. τείχε^{ος}, τείχε^{ους}.

182 The following are examples of all the varieties of Neuter nouns with an original dental suffix.

<i>Singular.</i>	α	α_1	α_2	α_3	α_4	β_1	β_2	γ
N.A.V. σῶμα-	τέρα-ς	γάλα-	πᾶν-	γόνυ-	ἥπαρ-	κέρα-ς	σέλα-ς	τείχε-ς
G. σώμα-τος	τέρα-τος	γάλα-κτ-ος	πάν-τός	γόνυ-τος	ἥπαρ-τος	κέρα-τος	σέλα-ος	τείχε-ος
D. σώμα-τι	τέρα-τι	γάλα-κτ-ι	πάν-τι	γόνυ-τι	ἥπαρ-τι	κέρα-τι	σέλα-ος	τείχε-ος
						κέρα-ι	σέλα-ι	τείχε-ι
						κέρα	σέλα	τείχει
<i>Plural.</i>								
N.A.V. σώμα-τα	τέρα-τα	γάλα-κτ-α	πάν-τα	γόνυ-τα	ἥπαρ-τα	κέρα-τα	σέλα-α	τείχε-α
						κέρα	σέλα	τείχη
						κέρα	σέλα	τείχη
G. σώμα-των	τέρα-των	γάλα-κτ-ων	πάν-των	γόνυ-των	ἥπαρ-των	κέρα-των	σέλα-ων	τείχε-ων
						κεράων	σέλα-ων	τειχῶν
						κεράων	σέλα-σι	τείχε-σι
D. σώμα-σι	τέρα-σι	γάλα-ξι	πᾶ-σι	γόνυ-σι	ἥπαρ-σι	κέρα-σι	σέλα-σι	τείχε-σι
<i>Dual.</i>								
N.A.V. σώμα-τε	τέρα-τε	γάλα-κτ-ε	πάν-τε	γόνυ-τε	ἥπαρ-τε	κέρα-τε	σέλα-ε	τείχε-ε
						κέρα	σέλα	τείχη
						κέρα	σέλα	τείχη
G.D. σώμα-των	τέρα-των	γάλα-κτ-ων	πάν-των	γόνυ-των	ἥπαρ-των	κέρα-των	σέλα-ων	τείχε-ων
						κεράων	σέλα-ων	τειχῶν
						κεράων	σέλα-σι	τείχε-σι

183

d. Liquid Nouns.

The only liquid forms known in Greek are those of which the characteristic is λ, ν, or ρ, and these are all connected with the dentals. Thus we have ὁ ἅλ-ς, "the salt," gen. ἁλ-ός; ὁ παιᾶν, "the war-song," for παιάν-ς, gen. παιᾶν-ος; ὁ Ἕλλην, "the Greek," gen. Ἕλληνος; ὁ ποιμήν, "the shepherd," for ποιμέν-ς, gen. ποιμέν-ος; ὁ κτεῖς, "the comb," gen. κτεν-ός; ὁ δελφίς, "the dolphin," for δελφίν-ς, gen. δελφίν-ος; ὁ μύσσην, "the tower," gen. μύσσην-ος; ὁ δαίμων, "the deity," for δαίμον-ς, gen. δαίμον-ος; ὁ κλών, "the branch," for κλών-ς, gen. κλων-ός; ὁ ψάρ, "the starling," gen. ψαρ-ός; τὸ νέκταρ, "the nectar," gen. νέκταρ-ος; ὁ θήρ, "the wild beast," for θήρ-ς, gen. θηρ-ός; ὁ αἰθήρ, "the clear sky," for αἰθέρ-ς, gen. αἰθέρ-ος; τὸ πῦρ, "the fire," gen. πῦρ-ός; ὁ μάρ-τυς, "the witness," gen. μάρ-τυρος; ὁ ῥήτωρ, "the orator," for ῥήτορ-ς, gen. ῥήτορ-ος; ὁ φῶρ, "the thief," gen. φωρ-ός. The declensions of these nouns are generally in strict accordance with the previous examples. In the dat. pl., λ and ρ are retained before -σι but ν is dropt (above, 93).

The following are examples :

Singular.

N.	ἅλς	παιάν	ποιμήν	κτεῖς	δελφίς
G.	ἁλ-ός	παιᾶν-ος	ποιμέν-ος	κτεν-ός	δελφίν-ος
D.	ἁλ-ί	παιᾶν-ι	ποιμέν-ι	κτεν-ί	δελφίν-ι
A.	ἅλ-α	παιᾶν-α	ποιμέν-α	κτέν-α	δελφίν-α
V.	ἅλς	παιάν	ποιμήν	κτεῖς	δελφίς

Plural.

N.V.	ἅλ-ες	παιᾶν-ες	ποιμέν-ες	κτέν-ες	δελφίν-ες
G.	ἁλ-ῶν	παιᾶν-ων	ποιμέν-ων	κτεν-ῶν	δελφίν-ων
D.	ἁλ-σί	παιᾶ-σι	ποιμέ-σι	κτε-σί	δελφῖ-σι
A.	ἅλ-ας	παιᾶν-ας	ποιμέν-ας	κτέν-ας	δελφίν-ας

Dual.

N.A.V.	ἅλ-ε	παιᾶν-ε	ποιμέν-ε	κτέν-ε	δελφίν-ε
	ἅλ-οιυ	παιᾶν-οιυ	ποιμέν-οιυ	κτεν-οῖν	δελφίν-οιυ

Singular.

N.	Ἕλλην	κλῶν	δαίμων	θήρ	αἰθήρ	φῶρ	ρήτωρ
G.	Ἕλλην-ος	κλων-ός	δαίμον-ος	θηρ-ός	αἰθέρ-ος	φωρ-ός	ρήτορ-ος
D.	Ἕλλην-ι	κλων-ί	δαίμον-ι	θηρ-ί	αἰθέρ-ι	φωρ-ί	ρήτορ-ι
A.	Ἕλλην-α	κλῶν-α	δαίμον-α	θῆρ-α	αἰθέρ-α	φῶρ-α	ρήτορ-α
V.	Ἕλλην	κλῶν	δαίμων	θήρ	αἰθήρ	φῶρ	ρήτ-ορ

Plural.

N.V.	Ἕλλην-ες	κλῶν-ες	δαίμον-ες	θῆρ-ες	φῶρ-ες	ρήτορ-ες
G.	Ἑλλήν-ων	κλων-ῶν	δαιμόν-ων	θηρ-ῶν	φωρ-ῶν	ρήτόρ-ων
D.	Ἕλλη-σι	κλω-σί	δαίμο-σι	θηρ-σί	φωρ-σί	ρήτορ-σι
A.	Ἕλλην-ας	κλῶν-ας	δαίμον-ας	θῆρ-ας	φῶρ-ας	ρήτορ-ας

Dual.

N.A.V.	Ἕλλην-ε	κλῶν-ε	δαίμον-ε	θῆρ-ε	φῶρ-ε	ρήτορ-ε
G.D.	Ἑλλήν-οιν	κλων-οῖν	δαιμόν-οιν	θηρ-οῖν	φωρ-οῖν	ρήτόρ-οιν

184 The following fem. and oxytone nouns are declined not only like δαίμων, but also like αἰδώς: ἡ εἰκών, "the image," gen. εἰκόνης and εἰκοῦς, &c.; ἡ ἀηδών, "the nightingale," gen. ἀηδόνης and ἀηδοῦς, &c.; ἡ χελιδών, "the swallow," gen. χελιδόνος and χελιδοῦς, &c. The same contraction takes place in the acc. sing., and nom., acc., and voc. plur. of certain comparatives in -ων, -ονος: thus acc. sing. μείζονα, μείζοα, μείζω; nom. and voc. plur. μείζονες, μείζοες, μείζους; acc. μείζονας, μείζοας, μείζους (107). In δ, ἡ κύων, "the dog," for κύον-ς, root *For-*, the oblique cases drop the *o*: thus gen. κυνός, dat. κυνί, &c.

185 If, in forms corresponding to αἰθήρ, αἰθέρος, the termination is -τερ or -νερ, we generally find a syncope in the Attic dialect; in the latter case, δ is inserted between ν and ρ, according to 86. Thus ὁ πατήρ, "the father," and ὁ ἀνήρ, "the man," are declined as follows (cf. 51, c. 5):

Singular.

N.	πατήρ	ἀνήρ
G.	πατρ-ός	ἀν-δ-ρός
D.	πατρ-ί	ἀν-δ-ρί
A.	πατέρ-α	ἀν-δ-ρα
V.	πάτερ	ἄνερ

Plural.

N.V.	πατέρ-ες	ἄν-δ-ρες
G.	πατέρ-ων	ἄν-δ-ρῶν
D.	πατρ-ά-σι	ἄν-δ-ράσι (119)
A.	πατέρ-ας	ἄν-δ-ρας

Dual.

N.A.V.	πατέρ-ε	ἄν-δ-ρε
G.D.	πατέρ-οιν	ἄν-δ-ροιν

The fem. ἡ χεῖρ, "the hand," for χέρ-ια̃, like δατεῖρα for δατέρ-ια̃ from δατήρ, δατέρ-ς, is declined as follows:

	<i>Singular.</i>	<i>Plural.</i>
N.V.	χεῖρ	χεῖρ-ες, χέρ-ες
G.	χειρ-ός, χερ-ός	χειρ-ῶν, χερ-ῶν
D.	χειρ-ί, χερ-ί	χερ-σί (poet. χεῖρ-εσι and χεῖρ-εσσι)
A.	χεῖρ-α, χέρ-α	χεῖρ-ας, χέρ-ας

Dual.

N.A.V.	χεῖρ-ε
G.D.	χειρ-οῖν, χερ-οῖν

186 e. Nouns in F, as represented by -ι or -υ.

In these nouns the ι and υ, which appear as substitutes for a lost digamma, are usually represented by ε in the oblique cases. The similar forms of the 2nd declension present many analogies in their inflexions. When the ι or υ is retained throughout the cases, the gen. and dat. sing. end in -ος and -ι, as in the other consonantal nouns, and a comparison of πόλεως, πόλει, with the dialectical varieties πόλῃος, πόλῃι, assisted by the analogy of λαός, λεώς, &c. (above, 145), supports the conclusion that the penultima in these cases was originally long, probably in consequence of some consonantal strengthening of the syllable. When the ε is substituted, the gen. terminates with -ως, and the dat. is contracted into -ει. The acc. sing. retains the primitive -υ, unless the nom. ends in -εύς, and then the acc. is -έ-ᾱ.

187 α. Masc. or Fem. in -ις. Neut. in -ι.

ὁ κίς, "the worm," ἡ πόλις, "the city," τὸ σίναπι, "the mustard."

Singular.

N.	κίς	πόλις	N.A.V.	σίναπι
G.	κι-ός	πόλε-ως	G.	σινάπε-ος
D.	κι-ῖ	πόλει, πόλει	D.	σινάπεϊ, -ει
A.	κί-ν	πόλιν		
V.	κίς	πόλῃ		

Plural.

N.V.	κί-ες	πόλεες, -εις	N.A.V.	σινάπεα, -η
G.	κι-ῶν	πόλεων	G.	σιναπέων
D.	κι-σί	πόλεσι	D.	σινάπεσι
A.	κί-ας	πόλε-ας, -εις		

Dual.

N.A.V.	κί-ε	πόλεε	N.A.V.	σινάπεε
G.D.	κι-οῖν	πολέοιν and πόλεον	G.D.	σιναπέοιν

In some words the Attic dialect retains the Ionic flexion of the genitive; such are ὁ πόσις, "the husband," gen. πόσιος; ἡ δῆρις, "the strife," gen. δήριος; ἡ μῆνις, "the wrath," gen. μήνιος; from τύρσις, "a tower," we have gen. τύρσιος (Xen. *Anab.* VII. 8, § 12), and from μάγαδις, "a harp," we have dat. μαγάδι (*Ibid.* 3, § 32). The noun οἷς, "a sheep," is declined with ι throughout.

Singular.

Plural.

Dual.

N.V.	οἷς	οἷες	N.A.V.	οἷε
G.	οἰός	οἰῶν	G.D.	οἶον
D.	οἶ	οἰσίν		
A.	οἶν	οἶας and οἷς		

188 β. Masc. or Fem. in -υς. Neut. in -υ.

ὁ ἰχθύς, "the fish," ὁ πῆχυς, "the elbow," τὸ δάκρυ, "the tear,"
τὸ ἄστυ, "the city."

Singular.

N.	ἰχθύς	πῆχυς	N.A.V.	δάκρυ	ἄστυ
G.	ἰχθύ-ος	πῆχεως, -εος	G.	δάκρυ-ος	ἄστεος or ἄστεως
D.	ἰχθύ-ι	πῆχεϊ, -ει	D.	δάκρυ-ι	ἄστει, -ει
A.	ἰχθύ-ν	πῆχυν			
V.	ἰχθύ	πῆχυν			

Plural.

N. V.	ἰχθύ-ες	πήχες, -εις	N. A. V.	δάκρυ-α	ἄστεα, -η
G.	ἰχθύ-ων	πήχεων	G.	δακρύ-ων	ἀστέων
D.	ἰχθύ-σι	πήχεσι	D.	δάκρυ-σι	ἄστεσι
A.	ἰχθύ-ας and ἰχθύς	πήχεας, -εις			

Dual.

N. A. V.	ἰχθύ-ε	πήχεε	N. A. V.	δάκρυ-ε	ἄστεε, -η
G. D.	ἰχθύ-οιν	πήχέοιν	G. D.	δακρύ-οιν	ἀστέοιν

Compounds with *πήχης* make their neut. pl. in *-εα, -η*, as *διπήχη* from *δίπηχης*; so also *ἡμισυς*, "half," makes *ἡμίσεος, -ους, ἡμίσεα, ἡμίση*. The word *ἡ ἑγγελευς*, "the eel," is declined like *ἰχθύς* in the singular, but like *πήχης* in the plural.

189 β₁. Fem. in *-αυς*.

ἡ γραῦς, "the old woman," *ἡ ναῦς*, "the ship."

*Singular.**Plural.**Dual.*

N.	γραῦς	N. V.	γράες	N. A. V.	γράε
G.	γράός	G.	γράων	G. D.	γράοῖν
D.	γράτ	D.	γραυσί		
A.	γραῦν	A.	γρά-ας, γραῦς		
V.	γραῦ				

*Singular.**Plural.**Dual.*

N. V.	ναῦς	νῆες	N. A. V.	νῆε
G.	νεώς, ναός (145)	νεῶν	G. D.	νεοῖν
D.	νητ	ναυσί		
A.	ναῦν	ναῦς		

190 β₂. Masc. in *-εύς*.

ὁ βασιλεύς, "the king."

*Singular.**Plural.*

N.	βασιλεύς	N. V.	βασιλεῖς, -ῆς
G.	βασιλέως	G.	βασιλέων
D.	βασιλεῖ	D.	βασιλεῦσι
A.	βασιλέᾱ	A.	βασιλέας, -εῖς
V.	βασιλεῦ		

Dual.

N. A. V.	βασιλέε
G. D.	βασιλέοιν

In old Attic the accusative plural of these nouns in *-εύς* is generally uncontracted in *-έας*. But we have *τοὺς βασιλεῖς*, or, perhaps erroneously, *βασιλῆς*, in Sophocl. *Ajax*, 388, *τοὺς Πλαταιεῖς* in Thucyd. II. 76, *τοὺς νομεῖς* or *νομῆς* in Xen. *Cyrop.* I. 1, § 2, and in *νιεύς* for *νίος* the form *τοὺς νιεῖς* alone is found. It seems that we must restore *τοὺς φονεῖς* for *τοῖς ἐμοῖς* in Æsch. *Ag.* 1296 (*Journ. of Philol.* vol. III. p. 216), and this contraction would be the more natural as *φονέα* is sometimes a tribrach. In the orators the contracted form is common. When the termination *-εύς* follows a vowel, the gen. and acc. sing. and pl. are regularly contracted, *ea* being written *a*, as in *Πειραιῶς*, *Πειραιᾶ*, *ἀγνιῶν*, *ἀγνιᾶς*, *Μηλιῶς*.

191 β. Masc. and Fem. in *-ους*.

ὁ, ἡ βοῦς, "the ox or cow."

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N. βοῦς	N.V. βόες	N.A.V. βόε
G. βόες	G. βοῶν	G.D. βοοῖν
D. βοτ	D. βοῦσι	
A. βοῦν	A. βόας, βοῦς	
V. βοῦ		

192 With these we may compare the masc. or fem. nouns in *-ως*, *-ωος*, and the feminines in *-ως*, *-ω*, *-οος*, *-οῦς*, for in each of these cases *υ*, as the representative of *F*, has been absorbed (above, 95). Take, for example, ὁ θῶς, "the jackal," ὁ ἥρως, "the noble warrior," for ἥρFῶρ-ς¹, and ἡ αἰδῶς, "the shame," for αἰδοFίς, ἡ ἥχώ for ἥχοFίς, "the echo."

Singular.

MASC.		FEM.	
N.V. θῶς	ἥρως	N. αἰδῶς	ἥχώ
G. θω-ός	ἥρω-ος	G. αἰδόος, -οῦς	ἥχό-ος, -οῦς
D. θω-ι	ἥρω-ι	D. αἰδοῖ, -οῖ	ἥχό-ι, -οῖ
A. θῶ-α	ἥρω-α, ἥρω	A. αἰδόα, -ῶ	ἥχό-α, -ῶ
		V. αἰδοῖ, -οῖ	ἥχό-ι, -οῖ

¹ That this was the genuine form of the word, appears from the derivative ἥρFῶος, which is so written in the Olympic Tablet. Böckh, *C. I.* No. 11, I. p. 26 sqq. For the lost *τ*, see above, 181, β.

<i>Plural.</i>		<i>Dual.</i>	
N.V.	θῶ-ες ἥρω-ες	N.A.V.	θῶ-ε ἥρω-ε
G.	θῶ-ων ¹ ἥρῳ-ων	G.D.	θῶ-οιν ¹ ἥρῳ-οιν
D.	θῶ-σί ἥρω-σι		
A.	θῶ-ας ἥρω-ας		

Masc. proper names in -εύς frequently have a corresponding feminine in -ώ, as Νηλεύς, Νηλώ. These feminine nouns, like αἰδώς and ἥχώ, have no dual or plural.

193

f. Derivatives in -ης, -eos.

From neuter nouns of the class (γ) are formed compounds, chiefly adjectives and proper names, by inserting *ea* = *η* for *o* in the masc. and fem. nominatives and accusatives, *ε* for *o* in the neuter nom. and accus. The other cases remain unaltered. Thus from τὸ τεῖχος, "the wall," we have ὁ, ἡ εὐτειχής, τὸ εὐτειχές, "that which is well fortified," and from τὸ τοῦ δήμου σθένος, "the strength of the people," we have Δημοσθένης, the name of the celebrated orator, which, though resembling κριτής in the nom., is inflected after the model of τεῖχος. In some proper names, however, the analogy of κριτής is followed in the accus. sing. Thus we have both Σωκράτεια, -η, and Σωκράτην. If a vowel precedes *η* in the nominative of these nouns (as in compounds with κλέος), a double contraction takes place in the dative: thus Ἡρακλέει becomes Ἡρακλεῖ, Περικλέει becomes Περικλεῖ. Although ἡ τριήρης is properly an adjective agreeing with ναῦς understood, it is practically used only as a substantive, signifying "the war-galley with three banks of oars," and may serve as an example of this form of declension, by the side of the two most common forms of proper names.

Singular.

N.	τριήρης	Δημοσθένης	Ἡρακλής, Ἡρακλῆς
G.	τριήρεος, -ους	Δημοσθένεος, -ους	Ἡρακλέεος, Ἡρακλέους
D.	τριήρεϊ, -ει	Δημοσθένει, -ει	Ἡρακλέει, Ἡρακλεῖ
A.	τριήρεα, -η	Δημοσθένεα, -η	Ἡρακλέα, Ἡρακλεᾶ (Ἡρακλεῖ, Arist. <i>Theom.</i> 26).
V.	τριήρες	Δημόσθενες	Ἡράκλεες, Ἡρακλεῖς (interjectionally Ἡρακλες).

¹ See 51, c. 2.

<i>Plural.</i>	<i>Dual.</i>
N.V. <i>τριήρες, -εις</i>	N. A.V. <i>τριήρεε, -η</i>
G. <i>τριηρέων, τριήρων</i>	G.D. <i>τριηρέοιν, -οιν</i>
D. <i>τριήρεσι</i>	
A. <i>τριήρεας, -εις</i>	

It will be observed that the genitive *τριήρων* is not circumflexed on the last syllable. This is the rule with all these compound words in *-ήρης, -ήθης, -ώδης, -ώλης, -ώρης*, as *συνήθων, γεώδων, ἐξώλων, νεώρων*, and in all probability the *ε* is supposed to suffer *synizesis*, as in the genitives *πόλεως*, &c. The grammarians prescribe the same accentuation for *αὐτάρκων*. All barytone nouns of this class throw back their accent in the vocative; thus while we have *ὦ εὐλαβές* from *εὐλαβής*, we have *ὦ τριήρες, Σώκρατες, Δημόσθενες* from *τριήρης, Σωκράτης, Δημοσθένης* (above, 51, cc. 2). The oxytone *ἀληθής* becomes *ἄληθες* when the neuter is used as an ironical exclamation signifying “indeed!”

General Remarks on the Third Declension.

194 Dialects: (1) The uncontracted nouns exhibit the following differences:

(α) In epic verse the dual *-οιν* is often lengthened into *-οιιν*; e. g. *ποδοῖιν* for *ποδοῖν*.

(β) The dat. pl. in epic Greek is *-σι(ν), -σσι(ν),* or *-εσσι(ν)*; e. g. *βέλος* makes *βέλεσι(ν), βέλεσσι(ν),* or *βελέεσσι(ν)*, and *πούς* makes *ποσίν, ποσσίν, πόδεσσιν*; and we have even *ἀνάκτεσι* and *μήνεσι* for *ἄναξι* and *μησί*.

(γ) In Ionic the gen. pl. sometimes ends in *-εων*: thus we have *ἀνδρέων, χηνέων, ἄλωπεκέων*; and in later Doric the termination is sometimes *-ᾶν*, as in *αἰγᾶν* for *αἰγῶν* (Theocr. v. 148, viii. 49).

(2) The contracted nouns present the following changes:

(α) In epic Greek nouns in *-εως* make the gen., dat., &c. in *-ηος, -ηϊ, &c.*; thus, sing. *βασιλεύς, βασιλῆος, βασιλῆι, βασιλῆα* (but also *Ὀδυσῆ* for *Ὀδυσῆα, Od. xix. 136*); plur. *βασιλῆες,*

βασιλέων, βασιλεῦσι (but *ἀριστήεσσι* for *ἀριστεύσι*, *Π.* i. 227), *βασιλέας*. In Herod. we have *βασιλέος* for *βασιλέως*. In Doric we have, sing. *-έος, -εῖ, -ῆ, εὖ*, plur. *-έες (-εῖς), -έων, -εῦσι* (but *Δωριέεσσι*, Theocr. xv. 93, xvi. 69), *-εῖς* (and sometimes *-ές*).

(β) In epic and Ionic the nouns in *-ι* retain their *ι* throughout, with occasional varieties. For example, the following is the declension of *πόλις*:

	(1) Homer.		(2) Herodotus.	
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
N.	<i>πόλις</i>	<i>πόλιες, πόλῃες</i>	<i>πόλις</i>	<i>πόλιες, πόλῃς</i>
G.	<i>πόλιος</i> <i>πτόλιος</i> <i>πόλῃος</i>	<i>πολίων</i>	<i>πόλιος</i>	<i>πολίων</i>
D.	<i>πόλῃ, πτόλῃ</i> <i>πόλῃι</i>	<i>πολίεσσι</i>	<i>πόλῃ</i>	<i>πόλῃσι</i>
A.	<i>πόλιν, πτόλιν</i>	<i>πολίας, πόλεις</i> <i>πόλῃας</i>	<i>πόλιν</i>	<i>πόλῃας, πόλῃς</i>

(γ) Nouns in *-υς, -υος* are generally contracted by Homer in the dat. sing., thus: *ὀρχηστῷ* from *ὀρχηστύς*, *πληθῷ* from *πληθύς*, *νεκῷ* from *νέκυς*. The nom. pl. is generally uncontracted, but we have *δρυς* and *ἰχθύς*. Theocritus (xxi. 45) writes *ἰχθία* for *ἰχθύιν*. Nouns in *-υς, -εος* are sometimes contracted in Homer, sometimes not. And there is occasionally a synizesis of *-ea*, as in *πελέκεας* (*Π.* xxiii. 851).

(δ) In Doric we have *βῶς, βῶν* for *βοῦς, βοῦν*. We have in Ionic *γρηῦς* or *γρηῦς* for *γραῦς*, with the dat. *γρηῖ*, voc. *γρηῦ* or *γρηύ*. There are the following variations in the declension of *ναῦς*:

	Epic and Ionic.	Doric.
	<i>Singular.</i>	
N.	<i>νηῦς</i> and <i>νηῖς</i>	<i>ναῦς</i>
G.	<i>νηός</i> and <i>νεός</i>	<i>ναός</i>
D.	<i>νηῖ</i>	<i>ναῖ</i> , Æolic <i>ναῖ</i>
A.	<i>νήα</i> and <i>νέα</i>	<i>ναῦν</i> and <i>νᾶν</i>

Epic and Ionic.		Doric.
<i>Plural.</i>		
N.	νήες and νέες	νᾶες
G.	νηῶν, νέων and ναῦφι(ν)	ναῶν
D.	νηυσί, νήεσσι, νέεσσιν and ναῦφι(ιν)	ναυσί and νάεσσι
A.	νήας and νέας	νᾶας
<i>Dual.</i>		
N. A.	νῆε	νᾶε
G. D.	νεοῦν	ναοῦν

(ε) Nouns in -ως, -ωος are rarely contracted in epic Greek; but we have ἦρψ as the dat. of ἦρως (*Il.* vii. 453), and Μίνω as the acc. of Μίνως (*Ib.* xiv. 322). Nouns in -ω, -ως, -οος are always contracted in the epic and Ionic dialects. For ἔως we have ἥώς, gen. ἡοῦς, dat. ἡοῖ, acc. ἥω; and from χρώς we have gen. χροός, dat. χροῖ, acc. χροά. In the later Ionic we have accusatives in -ουν from nouns in -ω, as Λητοῦν, Ἴοῦν and ἡοῦν (*Hedyl. ap. Ath.* xi. p. 473 Δ).

(ζ) Nouns in -ος, -εος are sometimes in epic Greek and other dialects contracted into -εως, as ἐρέβεις, θέρεως, &c. Sometimes an ι is inserted after ε in the root; thus: σπέος and σπεῖος, gen. σπειούς, dat. σπηῖ, gen. pl. σπειῶν, dat. pl. σπέεσσι and σπηέσσι. The derived nouns in -ης, -εος generally remain uncontracted, but a synizesis of -εο, -εα is not uncommon (as in *Il.* iii. 27, *Od.* xiii. 194), and from this the later grammarians have formed contractions (as in *Od.* xviii. 201). The nouns in -κλής from -κλέης form their cases in -ῆος, -ῆϊ, -ῆα. But the accusative sometimes ends in -έα, the second ε being omitted, and this shortened form is adopted in Ionic prose, and in the Doric dialect, throughout the cases; thus we have Ἡρακλέος, Ἡρακλέϊ, Ἡρακλέα, &c. In adjectives of this class we sometimes find an inserted ι, as in εὐρρέϊος gen. from εὐρρέης, εὐκλείας acc. from εὐκλής. The nouns in -ας, -αος retain only one α in the nom. and acc. pl.; thus for δέπασα, κρέασα we have δέπα and κρέα; and the gen. pl. is sometimes contracted into κρεῶν or κρειῶν for κρέαων. The dat. sing. sometimes drops its characteristic ι, as in λίπ' ἐλαίφ for λίπαϊ. As in τεῖχος, the original α is sometimes changed into ε; thus we have οὔδει and οὔδεις from οὔδας, and this is common in Ionic prose, which gives κέρεια and κερῆων for κέραα and κεράων.

(η) . The following Homeric forms deserve attention :

Singular.

N. <i>υῖός</i> (<i>υιεύς</i>)	<i>κάρη</i>	<i>γόνυ</i>	<i>δόρυ</i>
G. <i>υῖος</i> and <i>υιέος</i>	<i>κάρητος, κάρηατος</i>	<i>γούνατος</i>	<i>δούρατος</i>
	<i>κρατός, κράατος</i>	<i>γουνός</i>	<i>δουρός</i>
D. <i>υῖι</i> and <i>υιέϊ</i>	<i>κάρητι, κάρηατι</i>	—	<i>δούρατι</i>
	<i>κρατί, κράατι</i>		<i>δουρί</i>
A. <i>υῖα</i> and <i>υιέα</i>	<i>κάρη, κάρ</i> (<i>Il. XVI. 392</i>)	<i>γόνυ</i>	<i>δόρυ</i>
	<i>τὸν κράτα</i> (<i>Od. VIII. 92</i>)		

Plural.

N. <i>υῖες, υιέες, υιεύς</i>	<i>κάρᾱ</i> (<i>ἔστω κάρᾱ, κάρᾱτα</i>)	<i>γούνατα</i>	<i>δούρατα</i>
	<i>κάρηατα, κάρηνα</i>	<i>γούνα</i>	<i>δούρα</i>
G. <i>υιέων</i>	<i>κράτων, κάρηνων</i>	<i>γούνων</i>	<i>δούρων</i>
D. <i>υιάσι</i>	<i>κρασίν</i>	<i>γούνασι</i>	<i>δούρασι</i>
		(<i>γούνασσι</i>)	<i>δούρεσσι</i>
		<i>γούνεσσι</i>	
A. <i>υίας, υιέας</i>	<i>κράατα, κάρηνα</i>	<i>γούνατα</i>	<i>δούρατα</i>
		<i>γούνα</i>	<i>δούρα</i>

§ III. *Adjectives.*

195 As the adjective expresses an unappropriated quality, it is necessary that it should be capable of apposition to nouns of different genders. It has, therefore, in most cases three forms—a masculine, feminine, and neuter. If, however, the adjective is not expressive of a simple quality, or if it deviates but slightly from the use of a substantive in apposition, this motion through the genders may take place either partially or not at all. Thus, when an adjective is compounded of an adjective and substantive, or of a substantive preceded by *εὖ*, *ἀ-*, or *δυσ-*, or a preposition, it is not usual to distinguish the masculine from the feminine, and the neuter alone is represented by separate inflexions. And there are some nouns of the consonantal declension which are used in apposition as adjectives without any change of gender¹.

¹ The text states the general principle, but there are such inconsistencies in practice, that no fixed rule can be laid down for the learner's guidance. See Lobeck, *Paralipomena*, Dissert. III. et VII.

(I) *Adjectives of Three Terminations.*

196 The triple inflexion is generally adopted in the case of adjectives in -ος, when the full termination is -εος, -κος, -λος, -νος, -ρος, -τος and -τεος. Those in -κος, which are derived from verbs, retain the three endings, even when the verb is compounded with a preposition, as in ἐπιδεικτικός, -ή, -όν from ἐπιδείκνυμι, περιποιητικός, -ή, -όν from περιποιέω; but not so, if they are derived from compound adjectives, as ὑπερσυντέλικος, -ον from συντελικός, μισοπέρσικος from περσικός, when the accent also is drawn back. There are a few examples of verbals in -τός of two genders, as ἐσβατός, Thucyd. II. 41, ἀνεκτός, VII. 87, ἐπακτός, Plato, *Resp.* IX. 573 B; and Plato uses χαῖνος, both with two and with three genders, as in χαίνους τὰς ψυχάς (*Leges*, p. 728 E) and χαίνην τὴν συστροφήν (*Politic.* p. 282 E). The triple declension is also found in adjectives in -ύς (-εῖα, -ύ), -εις for -εν-ς (-εσσα, -εν), -ᾶς for -αν-ς (-αινα, -ᾶν), -ας for -αντ-ς (-ᾶσα, -ᾶν), -ην for -εν-ς (-εινα, -εν), -ων for -οντ-ς (-ουσα, -ον), -ως for -οτ-ς (-υῖα, -ος). When the fem. gender is represented by separate inflexions, the first or -α declension is invariably adopted. The masc. and neut. are never of the first declension, when the adjective has three terminations, but always (α) of the second in -ος, -ον, or (β) of the third (β₁) in -ύς, -ύ; (β₂) in -νς, -ν; (β₃) in -ντ-ς, -ντ; and (β₄) in Φότ-ς, Φότ.

197 α₁. If the masc. and neuter are like λόγος, ξύλον, the feminine follows the declension of τιμή. Thus we have ὁ σοφός, τὸ σοφόν, but ἡ σοφή.

198 α₂. If α, ε, ι, or ρ precedes the termination, -α is retained throughout, as in φιλία or χώρα. Thus ὁ ἱερός, τὸ ἱερόν, but ἡ ἱερά.

199 α₃. If the masc. and neut. are contracted like νόος or δοτέον, the feminine follows συκέα, with of course the same exceptions in favour of α, ε, ι, ρο before the termination. Thus we have ἀπλός, ἀπλόη, but ἀθρόος, ἀθρόα.

200 β₁. If the masc. and neut. are like πῆχυς, ἄστυ, the fem. is like ἀλήθειᾶ.

201 β_2 . If the masc. nom. is $-\nu\varsigma$ (one or other of these being assimilated or absorbed), the neuter is the uninflected form in $-\nu$, which appears as the vocative of the masculine. Thus we have \acute{o} μέλας for μέλαν-ς, $\acute{\omega}$ and τὸ μέλαν: \acute{o} τέρην for τέρεν-ς (like ποιμήν for ποιμέν-ς), $\acute{\omega}$ and τὸ τέρεν. The feminine is always $-\alpha\iota\tilde{\nu}\acute{\alpha}$ or $-\epsilon\tilde{\nu}\acute{\alpha}$ for $\alpha\nu\text{-}\iota\alpha$, $\epsilon\nu\text{-}\iota\alpha$; and is declined like λέαινα.

202 β_2 . When the form is $\nu\tau$, the τ is omitted in the voc. masc. and in the nom., acc. and voc. neut.; and, in the nom. masc.,

$-\alpha\nu\tau\text{-}\varsigma$ becomes $-\alpha\varsigma$, as in τύψας for τύψαντ-ς, πᾶς for πάντ-ς.

$-\epsilon\nu\tau\text{-}\varsigma$ becomes $-\epsilon\iota\varsigma$, as in χαρίεις for χαρίεντ-ς.

$-\ου\tau\text{-}\varsigma$ becomes $-\ου\varsigma$, as in διδούς for διδόντ-ς (comp. ὀδούς), or $-\ων$, as τύπτων for τύπτοντ-ς.

$-\υν\tau\text{-}\varsigma$ becomes $-\υ\varsigma$, as in δεικνύς for δεικνύντ-ς.

The fem. is always in $-\sigma\acute{\alpha}$, like μοῦ-σα;

i. e. from $\alpha\nu\tau\text{-}\varsigma$, $\tilde{\alpha}\text{-}\sigma\alpha$

... $\epsilon\nu\tau\text{-}\varsigma$, $\tilde{\epsilon}\sigma\text{-}\sigma\alpha$ or $\epsilon\tilde{\iota}\text{-}\sigma\alpha$

... $ου\tau\text{-}\varsigma$, $ου\text{-}\sigma\alpha$

... $υν\tau\text{-}\varsigma$, $\tilde{\upsilon}\text{-}\sigma\alpha$

203 β_2 . The adjectives in $\acute{F}\acute{o}\tau\text{-}\varsigma$, $\acute{F}\acute{o}\tau$, have a feminine in $-\nu\iota\alpha$, in which the ν or labial part of the digamma is still seen. The masc. and fem. are sometimes found as nouns; thus we have μήτρως, declined like ἥρως, fem. μητρυνιά; and we have the feminine forms ἄρπυια, ἀγνιά, ὄργυια, without any corresponding masculine. The existing forms, with the full inflexion, are always derived from the perfect of the active verb, and express the state which results from action. In regard to the form of the oblique cases, we may remark that φῶς ($\phi\alpha\acute{F}\acute{o}\tau\text{-}\varsigma$), φωτός bears the same relation to τετυφῶς ($\tau\epsilon\tau\upsilon\phi\acute{o}\tau\text{-}\varsigma$), τετυφότης, that ἥρως ($\acute{\eta}\rho\acute{F}\alpha\omicron\text{-}\varsigma$), ἥρως, does to αἰδώς ($\alpha\iota\delta\omicron\acute{F}\acute{\iota}\text{-}\varsigma$), αἰδότης.

EXAMPLES.

204 Class α.

α₁. σοφός, *wise*.α₂. ιερός, *sacred*.*Singular.*

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	σοφός	σοφή	σοφόν	ιερός	ιερά	ιερόν
G.	σοφοῦ	σοφῆς	σοφοῦ	ιεροῦ	ιερᾶς	ιεροῦ
D.	σοφῷ	σοφῇ	σοφῷ	ιερῷ	ιερᾷ	ιερῷ
A.	σοφόν	σοφήν	σοφόν	ιερόν	ιεράν	ιερόν
V.	σοφέ	σοφή	σοφόν	ιερέ	ιερά	ιερόν

Plural.

N. V.	σοφοί	σοφαί	σοφά	ιεροί	ιεραί	ιερά
G.	σοφῶν	σοφῶν	σοφῶν	ιερῶν	ιερῶν	ιερῶν
D.	σοφοῖς	σοφαῖς	σοφοῖς	ιεροῖς	ιεραῖς	ιεροῖς
A.	σοφούς	σοφάς	σοφά	ιερούς	ιεράς	ιερά

Dual.

N. A. V.	σοφῶ	σοφᾶ	σοφῶ	ιερώ	ιερά	ιερώ
G. D.	σοφοῖν	σοφαῖν	σοφοῖν	ιεροῖν	ιεραῖν	ιεροῖν

205

α₂. χρύσεος, *golden*.*Singular.*

N.	χρύσεος	χρυσέα	χρύσειον
	χρυσοῦς ¹	χρυσή	χρυσοῦν
G.	χρυσέου	χρυσέας	χρυσέου
	χρυσοῦ	χρυσῆς	χρυσοῦ
D.	χρυσέῳ	χρυσέῃ	χρυσέῳ
	χρυσῷ	χρυσῇ	χρυσῷ
A.	χρύσειον	χρυσέαν	χρύσειον
	χρυσοῦν	χρυσήν	χρυσοῦν
V.	χρύσειε	χρυσέα	χρύσειον
		χρυσή	χρυσοῦν

Plural.

N. V.	χρύσειοι	χρύσειαι	χρύσεια
	χρυσοῖ	χρυσαῖ	χρυσᾶ
G.	χρυσέων	χρυσέων	χρυσέων
	χρυσῶν	χρυσῶν	χρυσῶν

¹ For the accentuation see above, 169, Obs.

D.	χρυσέοις χρυσοῖς	χρυσέαις χρυσαῖς	χρυσέοις χρυσοῖς
A.	χρυσέους χρυσουῖς	χρυσέας χρυσᾶς	χρύσεια χρυσᾶ

Dual.

N.A.V.	χρυσέω χρυσῶ	χρυσέᾱ χρυσᾶ	χρυσέω χρυσῶ
G.D.	χρυσέοιν χρυσοῖν	χρυσέαιν χρυσαιν	χρυσέοιν χρυσοῖν

*ἁπλός, single.**Singular.*

N.	ἁπλός ἁπλοῦς	ἁπλή ἁπλή	ἁπλόω ἁπλοῦν
G.	ἁπλόου ἁπλοῦ	ἁπλόης ἁπλῆς	ἁπλόου ἁπλοῦ
D.	ἁπλόφ ἁπλῶ	ἁπλόῃ ἁπλῇ	ἁπλόφ ἁπλῶ
A.	ἁπλόον ἁπλοῦν	ἁπλόην ἁπλῆν	ἁπλόον ἁπλοῦν
V.	ἁπλόε	ἁπλόῃ ἁπλῇ	ἁπλόον ἁπλοῦν

Plural.

N.V.	ἁπλόαι ἁπλοῖ	ἁπλόαι ἁπλαῖ	ἁπλόα ἁπλᾶ
G.	ἁπλόων ἁπλῶν	ἁπλόων ἁπλῶν	ἁπλόων ἁπλῶν
D.	ἁπλόοις ἁπλοῖς	ἁπλόαις ἁπλαῖς	ἁπλόοις ἁπλοῖς
A.	ἁπλόους ἁπλοῦς	ἁπλόας ἁπλᾶς	ἁπλόα ἁπλᾶ

Dual.

N.A.V.	ἁπλόω ἁπλῶ	ἁπλόᾱ ἁπλᾶ	ἁπλόω ἁπλῶ
G.D.	ἁπλόοιν ἁπλοῖν	ἁπλόαιν ἁπλαῖν	ἁπλόοιν ἁπλοῖν

ἄθρόος, -α, -ον, crowded, is not contracted, to distinguish it from *ἄθρους, noiseless*.

206

*ἀργύρεος, silver.**Singular.*

N.	ἀργύρεος	ἀργυρέα	ἀργύρεον
	ἀργυροῦς	ἀργυρᾶ	ἀργυροῦν
G.	ἀργυρέου	ἀργυρέας	ἀργυρέου
	ἀργυροῦ	ἀργυρᾶς	ἀργυροῦ
D.	ἀργυρέῳ	ἀργυρέῃ	ἀργυρέῳ
	ἀργυρῷ	ἀργυρῇ	ἀργυρῷ
A.	ἀργύρεον	ἀργυρέαν	ἀργύρεον
	ἀργυροῦν	ἀργυρᾶν	ἀργυροῦν
V.	ἀργύρεε	ἀργυρέα	ἀργύρεον
		ἀργυρᾶ	ἀργυροῦν

Plural and Dual like *χρύσεος*.

207 Class β.

β₁. Forms in -υς, -εια, -υ.*ἡδύς, sweet.**Singular.*

N.	ἡδύς	ἡδεῖα	ἡδύ
G.	ἡδέος	ἡδεῖας	ἡδέος
D.	ἡδέϊ	ἡδεῖᾱ	ἡδέϊ
	ἡδεῖ		ἡδεῖ
A.	ἡδύν	ἡδεῖαν	ἡδύ

Plural.

N.V.	ἡδέες	ἡδεῖαι	ἡδέα
	ἡδεῖς		
G.	ἡδέων	ἡδεῖων	ἡδέων
D.	ἡδέσι	ἡδεῖαις	ἡδέσι
A.	ἡδέας	ἡδεῖας	ἡδέα
	ἡδεῖς		

Dual.

N.A.V.	ἡδέε	ἡδεῖᾱ	ἡδέε
G.D.	ἡδέοιν	ἡδεῖαιν	ἡδέοιν

Obs. 1 The Ionians said *ἡδέα, θηλέη*, &c. for *ἡδεῖα, θηλεῖα*. So also, in the old Attic, we find *ἡμίσεα* from *ἡμισυς*, *half*.

Obs. 2 We find *εὐθεία, εὐρέα* in the poets, for *εὐθύν, εὐρύν*.

Obs. 3 πρέσβυς, *venerable*, has a feminine πρέσβευα and πρέσβα.

Obs. 4 In the poets, adjectives in -υς are occasionally feminine; thus in Homer we have ἡδὺς αὐτμή, θήλυς αὐτή, πούλυν ἐφ' ὑγρήν, θήλυς ἑέρση, and Ἥρη θήλυς εὐούσα; and in Theocritus (xx. 8) ἀδία χαίταν.

208 β₂. Forms in -ας, -αινα, -αν.

(a) μέλας, *black*.

Singular.

N.	μέλας	μέλαινα	μέλαν
G.	μέλανος	μελαίνης	μέλανος
D.	μέλανι	μελαίνῃ	μέλανι
A.	μέλανα	μέλαιναν	μέλαν
V.	μέλαν	μέλαινα	μέλαν

Plural.

N.V.	μέλανες	μέλαιναι	μέλανα
G.	μελάνων	μελαινῶν	μελάνων
D.	μέλασι	μελαίναις	μέλασι
A.	μέλανας	μελαίνας	μέλανα

Dual.

N.A.V.	μέλανε	μελαίνᾱ	μέλανε
G.D.	μελάνοιν	μελαίνοιν	μελάνοιν

Similarly τάλας, *unfortunate*, which is the only other example; but (b) τέρην, *tender*, follows the same analogy.

N.	τέρην	τέρεινα	τέρεν
G.	τέρενος	τερείνης	τέρενος
	&c.	&c.	&c.

This is a solitary instance, for other adjectives in -ην are declined like ἄρσην.

209 β₂. Forms in -ντ.

(a) τύφας, *having stricken*.

Singular.

N.V.	τύφας	τύφασα	τύφαν
G.	τύφαντος	τυφάσης	τύφαντος
D.	τύφαντι	τυφάσῃ	τύφαντι
A.	τύφαντα	τύφασαν	τύφαν

Plural.

N.V.	τύψαντες	τύψασαι	τύψαντα
G.	τυψάντων	τυψασῶν	τυψάντων
D.	τύψασι	τυψάσαις	τύψασι
A.	τύψαντας	τυψάσας	τύψαντα

Dual.

N.A.V.	τύψαντε	τυψάσᾱ	τύψαντε
G.D.	τυψάντων	τυψάσαιν	τυψάντων

So πᾶς, πᾶσα, πᾶν and its compounds.

210

(b) *χαρίεις, graceful.**Singular.*

N.	χαρίεις	χαρίεσσα	χαρίεν
G.	χαρίεντος	χαρίεσσης	χαρίεντος
D.	χαρίεντι	χαρίεσση	χαρίεντι
A.	χαρίεντα	χαρίεσσαν	χαρίεν
V.	χαρίεν	χαρίεσσα	χαρίεν

Plural.

N.V.	χαρίεντες	χαρίεσσαι	χαρίεντα
G.	χαρίέντων	χαρίεσσῶν	χαρίέντων
D.	χαρίεσι	χαρίεσαις	χαρίεσι
A.	χαρίέντας	χαρίέσας	χαρίεντα

Dual.

N.A.V.	χαρίεντε	χαρίεσσᾱ	χαρίεντε
G.D.	χαρίέντων	χαρίέσαιν	χαρίέντων

(c) Similarly τυφθείς, *having been stricken.*

Singular.

N.V.	τυφθείς	τυφθείσα	τυφθέν
G.	τυφθέντος	τυφθείσης	τυφθέντος
D.	τυφθέντι	τυφθείσῃ	τυφθέντι
A.	τυφθέντα	τυφθείσαν	τυφθέν
	&c.	&c.	&c.

Dat. pl. τυφθείσι, τυφθείσαις, τυφθείσι.

(d) Adjectives in *-ηεις*, *-ηεσσα*, *-ην*, and *-οεις*, *-οεσσα*, *-οεν*, admit of contraction, thus :

τιμήεις, *honoured*; *μελιτόεις*, *honeyed*.

N.V.	<i>τιμήεις</i> <i>τιμῆς</i>	<i>τιμήεσσα</i> <i>τιμῆσσα</i>	<i>τιμῆεν</i> <i>τιμῆν</i>
G.	<i>τιμήεντος</i> <i>τιμῆντος</i> &c.	<i>τιμῆέσσης</i> <i>τιμῆσσης</i> &c.	<i>τιμήεντος</i> <i>τιμῆντος</i> &c.
N.V.	<i>μελιτόεις</i> <i>μελιτούς</i>	<i>μελιτόεσσα</i> <i>μελιτούσσα</i>	<i>μελιτεον</i> <i>μελιτούν</i>
G.	<i>μελιτόεντος</i> <i>μελιτούντος</i> &c.	<i>μελιτόέσσης</i> <i>μελιτούσσης</i> &c.	<i>μελιτόεντος</i> <i>μελιτούντος</i> &c.

Obs. 1 The contractions in *-ῆς* are found in Homer (see *Il.* ix. 605, xviii. 475).

Obs. 2 Homer and other epic poets use some of the adj. in *-εις* without any difference of inflexion, as epithets of towns, which are feminine.

211

(e) *διδούς*, *giving*.

Singular.

N.V.	<i>διδούς</i>	<i>διδούσα</i>	<i>διδόν</i>
G.	<i>διδόντος</i> &c.	<i>διδούσης</i> &c.	<i>διδόντος</i> &c.

Dat. pl. *διδούσι*, *διδούσαις*, *διδούσι*.

(f) *τύπων*, *striking*.

Singular.

N.V.	<i>τύπων</i>	<i>τύπουσα</i>	<i>τύπον</i>
G.	<i>τύποντος</i> &c.	<i>τυπούσης</i> &c.	<i>τύποντος</i> &c.

Similarly *έκών*, *έκούσα*, *έκόν*, *willing*.

Syncopated participles in *-ῶν* are declined thus :

	<i>Singular.</i>		
N.V.	ἀγγελῶν	ἀγγελοῦσα	ἀγγελοῦν
G.	ἀγγελοῦντος	ἀγγελοῦσης	ἀγγελοῦντος
	And so on.		

212 (g) *δεικνύς, shewing.*

	<i>Singular.</i>		
N.V.	δεικνύς	δεικνύσα	δεικνύν
G.	δεικνύντος	δεικνύσης	δεικνύντος
	&c.	&c.	&c.

213 β₄. Forms in *-For*.
τετυφώς, having stricken.

	<i>Singular.</i>		
N.V.	τετυφώς	τετυφύῃα	τετυφός
G.	τετυφότης	τετυφύϊας	τετυφότης
D.	τετυφότηι	τετυφύϊα	τετυφότηι
A.	τετυφότα	τετυφύϊαν	τετυφός
	<i>Plural.</i>		
N.V.	τετυφότες	τετυφύϊαι	τετυφότα
G.	τετυφότων	τετυφύϊων	τετυφότων
D.	τετυφόσι	τετυφύϊαις	τετυφόσι
A.	τετυφότας	τετυφύϊας	τετυφότα
	<i>Dual.</i>		
N.A.V.	τετυφότε	τετυφύϊᾱ	τετυφότε
G.D.	τετυφότοιιν	τετυφύϊαιν	τετυφότοιιν

Syncopated participles in *-ώς* are thus declined :

N.V.	έσταώς	έσταυῖα	έσταός
	έστῶς	έστῶσα	έστῶς οἱ έστός ¹
G.	έσταότος	έσταυῖας	έσταότος
	έστῶτος	έστῶσης	έστῶτος
	And so on.		

¹ This orthography, though contrary to analogy, is supported by the best MSS. of the Attic writers. See Schneider *ad Plat.* III. p. 85 sq. ; Hermann *ad Soph.* *Œd. T.* 633 ; Poppe *ad Thucyd.* III. 9.

214 The following are anomalous :

(a) μέγας, *great*.

Singular.

N.	μέγας	μεγάλη	μέγα
G.	μεγάλου	μεγάλης	μεγάλου
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	μέγαν	μεγάλην	μέγα
V.	μέγα or μεγάλε	μεγάλη	μέγα

Plural.

N.V.	μεγάλοι	μεγάλαι	μεγάλα
G.	μεγάλων	μεγαλῶν	μεγάλων
D.	μεγάλοις	μεγάλαις	μεγάλοις
A.	μεγάλους	μεγάλας	μεγάλα

Dual.

N. A.V.	μεγάλῳ	μεγάλῃ	μεγάλῳ
G. D.	μεγάλουιν	μεγάλαιιν	μεγάλουιν

215 (b) πολύς, *much*.

Singular.

N.V.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολύν	πολλήν	πολύ

Plural.

N.V.	πολλοί	πολλαί	πολλά
G.	πολλῶν	πολλῶν	πολλῶν
D.	πολλοῖς	πολλαῖς	πολλοῖς
A.	πολλούς	πολλάς	πολλά

Πολύς is also declined as follows by Homer :

Singular.

	MASC. FEM.	NEUT.
N.V.	πολύς	πολύ
G.	πολέος	
D.	wanting	
A.	πολλόν	πολύ

Plural.

N.V.	πολλές c. πολεῖς	πολέα
G.	πολέων	
D.	πολέσι, πολέσσι, πολέεσσι	
A.	πολέας c. πολεῖς	πολέα

The Ionic declines it regularly, πολλός, -ή, -όν.

216

(c) *πρᾶος, gentle.**Singular.*

N.	πρᾶος	πραεῖα	πρᾶον
G.	πράου	πραείας	πράου
D.	πράφ	πραεῖα	πράφ
A.	πρᾶον	πραεῖαν	πρᾶον
V.	πρᾶος (-ε)	πραεῖα	πρᾶον

Plural.

N.V.	πρᾶοι and πραεῖς	πραεῖαι	πραέα
G.	πραέων	πραειῶν	πραέων
D.	πράοις and πραέσι	πραεῖαις	πραέσι
A.	πράους and πραεῖς	πραείας	πραέα

Dual.

N. A.V.	πράω	πραεῖα	πράω
G.D.	πράοιν	πραεῖαιν	πράοιν

The neuter of ἄλλος, "another," is not ἄλλον but ἄλλο. In other respects the declension is regular.

(II) *Adjectives of Two Terminations.*

217 In the following instances there are generally two terminations of the nom. and acc.; the one common to the masc. and fem., the other appropriated to the neuter gender.

218

A. Of the Second Declension.

α. Compounds of a noun preceded by an adjective, a preposition, or the particles εὖ, ἀ-, δυσ-, as

ὁ, ἡ μεγαλόδοξος	τὸ μεγαλόδοξον
ὁ, ἡ ἔνδοξος	τὸ ἔνδοξον
ὁ, ἡ εὐτεκνος	τὸ εὐτεκνον
ὁ, ἡ ἀθάνατος	τὸ ἀθάνατον
ὁ, ἡ δύσποτος	τὸ δύσποτον

If the noun included in the compound admits of contraction, the same contraction will be observed in the adjective, as

ὁ, ἡ εὐπλοος, εὐπλους, τὸ εὐπλοον, εὐπλουν.

Except that adjectives involving compounds of νοῦς, πλοῦς and ῥοῦς are not contracted in the nom., acc. and voc. plur. neut.: thus we have ἄνοα, εὐπλοα, εὔροα. The contraction is also neglected in some other forms, as εὐνόων, εὐνόοις, &c.

The following compound adjectives appear in the feminine form, and mostly in Plato: ἀναξία, ἐνοδία, ἐξαιφνιδία, ἐνιαυσία, ἐπιθαλαττία, δαιωνία (*Timæus*, p. 39 E, but αἰώνιος, *Ib.* p. 37 D), συναιτία, ἡμιολία, παμποικίλη, παμπολλή, παγκάλη. Also the following, which are of rare occurrence: ἐξαισία, ἐπιθαλαττιδία (*Xen.*), ἀνομοία, παρομοία (*Isocr.*), παραλία (*Thucyd.* and *Theophrast.*), διαδήλας (*Aristot.*). More regularly: ἐναντία, παραπλησία, διπλασία, &c.

219 β. Adjectives in -ιος, -αιος, -ειος, -ιμος, derived from substantives, are generally of two genders only, as

ὁ, ἡ δόλιος	τὸ δόλιον
ὁ, ἡ ἀναγκαῖος	τὸ ἀναγκαῖον
ὁ, ἡ χρήσιμος	τὸ χρήσιμον

But there are frequent exceptions; for ἀναγκαῖος is often of three genders in Plato, and Sophocles writes (*Ajax*, 396) ἀλκίμα θεός, though he would no doubt have written ἄλκιμος θεά.

β. Adjectives, which might be used as substantives, are generally common with masculine and feminine nouns; such are ἀκόλουθος, διδάσκαλος, κοινωνός, τύραννος; and a certain number of simple adjectives generally follow the same rule; as ἄγροικος, βάνανσος¹, βάρβαρος, δάπανος, δύστηνος, ἔτυμος, ἔωλος, ἡμερος, ἥσυχος and ἡσύχιος, κίβδηλος, κόλοβος, λάβρος, λοῖδορος, μάχλος, τίθασος, χαῖνος, χέρσος. We find ἡ ἔρημος when the feminine refers to δίκη or γῆ.

220 γ. When the form is -εως for -εFος, as

ὁ, ἡ ἱλεως	τὸ ἱλεων
------------	----------

The adjective πλέως and its compounds have a feminine πλέα, and their neut. pl. is πλέα, ἔκπλεα, &c., as from πλέος. Adjectives

¹ This is sometimes explained as a compound of βάνος and αἶω.

in *-γελως*, *-κερωσ*, *-χρεωσ* follow the declension of dental nouns of the third declension. The following are the inflexions of *σῶς*:

Singular.

N.V.	σῶς	σῶα	σῶν
G.	σώου	σώας	σώου
D.	σώφ	σῶα	σώφ
A.	σῶν	σῶαν	σῶν

Plural.

N.V.	σῶοι and σῶς (from σῶει)	σῶαι	σῶα and σᾶ
G.		σῶων	
D.	σῶοις	σῶαις	σῶοις
A.	σῶους and σῶς	σῶας	σῶα and σᾶ

221

B. Of the Third Declension.

α. Derivatives from dental neuters of the form (γ), as

ὁ, ἡ εὐτειχῆς	τὸ εὐτειχές	(see above, 193)
ὁ, ἡ ἀληθής	τὸ ἀληθές	

Singular.

MASC. FEM.	M. F. N.	NEUT.
N.V.	ἀληθῆς	ἀληθές
G.	ἀληθέος, -οῦς	
D.	ἀληθεί, εἰ	
A.	ἀληθέα, -ῇ	ἀληθές

Plural.

N.V.	ἀληθείες, -εῖς	ἀληθέα, -ῇ
G.	ἀληθέων, -ων	
D.	ἀληθέσι(ν)	
A.	ἀληθέας, -εῖς	ἀληθέα, -ῇ

Dual.

N. A. V.	ἀληθέε, -ῇ ἀληθέοιν, -οῖν
----------	------------------------------

222 *α.* Or from dental feminines, as

ὁ, ἡ εὐχαρις	τὸ εὐχαρι	G. εὐχάριτος
--------------	-----------	--------------

223 β. Or liquid forms, as

ὁ, ἡ ἄρσεν	τὸ ἄρσεν	G. ἄρσενος
ὁ, ἡ σῶφρων	τὸ σῶφρον	G. σῶφρονος
ὁ, ἡ ἀπάτωρ	τὸ ἀπατορ	G. ἐπάτορος

To this class belong all comparatives in -ων.

224 γ. Or forms in ι or υ, as

ὁ, ἡ ἴδρις	τὸ ἴδρις
ὁ, ἡ δέπηχυς	τὸ δέπηχυν

Derivatives from πόλις present some anomalies, as

ὁ, ἡ ἀπολις	τὸ ἀπολι	G. -ιδος	A. -ιδα and -ιν
-------------	----------	----------	-----------------

(III) *Adjectives of One Termination.*

225 These are mostly nouns, which are used in apposition with masculine or feminine substantives, and have no neuter form because they are rarely placed in concordance with neuter substantives, as

ὁ, ἡ ἀγνώς	G. ἀγνώτος
------------	------------

§ IV. *Pronouns declined as Nouns.*

226 It has been already shown (58 foll.) that pronouns, or positional words, are to be distinguished from the nouns and verbs to the formation of which they contribute. But in the later or syntactical state of the language, the pronouns are themselves liable to pronominal inflexions of case, and on that account are classed with the noun.

227 All pronouns are by their nature *demonstrative*. But the ordinary nomenclature confines this term to one class of those which are connected with the third pronominal element. Without losing sight of the established terminology, the following classification presents the true subdivisions of the inflected pronoun.

228 As there are three primary positions,—*here, near to here, and there*,—we arrange the inflected pronouns according as they express a greater or less removal from the speaker or subject.

229 Thus we have (1) the first and second personal pronouns, *ἐγώ, σύ*, which express "I" and "thou," or the person speaking and the person addressed. (2) The reflexive pronoun, *ἑ*, which expresses that the object is also the subject. (3) The pronoun of self or sameness, *αὐτός*, which expresses identity, and is combined with all the three former pronouns. (4) The relative pronoun, *ὅς*, which approximates in meaning to *ἑ*, but is more definite. (5) The distinctive pronoun, *ὁ*, which is called the definite article. (6) The indicative pronouns, *ὅδε, οὗτος* and *ἐκεῖνος*, which express *as distinct from the subject* the three positions, *here, near to the here, and there* (*hic, iste, ille* in Latin). (7) The indefinite and interrogative pronouns, *ὅ δεῖνα, τίς* and *τίς*, which imply that the object is somewhere, but do not define where it is. (8) The relative-indefinite, *ὅστις*, compounded of (4) and (7), the meaning of which it combines. (9) The reciprocal pronoun, *ἀλλήλων*, which expresses an interchange of relations between two objects. (10) The correlative adjectival pronouns, *τοιούτος, τοσοῦτος, τηλικούτος, τυνηούτος*, which express comparison of quality, degree, age, &c. (11) The discretive and distributive pronouns, *ἄλλος, ἕτερος; ἕκαστος, ἑκάτερος*.

All these, except the last, have the government of substantives, and those included under (1) and (2) have their own adjectives, which are called *possessives*—*ἐμός, σός, ἐός, &c.*

230 The pronouns (2), (4), (5), (7) are all derived from the second pronominal element. The pronouns (3), (6), (8), (10), are compounds.

231 (1) First and Second Personal Pronouns.

	<i>ἐγώ, I.</i>		<i>σύ, thou.</i>
		<i>Singular.</i>	
N.	<i>ἐγώ</i>		<i>σύ</i>
G.	<i>ἐμοῦ, μου</i>		<i>σοῦ</i>
D.	<i>ἐμοί, μοι</i>		<i>σοί</i>
A.	<i>ἐμέ, με</i>		<i>σέ</i>
		<i>Plural.</i>	
N.	<i>ἡμεῖς, we</i>		<i>ὕμεῖς, you</i>
G.	<i>ἡμῶν</i>		<i>ὕμῶν</i>
D.	<i>ἡμῖν, ἡμίν</i>		<i>ὕμιν, ὑμίν</i>
A.	<i>ἡμᾶς</i>		<i>ὕμᾶς</i>

Dual.

N.A. <i>νῶϊ, νῶ, we two</i>	<i>σφῶϊ, σφῶ, you two</i>
G.D. <i>νῶϊν, νῶν</i>	<i>σφῶϊν, σφῶν</i>

232

(2) Reflexive.

ἑ, himself or herself.

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N. <i>ἑ</i>	N. <i>σφεῖς</i>	N.A. <i>σφῶέ, σφώ</i>
G. <i>οῦ</i>	G. <i>σφῶν</i>	G.D. <i>σφῶν</i>
D. <i>οἱ</i>	D. <i>σφίσι</i>	
A. <i>ἑ</i>	A. <i>σφᾶς. Neut. σφέα</i>	

233 Dialectic Varieties of *ἐγώ, σύ, ἑ**Singular.*

N.	<i>ἔγωγ</i> <i>ἐγώνη</i> <i>ἔγωνγα</i> <i>ιῶν</i> <i>ἱωνγα</i>	} Dor. or Æol. Bæot.	<i>τύ</i> , Dor. <i>τύνη</i> , Ep. <i>τούνι</i> , Bæot. <i>τούνη</i> , Lacon.	
G.	<i>ἐμέο</i> <i>ἐμεῦ</i> <i>μεοῦ</i> <i>μεῦ</i> <i>ἐμέος, ἐμοῦς</i> <i>ἐμεῦς</i> <i>ἐμεύνη</i> , Lacon. <i>ἐμίλο, ἐμίω</i> <i>ἐμῶς</i> <i>ἐμοῦς</i> , Bæot. <i>ἐμεῖο</i> <i>ἐμέθεν</i>		} Ion. Æol. Dor. Dor. Dor. Syrac. Epic.	<i>σέο, σεῦ</i> , Ion. <i>σεῖο, τεοῖο</i> , Ep. <i>σέθεν</i> , poet. <i>τέο, τεῦ</i> <i>τεῦς, τεοῦς</i> <i>τίος, τίως</i>	ξο, εὔ, Ion. Dor. εἰο, ἔθεν, Ep. έους, έου, Æol.
D.	<i>ἐμίν</i> , Dor. <i>ἐμινγα</i> <i>ἐμίνη</i> <i>μεοί</i> or <i>μεφί?</i>	} Hom.		<i>τίν</i> , Dor. <i>τείν</i> , Ep. <i>τοί</i> , Ion.	έοι, Ep. ἱν, Dor.
A.	<i>ἐμέι</i> , Epicharm.		<i>τέ, τίν, τύ</i> Dor. <i>τεί</i> , Alcman.	<i>σφέ</i> , poet. <i>ἱν, νιν, μιν</i> , poet.

Plural.

N.	ἡμέες, Ion. αἰμές, Dor. ἄμμες, Æol.	ὕμέες, Ion. ὕμές, Dor. ὕμμες, Æol. οὐμές, Bæot.	
G.	αἰμῶν, αἰμέων, Dor. ἡμέων, Ion. αἰμέων, Æol. ἡμείων, Ep. αἰμῶν, Bæot.	ὕμέων, Ion. ὕμμων, Æol. ὕμελων, Ep. οὐμίων, Bæot.	σφέων, Ion. σφείων, Ep. ψῶν, Syrac.
D.	ἄμμι } Æol. ἀμμέσιν } Ep.	ὕμμι, Æol. Ep. οὐμῶν, Bæot.	σφίσι, σφίν, poet. ψίν, Syrac. φίν, Lacon. ἄσφι, Æol.
A.	ἡμέας, Ion. ἄμμε, Æol.	ὕμέας, Ion. ὕμμε, Æol. Ep.	σφέας, Ion. σφέ, poet. ψέ, Syrac. ἄσφε, Æol.

Dual.

σφῶε, σφῶ, Ep.

234

(3) Pronoun of self or sameness.

αὐτός, -ή, -ό, *he, she, it or self* (below, 407, 410, cc, 444, aa).*Singular.*

N.	αὐτός	-ή	-ό	D.	-ῶ	-ῇ	-ῷ
G.	-οῦ	-ῆς	-οῦ	A.	-όν	-ήν	-ό

Plural.

N.	αὐτοί	-αί	-ά	D.	-οῖς	-αῖς	-οῖς
G.	-ῶν	-ῶν	-ῶν	A.	-ούς	-άς	-ά

Dual.

N.A.	αὐτῶ	-ά	-ώ	G.D.	-οῖν	-αῖν	-οῖν
------	------	----	----	------	------	------	------

So ὁ αὐτός, "the same," though the Attic Neuter is more frequently ταυτόν than ταυτό for τὸ αὐτό (see e.g. Plat. *Theæt.* p. 160 A).

235 The same combined with (1) and (2).

	<i>ἐμαυτοῦ, of myself.</i>				<i>σεαυτοῦ, of thyself.</i>		
G.	ἐμαυτοῦ	-ῆς	-οῦ		σεαυτοῦ	-ῆς	-οῦ
D.	ἐμαυτῷ	-ῇ	-ῷ		σεαυτῷ	-ῇ	-ῷ
A.	ἐμαυτόν	-ήν	-όν		σεαυτόν	-ήν	-όν

ἐαυτοῦ, of himself.

	<i>Singular.</i>				<i>Plural.</i>		
G.	ἐαυτοῦ	-ῆς	-οῦ	G.	ἐαυτῶν	-ῶν	-ῶν
D.	ἐαυτῷ	-ῇ	-ῷ	D.	ἐαυτοῖς	-αῖς	-οῖς
A.	ἐαυτόν	-ήν	-όν	A.	ἐαυτούς	-ας	-ά

For *σεαυτοῦ*, -ῆς, -οῦ, *ἐαυτοῦ*, -ῆς, -οῦ, the Attic writers say also *σαντοῦ*, -ῆς, -οῦ, *αὐτοῦ*, -ῆς, -οῦ; and for the plural number of *ἐαυτοῦ* these are used: *σφῶν αὐτῶν*; *σφίσιν αὐτοῖς*; *σφᾶς αὐτούς*.

These pronouns never occur in Homer as one word, but always separated, as *ἐμ' αὐτόν*, -ήν, -όν, and *ἐ αὐτήν*, *οἱ αὐτῷ*.

In the plural the first two are declined as two words, each by itself, as

G.	ἡμῶν	αὐτῶν		
D.	ἡμῖν	αὐτοῖς	ἡμῖν	αὐταῖς
A.	ἡμᾶς	αὐτούς	ἡμᾶς	αὐτάς

So *ὕμῶν αὐτῶν*.

236 Possessive Pronouns, having the government of adjectives, and derived from (1) and (2).

Possessive Pronouns are declined exactly like adjectives of three terminations, thus:

ἐμός, -ή, -όν, *mine*.

σός, -ή, -όν, *thine* (Doric, *τέος*).

έός or *ός*, *έή* or *ή*, *έόν* or *όν*, *his* or *hers* (Ionic).

σφαῖτερος, -α, -ον, *belonging to you two* (Ionic).

νωττερος, -α, -ον, *belonging to us two* (Ionic).

ἡμέτερος, -α, -ον, *our*.

ὕμέτερος, -α, -ον, *your*.

σφός, -ή, -όν, *his, her, their*. And

σφέτερος, -α, -ον, generally only in the plural, as the possessive of *σφεῖς*; but also used of the other persons.

237 (4) The Relative Pronoun.

<i>Singular.</i>				<i>Plural.</i>			<i>Dual.</i>				
N.	ὅς	ἥ	ὅ	N.	οἷ	αἷ	ᾶ	N. A.	ὅ	ᾶ	ὅ
G.	οὗ	ῆς	οὗ	G.	ᾶν	ᾶν	ᾶν	G. D.	οῖν	αῖν	οῖν
D.	ὃ	ῇ	ὃ	D.	οἷς	αἷς	οἷς				
A.	ὅν	ῆν	ὅ	A.	οὔς	ᾶς	ᾶ				

238 (5) The Distinctive Pronoun or Definite Article.

ὁ, ἡ, τό, *the person or thing.*

<i>Singular.</i>			<i>Plural.</i>				
	MASC.	FEM.	NEUT.		MASC.	FEM.	NEUT.
N.	ὁ	ἡ	τό	N.	οἱ	αἱ	τά
G.	τοῦ	τῆς	τοῦ	G.	τῶν	τῶν	τῶν
D.	τῷ	τῇ	τῷ	D.	τοῖς	ταῖς	τοῖς
A.	τόν	τήν	τό	A.	τούς	τάς	τά

Dual.

	MASO.	FEM.	NEUT.
N. A.	τώ ¹	τά	τώ
G. D.	τοῖν	ταῖν	τοῖν

Dialectical Varieties.

Singular.

G.	τοῦ	Dor.	τώ	Ion.	τοῖο
G.	τῆς	Dor.	τᾶς		
D.	τῇ	Dor.	τῃ		
A.	τήν	Dor.	τάν		

Plural.

G. fem.	τῶν	Dor.	τᾶν	Ion.	τάων
D.	τοῖς			Ion.	τοῖσι
D.	ταῖς		Epic and Ion.	τῇσι, ταῖσι	
A.	τούς	Dor.	τῶς	Æol.	τός

In certain cases the nominative masculine is also ὅς. See below in the Syntax (388).

¹ The best writers sometimes use τώ, τοῖν with feminine nouns; thus we have τῶ πόλει twice in Thucyd. v. 23; τῶ χεῖρε, Xen. Mem. II. 3, § 18; τῶ ἡμέρα, Xen. Oyr. I. 2, § 11; τοῖν κυρησέω, Plat. Leg. 898 A.

239

(6) Indicative Pronouns.

ὅδε¹, *this* (here); οὗτος, *this* (near); ἐκεῖνος, or κείνος, *that other* (there).

<i>Singular.</i>			<i>Plural.</i>				
N.	ὅδε	ἥδε	τόδε	N.	οἷδε	αἷδε	τάδε
G.	τοῦδε	τῆσδε	τοῦδε	G.	τῶνδε	τῶνδε	τῶνδε
D.	τῷδε	τῇδε	τῷδε	D.	τοῖσδε ^a	ταῖσδε	τοῖσδε
A.	τόνδε	τήνδε	τόδε	A.	τούσδε	τάσδε	τάδε

Dual.

N.A.	τώδε	τάδε	τῶδε
G.D.	τοῖνδε	ταῖνδε	τοῖνδε

οὗτος, *this*.

Singular.

N.	οὗτος	αὕτη	τούτο
G.	τούτου	ταύτης	τούτου
D.	τούτῳ	ταύτῃ	τούτῳ
A.	τούτον	ταύτην	τούτο

Plural.

N.	οὗτοι	αὗται	ταῦτα
G.	τούτων		
D.	τούτοις	ταύταις	τούτοις
A.	τούτους	ταύτας	ταῦτα

Dual.

N.A.	τούτῳ ³	ταύτῃ	τούτῳ
G.D.	τούτου	ταύταιν	τούτου

ἐκεῖνος is declined like αὐτός (234).

¹ In the Attic dialect we find the pronoun *ἐ* used as an inseparable affix to all these pronouns; this termination is long, and has the accent, thus: ὅδε, οὗτοσ^ι, ἐκενοσ^ι; also gen. τουτοῦ, ταντησ^ι; pl. οὗτοῖ, αὐταῖ, ταντί, &c. And so also in adverbs, as ἐνθαδ^ι, &c. Ἐντανθοῖ is a later form, for which we should read ἐντανθ^ι in the Attic authors, and ἐντεθθεν in Homer. The affix -ce gives the same force to certain pronouns in Latin.

² Homer places the case-ending after the affix, as in τοῖσδεσι and τοῖσδεσσι.

³ We have sometimes τούτῳ with feminine nouns, as τούτῳ τῇ ἡμέρῃ, Xen. Cyr. i. 2, § 11.

240 (7) Indefinite and Interrogative Pronouns.

(a) ὁ δειῖνα, *a certain person generally* (whom one does not wish to name).

	<i>Singular.</i>				<i>Plural.</i>	
N.	ὁ	—	ἡ	—	τὸ δειῖνα	οἱ δειῖνες
G.	τοῦ	—	τῆς	—	τοῦ δειῖνος	τῶν δειῖνων
D.	τῷ	—	τῇ	—	τῷ δειῖνι	
A.	τόν	—	τήν	—	τὸ δειῖνα	

It is sometimes indeclinable.

(b) τίς, *any one, some one*, specifically.

	<i>Singular.</i>		<i>Plural.</i>		<i>Dual.</i>
	MASO. FEM.	NEUT.	MASO. FEM.	NEUT.	
N.	τίς	τί	τινές	τίνα or ἅττα	N.A. τινέ
G.	τινός or του		τινῶν		G.D. τινού
D.	τινί or τῷ		τισί		
A.	τινά	τί	τινάς	τινά or ἅττα	

The pronoun interrogative, τίς, "who?" is declined like the indefinite, τίς, except that the accent remains on the *ι* throughout the cases.

241 (8) Relative-Indefinite Pronoun.

ὅστις, *whatsoever*.

	<i>Singular.</i>		
N.	ὅστις	ἥτις	ὅ τι
G.	οὗτινος or ὅτου	ἡστινος	οὗτινος
D.	ὅτῳ or ὅτῳ	ἡτῳ	ὅτῳ
A.	ὅτινα	ἡτινα	ὅ τι

	<i>Plural.</i>		
N.	οἵτινες	αἵτινες	ἅτινα
G.	οὐτινων		
D.	οἷσιν	αἷσιν	οἷσιν
A.	οὗσιν	αἷσιν	ἅτινα

	<i>Dual.</i>		
N.A.	ὅτινε	ἡτινε	ὅτινε
G.D.	οὐτινῶν	αἰτινῶν	οὐτινῶν

242 (9) Reciprocal Pronoun.

<i>Plural.</i>			<i>Dual.</i>		
G.	ἀλλήλων		G.D.	ἀλλήλοιιν	-αιν -οιν
D.	ἀλλήλοις	-αις -οις	A.	ἀλλήλω	-α -ω
A.	ἀλλήλους	-ας -α			

243 (10) Correlative Adjectival Pronouns.

These pronouns are called *correlative*, because they always refer to a *relative* expressed or understood, in connexion with which there is generally also an interrogative and indefinite pronoun: thus *τοσοῦτος*, with *τόσος* and *τοσούσδε*, refers to the relative *ὅσος* and the interrogative and indefinite *πόσος*, *ποσός*; *τοιούτος*, with *τοῖος* and *τοιόσδε*, to the relative *οἷος* and the interrogative and indefinite *ποῖος*, *ποιός*; and so on, according to the following table:

<i>Demonstrative.</i>	<i>Indefinite.</i>	<i>Relative.</i>	<i>Direct Interrogative.</i>	<i>Indirect Interrogative.</i>
τόσος, τοσούσδε, τοσοῦτος "so much or great"	ποσός "ever so much or great"	ὅσος "as much or great as"	πόσος; "how much or great?"	ὅποσος "how much or great"
τοῖος, τοιόσδε, τοιούτος "such, or of such a kind"	ποιός "of any kind however constituted"	οἷος "as, of such a kind as"	ποῖος; "of what kind?"	ὅποῖος "of what kind"
τηλίκος, τηλικόσδε, τηλικούτος "so old, or of such an age"	πηλίκος "of a certain age" ¹	ἡλίκος "as old as"	πηλίκος; "how old?"	ὅπηλίκος "how old"
ἡμεδαπός "of our country"	} wanting	} wanting	ποδαπός; "of what country?"	ὅποδαπός "of what country"
ὑμεδαπός "of your country"				
ἀλλοδαπός "of another country"				
παντοδαπός "of all countries"				

¹ This indefinite occurs in Aristot. *Eth.* v. p. 1134 b. Bekk.

The simple forms *τόσος* and *τοῖος* are seldom used in prose, and generally when there is little emphasis, as in the phrase *τόσα καὶ τόσα*, "such and such numbers." Corresponding to *τοῖος* we have *παντοῖος*, *ἀλλοῖος*, *ἐτεροῖος*; and corresponding to *τόσος*, *τοσοῦτος*, we have *τίννος*, *τιννοῦτος*, "so little," *tantillus*.

The declension of *τοσόσδε*, *τοιόσδε*, *τηλικόσδε* corresponds to that of *ὅδε*, so that the accent always remains on the penultima; thus, *τοσοῦδε*, *τοσοῖδε*, *τοσῶνδε*, &c. The words ending in *-ουτος* are declined as follows:

τοσοῦτος, so much.

Singular.

N.	<i>τοσοῦτος</i>	<i>τοσαῦτη</i>	<i>τοσοῦτο</i> and <i>τοσοῦτον</i>
G.	<i>τοσοῦτου</i>	<i>τοσαῦτης</i>	<i>τοσοῦτου</i>
D.	<i>τοσοῦτφ</i>	<i>τοσαῦτῃ</i>	<i>τοσοῦτῃ</i>
A.	<i>τοσοῦτον</i>	<i>τοσαῦτην</i>	<i>τοσοῦτο</i>

Plural.

N.	<i>τοσοῦτοι</i>	<i>τοσαῦται</i>	<i>τοσαῦτα</i>
G.	<i>τοσοῦτων</i>	<i>τοσοῦτων</i>	<i>τοσοῦτων</i>
D.	<i>τοσοῦτοις</i>	<i>τοσαῦταις</i>	<i>τοσοῦτοις</i>
A.	<i>τοσοῦτους</i>	<i>τοσαύτας</i>	<i>τοσαῦτα</i>

Dual.

N.A.	<i>τοσοῦτω</i>	<i>τοσαῦτα</i>	<i>τοσοῦτω</i>
G.D.	<i>τοσοῦτοιιν</i>	<i>τοσαῦταιιν</i>	<i>τοσοῦτοιιν</i>

244 (11) Discretive and Distributive Pronouns.

(a) The *discretive* pronouns are *ἄλλος*, *ἄλλη*, *ἄλλο*, "another" (out of many), and *ἕτερος*, *ἑτέρα*, *ἕτερον*, "another" (out of two). The former of these, a representative of the Latin *alius*, *ollus* and *ille*, may be traced to an identity of origin, as it bears the same or nearly the same meaning, with *κείνος*, *-η*, *-ο*, "that other." With the exception of the neuter in *-ο*, it is regularly inflected. The discretive *ἕτερος* means literally "nearer on this side" (cf. the Latin *citra*, *citerior*, *citimus*, &c.), and is referred to the reflexive element *ἐ*. Instead of *ὁ ἕτερος* the Attic writers have *ἄτερος*, *ἄτεροι*, and still more frequently in the neuter *θάτερον* and *θάτερα* for *τὸ ἕτερον* and *τὰ ἕτερα*. The Ionic dialect has the crasis

οὔτερος, the Doric either *ῥτερος* or *ῶτερος* (see Ahrens, *Dial. Dor.* p. 114). Ultimately the corruption *θάτερος*, *θατέρα*, *θάτερον* established itself in the *κοινή διάλεκτος*, and we have an apparent example of this as early as Euripides, who writes *θάτερον* for *τὸν ῥτερον* (*Ion*, 849; cf. Böckh, *C. I.* i. No. 2119). We have also a discrepitive relation between *οὐδεῖς*, *μηδεῖς*, and *οὐδέτερος*, *μηδέτερος*.

(b) The *distributive* pronouns are *ἕκαστος*, *ἐκάστη*, *ἕκαστον*, "each one" (of many), Latin *unus-quisque*, and *ἐκάτερος*, *ἐκάτερα*, *ἐκάτερον*, "either one" (of two), "both the one and the other," Latin *uterque*, as distinguished from *ἀμφο*, *ἄμφω*, *ἀμφοτέρος*. See Plato, *Theætet.* 185 B: *ὅτι ἀμφοτέρω δύο, ἐκάτερον δὲ ἓν*. These distributives are derived from an old pronominal compound signifying "one," which is still extant in the Sanscrit numeral *ḥkas*, "one;" and is also seen in the particle *ἕκας*, Latin *secus*, "apart," "by itself." The phrase *ὡς ἕκαστοι* means "severally," as in Thucyd. i. 3: *οἱ ὡς ἕκαστοι Ἑλλήνες*, "the several Hellenic tribes," "the Hellenes taken severally or as separate tribes, afterwards known by a common designation."

245 Besides the inseparable affixes *-δε* and *-ι* (the latter of which, however, is sometimes liable to a kind of *mesis* in the Attic comedies; above, 112), we have moveable suffixes, in the case of certain particles, which give a special value to some of the pronouns.

(a) The 1st and 2nd personal pronouns combine themselves with the moveable affix *γε* into a strengthened whole (like the Latin *egomet*), in which the accent is drawn back; thus we have *ἐγώ γε*, *ἐμοί γε*; but *ἐμοῦ γε* and *ἐμέ γε*.

(b) The particles *τε* and *περ* added to relative and correlative pronouns give them a special and emphatic value; thus (1) *ὅς τε* means "the particular person who," and is used regularly in the phrase *ἐφ' ᾧ τε*, "for the particular reason which," i.e. "on condition that;" and in the adverb *ὥς τε* (*ὥστε*), "in the particular manner in which," i.e. "so that, to the extent that, on the condition that;" (2) *οἷός τε*, properly the correlative of *ταῖός τε*, means "just such a one as," i.e. "able or capable;" as *οἷός τ' εἰμι ταῦτα δρᾶν*, "I am just such a person as (I am able) to do these things;" (3) *ὅς περ*, *ὅσος περ*, "exactly the person who," "just as much

as," to indicate that the relation specially holds in the particular instance.

(c) The particles *δη* and *οὖν* are added to correlatives, so as to throw the accent forwards and make a new form, in the sense of the Latin *-cunque* and our "-soever;" as in *ὅσονδῃ*, *quantumcunque*, "how much soever;" similarly *ὅπουδῃ*, *ὅποῖος δῆποτε*, *ὅστισούν*, *οἵπερ οὖν*, *ὅποσσονοῦν*, *ἡντιναοῦν* or *ἡντινοῦν*, &c. The best writers do not add *δη* to the simple relative *ὅς* (see Lobeck, *Phryn.* p. 373).

§ V. Numerals.

246 Comparative philology teaches us that numerals are closely connected with the primitive pronouns, and that they are themselves positional or pronominal words (above, 78). In fact, the first numeral, originally *μῑς*, *μῑα*, *μῑν*, is identical with the first pronominal element. The second numeral *δύο* = *δφο* contains the second element. The third numeral *τρεῖς* = *τᾱφ-ρεῖς* contains the second numeral with the element *-ρα* superadded. The fourth numeral was originally *τέ-τορες*, i.e. *τε* (= 1) + *τορες* (= *τρεῖς*) q. d. 1 + 3 = 4. The fifth numeral, originally *πέντε* = *κπέντε* (whence *πέντε* by 108), is connected with an old root *Feu*, "to take," found in the Homeric *γέντο*, in *κύων-ς*, "the dog," i.e. "the seizer," Latin *canis*, and in *hund*, "hound," "hand," &c. As meaning the "hand" with its five fingers, it refers to the old method of counting five by showing the open hand. Similarly the tenth numeral *δέ-κα* = *δφέ-κεντ-* (by 85), means "two hands," i.e. the ten fingers on the two hands held out together. There are greater corruptions in *ἕξ* = *σέξ* (by 114) = *κσέ-κς* (by 108) = 3 + 3; in *ἑπτά* = *σε-π-τά* = *κσε-π-τά[ρα]* = 3 + 4; and in *ἐννέα* = *ἐννέφα* = 10 - 1(?). The eighth numeral is the dual of "four¹."

It is a remarkable fact, that the first four numerals in Greek and Sanscrit, and the first three in Latin, are declined, while all the others remain without inflexion. There must be some reason for this. Now we know that the oldest Greek year was divided into three seasons of four months each: and the subdivision of the fundamental number twelve in the state division of the Ionians into the factors 3 × 4, of which 4 was the basis, need not be insisted on. The first four numerals, therefore, would be more

¹ On these derivations, see *New Cratylus*, book II. ch. 2.

frequently used as adjectives than the others, and for this reason would have inflexions, which the others, whose use would be more adverbial, might omit without so much inconvenience. The same remark applies to the corresponding fact in regard to the numerals of the Romans, whose fundamental number was three.

247 Numerals are divided into two classes: A. *Cardinals*, B. *Ordinals*. The former express a definite number. The latter express the position of the objects in a succession of numbers. So that although the cardinal is by its origin a positional word, it includes in its meaning all the positions up to that which it designates: for this is the process in counting.

248 All ordinals are declined like adjectives of three genders.

249 A. *Cardinal Numbers* (answering to the question, "How many?")

εἷς, one.

N.	<i>εἷς</i>	<i>μία</i>	<i>ἓν</i>
G.	<i>ἑνός</i>	<i>μιάς</i>	<i>ἐνός</i>
D.	<i>ἐνί</i>	<i>μιά</i>	<i>ἐνί</i>
A.	<i>ἓνα</i>	<i>μίαν</i>	<i>ἓν</i>

Compounds of *εἷς*.

οὐδεῖς and μηδεῖς.

N.	<i>οὐδεῖς</i> (in later writers <i>οὐθεις</i>)	<i>οὐδεμία</i>	<i>οὐδέν</i>
G.	<i>οὐδενός</i>	<i>οὐδεμίας</i>	<i>οὐδένοσ</i>
D.	<i>οὐδενί</i>	<i>οὐδεμιά</i>	<i>οὐδένι</i>
A.	<i>οὐδένα</i>	<i>οὐδεμίαν</i>	<i>οὐδέν</i>

So *μηδεῖς, μηδεμία, μηδέν.*

250

δύο, two.

N.A. *δύο* or *δύω*

G.D. *δυοῖν* or *δυεῖν*

Another form of the dative is *δυσί*.

So *ἄμφω, both.*

Dual.

N.A. *ἄμφω*

G.D. *ἄμφοιν*

251 *τρεις, three.*252 *τέσσαρες or τέτταρες, four.*

ΜΑΘΟ. ΦΕΜ.	ΝΕΥΤ.	ΜΑΘΟ. ΦΕΜ.	ΝΕΥΤ.
N. <i>τρεις</i>	<i>τρία</i>	N. <i>τέσσαρες</i>	<i>τέσσαρα</i>
G. <i>τριῶν</i>		G. <i>τεσσάρων</i>	
D. <i>τρισί</i>		D. <i>τέσσαρσι</i>	
		<i>τέτρασι in the poets</i>	
A. <i>τρεις</i>	<i>τρία</i>	A. <i>τέσσαρας</i>	<i>τέσσαρα</i>

253

Cardinals and Numeral Signs.

- α', εις, one.*
β', δύο, two.
γ', τρεις, three.
δ', τέσσαρες, four.
ε', πέντε, five.
ς', ἕξ, six.
ζ', ἐπτά, seven.
η', ὀκτώ, eight.
θ', ἐννέα, nine.
ί, δέκα, ten.
ια', ἑνδεκα, eleven.
ιβ', δώδεκα, δυνάδεκα, and δυοκαίδεκα, twelve.
ιγ', τρισκαίδεκα and δεκατρεῖς, thirteen.
ιδ', τεσσαρεσκαίδεκα and τεσσαρακάδεκα, fourteen.
ιε', πεντεκαίδεκα, fifteen.
ισ', ἑκκαίδεκα, sixteen.
ιζ', ἐπτακαίδεκα, seventeen.
ιη', ὀκτωκαίδεκα, eighteen¹.
ιθ', ἐννεακαίδεκα, nineteen.
κ', εἴκοσι(ν), twenty.
κα', εἰς καὶ εἴκοσι², twenty-one.

¹ Instead of "eighteen" or "nineteen," the Greeks frequently said "twenty wanting two" or "one:" e. g. *ρῆες δύνει or μῆς δέουσαι εἴκοσι, twenty ships wanting two or one, i. e. 18 or 19 ships*; and so for 28, 29, 38; and this applies to detailed numbers, as in Thucyd. VII. 31: *τετρακόσιοι καὶ δύοι δέοντες πενήκοντα ἄνδρες*, "four hundred and forty-eight men;" and to hundreds as well as to tens; thus we have in Thucyd. II. 31: *τριακοσίων ἀποδέοντα μύρια*, "nine thousand seven hundred."

² In the composition of two numbers, if the smaller precedes, the two are joined by *καί*; if the greater, the conjunction is omitted: as *πέντε καὶ εἴκοσι*, Herod.; *εἴκοσι πέντε*, Demosth. In Pindar, *Ol.* I. 128, we have the two numbers combined by *τε καί*.

- κβ', δύο καὶ εἴκοσι, *twenty-two*.
 κγ', τρεῖς καὶ εἴκοσι, *twenty-three*.
 κδ', τέσσαρες καὶ εἴκοσι, *twenty-four*.
 κέ', πέντε καὶ εἴκοσι, *twenty-five*.
 κς', ἕξ καὶ εἴκοσι, *twenty-six*.
 κζ', ἑπτὰ καὶ εἴκοσι, *twenty-seven*.
 κη', ὀκτὼ καὶ εἴκοσι, *twenty-eight*.
 κθ', ἐννέα καὶ εἴκοσι, *twenty-nine*.
 λ', τριάκοντα, *thirty*, Ionic τριήκοντα.
 μ', τεσσαράκοντα, *forty*, Ionic τεσσαρήκοντα.
 ν', πενήκοντα, *fifty*.
 ξ', ἑξήκοντα, *sixty*.
 ο', ἑβδομήκοντα, *seventy*.
 π', ὀγδοήκοντα, *eighty*, Ionic ὀγδάκοντα.
 Ϟ, ϙ, ι, ἐνενήκοντα, *ninety*.
 ρ', ἑκατόν, *a hundred*.
 σ', διαῖκόσιοι, *two hundred*, Ionic διηκόσιοι, declined thus :

Plural.

N.	διακόσιοι	-αι	-α
G.	διακοσίων	-ων	-ων
D.	διακοσίοις	-αις	-οις
A.	διακοσIOUS	-ας	-α

- τ', τριᾶκόσιοι, *three hundred*.
 υ', τετραῖκόσιοι, *four hundred*.
 φ', πεντᾶκόσιοι, *five hundred*.
 χ', ἑξᾶκόσιοι, *six hundred*.
 ψ', ἑπτᾶκόσιοι, *seven hundred*.
 ω', ὀκτᾶκόσιοι, *eight hundred*.
 ϗ, ἐνᾶκόσιοι (ἐννᾶκόσιοι), *nine hundred*.
 α, χίλιοι, *a thousand* (lit. "as in a heap of fodder").
 β, δισχιῖλιοι, *two thousand*.
 γ, τρισχιῖλιοι, *three thousand*.

In the *Odys.* XVI. 249, we ought perhaps to read *πλεupes καὶ Εἴκοσι* for *πλεupes τε καὶ εἴκοσι*. The cardinal numbers compounded with *σύν* signify :

1 "Together," *σύνδυο*, *two together*.

2 "At a time," or the distribution of a whole number into equal aliquot parts, *σύντρις*, *three at a time*.

The same meaning may be expressed by *δρα* and *εἰς*, the latter being used of the array of soldiers, as *εἰς ὀκτώ*, "eight deep."

δ, τεσσαρακισχilioi, *four thousand*.

ρ, μύριοι, *ten thousand* (lit. "as in drops of water").

Obs. 1 The following are the alterations observable in the cardinal numbers:

(a) In Homer we find *ία, ιῆς* for *μία, μῆς*, and even *ιώ* once for *ένι* (*Il. vi. 422*). The forms *μῖη, οὐδεμῖην* are hyper-Ionic, and are found only in Hippocrates.

(b) Homer and the later epic poets write *δοῖός, δοιή, δοιών*, in addition to *δύω* and *δύο*. In Herodotus we find *δυών, δυοῖσι*; in Doric *δυών*, and in Æolic, according to Eustathius, *δύεσιν (δύεσσιν)*.

(c) In 'old Doric inscriptions we have *τρῖς* for *τρεις*; and *τριούσι* for *τρισι* is quoted from Hipponax.

(d) For *τέσσαρες*, which is the form adopted by the old Ionic, by Thucydides, and the tragedians, we have *τέτταρες* in newer Attic, *τέσσερες* in Herodotus, *τέτερες* in Doric and in Hesiod, *Op. et D. 698*, and *πίσσυρες* or *πέσσυρες* in Æolic.

(e) The Æolic form of *πέντε* was *πέμπε*, from which come the Homeric and Attic derivatives *πεμπάς, πεμπάζω*, &c., and the common ordinal *πέμπτος*. K. O. Müller has proposed to write *πέμπων* for the gen. pl. in an admirable emendation of Alcæus, *ap. Strab. p. 617*.

(f) Homer writes *φέκοσι* and *λείκοσι*. The Doric forms are *είκατι, Φίκατι, Φείκατι, βείκατι* (Ahrens, *Dor. Dial. p. 279*), and the initial letter is retained in the Latin *viginti*.

(g) It will be observed that the formative *α* in *τριάκοντα*, &c. is always long after a vowel, but otherwise short or changed into *η*. In epic and Ionic Greek we have *τριάκοντα* and even *τριηκόντων* (Hesiod, *Op. et D. 694*). For *τεσσαράκοντα* the Doric dialect gives *τετρώκοντα* (Ahrens, *Dor. Dial. p. 280*).

(h) As far as can be determined from the variations of the MSS., it is best to write *ἐνεήκοντα* and *ἐνακόσιοι* with a single *ν*.

(i) For *χilioi* the Lesbians wrote *χέλλιοι*, the Bæotians *χελιοι*, and the Doric *χήλιοι* (Ahrens, *Dor. Dial. p. 281*).

(j) It was customary to distinguish between *μύριοι*, "ten thousand," and *μυρίος*, "infinitely numerous." Homer has always *μυρίος* both in the singular and in the plural, and always uses the word in the indefinite signification. With the definite value, as an indication of number, the singular is used with collective nouns in the historical writers; thus we have *μυρία ἄσπης* in Xenophon for "ten thousand heavy-armed men;" similarly *χίλη ἵππος*, "a thousand cavalry," in Herodotus; and *διακοσία ἵππος*, "two hundred horsemen," in Thucydides.

Obs. 2 In statements of considerable and detailed numbers, it is common to begin with the digits and so ascend to the tens, hundreds, &c. Thus the number 63,974 will be expressed *τέτταρα καὶ ἐβδομήκοντα καὶ ἐνακόσια καὶ τρισχίλια καὶ ἑξακισμύρια*. But the reversed order is often adopted, especially when the sum consists of only two numbers;

thus we have in Xenophon, *Anab.* v. 5, § 4; σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἑξακόσιοι καὶ εἴκοσι, στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἑξακόσιοι. Very large numbers are frequently expressed by multiples of the substantive μυριάδες, to which the smaller amounts are added; thus we have δέκα μυριάδες, 100,000; τριάχλια καὶ πέντε μυριάδες 53,000; μυριάκις μύρια μυριάδες, "a billion." We have also colloquial exaggerations, such as ψαμμάκοσιοι in the comedians and Athenæus, p. 671 A.

Obs. 3 In combining the numerical signs, which are indicated before each number, only the last of the same series bears the appropriate accent; thus we write κζ', 27; σξ', 260; αωνθ', 1859; γγχπβ', 53,682.

Obs. 4 Besides the cyphers given above, there is an older method of expressing numbers by the initial letters of Ἴος for εἰς, Πέντε, Δέκα, Ἑκατόν, Χίλιοι and Μύριοι. According to this method I is 1, II 2, III 3, IIII 4; Π is 5, ΠΙ 6, ΠΙΙΙ 9; Δ is 10, ΔΙ 11, ΔΠ 15, ΔΠΙΙ 18, and so on; ΔΔ is 20, ΔΔΔΔ 40, and so on. In the same way H is 100, HH 200, X 1,000, XX 2,000, M 10,000. There were also abbreviated combinations of Π and other letters; thus 50 was written Η, Γ', i.e. πεντάκις δέκα; 500 was written Η or Η, i.e. πεντάκις ἑκατόν; 5,000 was written Η, Γ', i.e. πεντάκις χίλιοι, &c. Similarly they expressed multiples of 10,000; thus 20,000 was $\overset{\beta}{\text{M}}$, 100,000 was $\overset{\gamma}{\text{M}}$, 1,000,000 was $\overset{\delta}{\text{M}}$. It was also possible to express powers of 10,000 by repeating the letter M; thus MM was 100,000,000. In writing fractions either γ', δ' alone meant $\frac{1}{3}$, $\frac{1}{4}$, or the denominator was placed above the numerator; thus $\frac{3}{5}$ was written γ', $\frac{26}{49}$ was written $\overset{\mu\theta'}{\gamma'} \frac{26}{49}$. In the works of the Greek mathematicians there are abundant examples of these numerical signs.

Obs. 5 The rhapsodies of Homer, the symbols of the Heliastæ, and other conventional numbers, were indicated by the letters of the alphabet, counted α—ω = 1—24. For recollecting the place of a letter in the alphabet the combination ηντ, indicating the first letters of the last three hexads, furnishes a convenient *memoria technica*.

254 Ordinal Numbers (answering to the question "Which of the number?")

πρῶτος, *first*.

δύτερος, *second*.

τρίτος, *third*.

τέταρτος and τέτρατος, *fourth*.

πέμπτος, *fifth*.

ἕκτος, *sixth*.

ἑβδομος, *seventh*.

ὄγδοος, *eighth*.

ἐνατος, *ninth*.

δέκατος, *tenth*.

ἐνδέκατος, *eleventh*.

δωδέκατος and δυοκαδέκατος, *twelfth*.

τρισκαυδέκατος and τρίτος καὶ δέκατος, *thirteenth*.

τεσσαρακαυδέκατος and τέταρτος καὶ δέκατος, *fourteenth*.

εἰκοστός, *twentieth*.

εἰκοστὸς πρῶτος, *twenty-first*.

τριακοστός, *thirtieth*.

τεσσαρακοστός, *fortieth*.

πεντηκοστός, *fiftieth*.

ἑξηκοστός, *sixtieth*.

ἑβδομηκοστός, *seventieth*.

ὀγδοηκοστός, *eightieth*.

ἐνενηκοστός, *ninetieth*.

ἑκατοστός, *hundredth*.

διακοσιοστός, *two-hundredth*.

τριακοσιοστός, *three-hundredth*.

τεσσαρακοσιοστός, *four-hundredth*.

χιλιοστός, *thousandth*.

μυριοστός, *ten-thousandth*.

And so on.

Obs. 1 The ordinals are used idiomatically to denote broken numbers. (a) When the fraction only is expressed, we have a compound of the ordinals τρίτος, τέταρτος, &c. with the word μόριον, "a part;" thus τριτημόριον, "one-third;" τεταρτημόριον, "one-fourth," &c. The adjective ἡμισυς expresses "one-half;" and for definite magnitudes we have compounds with ἡμι-, e.g. ἡμιτάλαντον, "half a talent," ἡμιώβολον or ἡμιωβόλιον, "half an obol." We may also express a fraction by saying τῶν πέντε αἱ δύο μοῖραι or τῶν πέντε μερῶν τὰ δύο, i.e. "two-fifths" (Thucyd. i. 10¹; Arist. Pol. ii. 6), or τῶν ἑξ αἱ τρεῖς μοῖραι, i.e. "three-sixths." Or if the denominator exceeds the numerator by one only, we may omit the former, as τὰ δύο μέρη, "two-thirds." (b) When a whole number is expressed as well as its fractional part, we may either use cardinal numbers, as πέντε ἡμιτάλαντα, "two talents and a half;" or ordinals, as ἑβδομον ἡμιτάλαντον, "six talents and the seventh a half talent," i.e. 6½ talents; and as σπιθαμή is half a πῆχυς, we have in Herodotus, ii. 106, πεμπτῆς σπιθαμῆς, "four cubits and a half." Compare the Latin *sestertius*, &c.

¹ There is no reference in this passage to the usual and territorial divisions of the Peloponnesus, which were six and not five, but it is merely a computation of the relative extent of territory belonging to the Lacedæmonians.

Obs. 2 Μόνος, "alone," "only," i.e. "one-ly," Ionic μῶνος, is of the nature of an ordinal, and is connected with the first numeral in its original form μείς, μία, μέν.

Obs. 3 The ordinals are sometimes combined with cardinals, as in the phrase τῇ ὀγδόῃ καὶ ἐνάτῃ ἐπὶ δέκα, and the like.

Obs. 4 The following are epic forms of the ordinals: πρόμος, τρίτατος, τέτατος, ἑβδόματος, ὀγδόατος, εἵνατος, by the side of which the ordinary forms also are used. We have, besides, δεύτερος, "the last." The Doric dialect has πρᾶτος by the side of πρᾶν for πρῶαν, and τέρτος is given by Chceroboscus, *Cramer. Anecd.* II. p. 275, 23, as the Æolic form of τρίτος.

255 From the feminine of the ordinal may be formed a secondary ordinal expressing the day on which an event happened; as τριταῖος ἀπέθανεν, "he died on the third day," i.e. τρίτῃ ἡμέρᾳ, πεμπταῖοι ἤλθομεν, "we came on the fifth day." Also the interrogative ποστιαῖος; "on what day?" "after how many days?" ●

256 We have also (a) multiple adjectives, ἀπλός (-οῦς), "single," διπλός (-οῦς), "double," τριπλός (-οῦς), "treble," &c. (for the declension see above, 205). Rarer forms are διφάσιος, τριφάσιος, &c.

(b) Proportional adjectives are such as

διπλάσιος, "twice as much,"

τριπλάσιος, "thrice as much,"

πολλαπλάσιος, "many times as much."

These answer to the question ποσαπλάσιος.

Obs. The difference between the adjectives in -όος and those in -άσιος is thus given by Ammonius (*de diff.* p. 43): διπλοῦς κατὰ μέγεθος, διπλάσιος κατ' ἀριθμόν, i.e. διπλοῦς, *duplex*, defines the number of parts into which the whole is divided; διπλάσιος, *duplus*, how many times a given number contains another in itself; thus Plato says (*Charm.* p. 168 c): οὐ γὰρ ἐστὶ που ἄλλον διπλάσιον ἢ ἡμίσεος, but (*Cratyl.* 408 c): διπλοῦς ὁ λόγος ἀληθής τε καὶ ψευδής.

257 Numeral adverbs are such as

(a) δίχα, "in two ways,"

τρίχα, "in three ways,"

τέτραχα, "in four ways,"

&c.

answering to the adjectives in -πλοῦς, and

- (b) *ἅπαξ*, "once,"
δύς, "twice,"
τρίς, "thrice,"
τετράκις, "four times,"
&c.

answering to the adjectives in *-πλάσιος*, probably formed from those in *-πλοῦς* (above, 107). We have also more general adverbs of the same kind; as *ισάκις*, *πολλάκις*, *πλεονάκις*, *&c.*; the interrogative *ποσάκις*, and the correlatives *τοσάκις*, *ὅποσάκις*.

258 Numeral substantives, besides *μυριάς*, which has been already mentioned, are such as *μονάς*, "unity," *δύας*, "duality," *τριάς*, *τετράς*, *πεντάς* (later *πεντάς*, or even *πενπτάς*), *ἑξάς*, *ἑπτάς*, *ὀκτάς*, *ἐννεάς*, *δεκάς*, *δωδεκάς*, *&c.*; *εἰκάς*, *τριακάς*, *τεσσαρακοντάς*, *&c.*; *ἑκατοντάς*, *χιλιάς*.

§ VI. *Adverbs.*

259 When some case of a declinable word—whether substantive, adjective, or pronoun—has fixed itself absolutely for the expression of certain secondary predications (see *Syntax*, 435), it is called an **ADVERB**. The prepositions, conjunctions, and interjections, which are generally regarded as distinct parts of speech, are, in regard to their origin and primitive use, neither more nor less than adverbs. Their right to a separate place in the grammar of an inflected language depends upon their syntactical functions only. The preposition is an adverb of place, specially defined by the apposition of the case of a noun; the conjunction is an adverb of manner, specially defined as the relative or antecedent in some connected sentences; the interjection is the vocative case of a noun, or some single sound, used as an exclamatory adverb.

260 We may treat of adverbs, as they are generally understood, with reference either to their meaning or to their form.

a. With regard to their meaning, adverbs are divided into

(α) Adverbs of quality or manner; as *καιρίως*, "opportunately;" *πρεπόντως*, "becomingly;" *βαρβαρικῶς*, "barbarously;" *ταυρηδόν*, "like a bull;" *ἀναφανδόν*, "openly;" *ὀνομαστί*, "by name, naming-

ly," *nominatim*; ἐξαίφνης, "suddenly;" ὀδᾶξ, "bitingly;" λίαν, "excessively;" προῖκα, "gratuitously," &c.

(β) Adverbs of place; as οἰκοθεν, "from home;" Ὀλυμπιάζε, "to Olympia;" Πυθοῖ, "at Delphi;" ἐτέρωσε, "in a different direction;" ἐνδοθι, "within," &c.

(γ) Adverbs of time; as πρὶν, "before;" τότε, "then;" ἡνίκα, "when;" ἥμος, "while;" τέως, "so long as;" πότε; "when?" &c.

261 δ. With reference to their form, (α) sometimes the adverb corresponds exactly to some existing case of the noun; as

Dat. κομιδῇ, "with abundance," i.e. "very much;" so also δημοσίᾳ, "publicly;" ἰδίᾳ, "privately;" κοινῇ, "in common;" πεζῇ, "on foot;" σπουδῇ, "zealously;" ἡρι, "in the spring;" ἱφί, "violently;" ἔκητι, "willingly," &c.

Acc. ἀρχήν or τὴν ἀρχήν, "at the beginning," i.e. "at all," "wholly," "entirely;" so also ἀκμήν, "at the point," "hardly;" δωρεάν or προῖκα, "gratis or in vain;" μακράν, "far;" πέραν, "on the other side;" and especially neuter adjectives; as καλόν, "beautifully;" βραχέα, "briefly;" ἀντιπαλόν, "correspondingly" (Thucyd. i. 3, § 4, vi. 23, § 1), &c.

And sometimes to a noun with its preposition; as

παραχρῆμα, "along with the business," i.e. "on the spot," "directly."

καθάπερ = καθ' ἃ περ, "according to which things in particular," i.e. "like."

προϋργου = πρὸ ἔργου, "for the business," "advantageously."

ἐκποδών = ἐκ ποδῶν, "out of the way."

ἐξαπίνης or ἐξαίφνης = ἐξ ἀπινῆς (later αἰπεινῆς), *ex praeceperiti*, "on a sudden."

ἐνσχερώ and ἐπισχερώ = ἐν σχερῶ, ἐπὶ σχερῶ, "in order."

The irregular forms νύκτωρ and ἐμποδών are contractions for νυκτὸς ὥρα¹ and τὸ ἐν ποσὶν ὄν (cf. τὰ ἐν ποσὶ εἰλεμένα. Herod. ii. 76).

¹ We should expect νύκτωρ, but it might be connected with ὥρα, like φρυκτωρός. Rosen (*Rig-Veda*, Annot. p. v) has compared the termination with the Vaidik *vas-tar* = *mane*. But the τ belongs to the crude form of νύκτ-ς, and if the generally-received etymology, which is given in the text, is to be rejected, we must conclude that νύκτωρ is a corruption of νύκτως, formed from the genitive (ablative) like the other adverbs in -ως.

262 (β) Sometimes the adverb preserves a genuine but obsolete inflexion; as

G. οὐρανό-θεν, "from heaven."

D. αὐτό-θι, "there."

A. οἰκό-ν-δε, "homewards."

And plural D. Ἀθήνησι, "at Athens."

A. Ἀθήναζε for Ἀθήνας-δε, "to Athens."

Obs. 1 In these terminations the principal changes are the following :

-θεν becomes -θα, -δα, -δον, -δην, -τει, -τι, -ς.

-θι becomes -ι, -οι, and even -ου.

-δε becomes -δης, and in derivatives from pronouns it is always -σε.

Obs. 2 The locative termination -σι or -ι has often a moveable ν (above, 85), which is sometimes represented by ς, also moveable, and sometimes by the open vowel α (above, 107). Thus we have, on the one hand, πέρυσσι and πέρυσιν, πάλι and πάλιν; then ἄχρι and ἄχρως, αὐθι and αὐθως, πολλάκι and πολλάκις; then ἄρτι, ἔτι, ὕψι, &c. without any ς. Again, we have αἰέ, αἰεί, αἰέν, αἰές, but αὐτε, ὄψε, τῆλε, without any consonantal affix or representative even of ι. Again, we have adverbs both in -α and -εν, as ἕνεκα and ἕνεκεν, ἐνταῦθα and ἐντεῦθεν, ἔνθα and ἔνθεν; and both in -α and -ις, as ἀνάμιγα by the side of ἀναμίξ, μέγα by the side of μόγις, μάλα by the side of μόλις; but also adverbs in -α without any trace of a consonantal affix, and in -ς without any further trace of the formative insertion, as τάχα, ὥκα, κάρτα, ἀλλά, σάφα, αὐτίκα, and πύξ, λάξ, ὀδάξ, γνύξ, ἄλις. Finally, we have adverbs in -ον, like σήμερον, αὔριον, πλήσιον, which must represent an original termination -αι or -αιν. This appears not only from internal evidence, but from the changes of the person-endings of verbs from -ην to -ον or αι, and from comparatives like πλησισαίτερος.

Obs. 3 The greatest irregularity is that which we observe in relative and interrogative adverbs. Thus instead of

ἔθι, "where," πόθι, "where?" we find οὐ, ποῦ, which are properly equivalent to ὅθεν, πόθεν:

and instead of

ὅσε, "whither," πόσε, "whither?" we find οἶ, ποῖ, which are properly equivalent to ὅθι, πόθι.

263 (γ) The most common form of the adverb is when the gen. is assimilated to -ως. There is hardly any adjective which cannot furnish an adverb of this form, thus:

σοφός, "wise," gen. σοφοῦ, adv. σοφῶς, "wisely."

ἡδύς, "sweet," gen. ἡδέος, adv. ἡδέως, "sweetly."

χαρίεις, "graceful," gen. *χαρίεντος*, adv. *χαρίεντως*, "gracefully."
εὐδαίμων, "happy," gen. *εὐδαίμονος*, adv. *εὐδαιμόνως*, "happily."

We have seen, however, that it is only with nouns in F that we practically find this gen. in -ως as a case. Many of these adverbs cast off the final -ς; as *ἄφνω*, "suddenly;" *ἄνεω*, "silently;" *ὀπίσω*, "behind;" and this is always the case with those derived from prepositions; as *ἄνω*, "upwards;" *κάτω*, "below;" *εἰσω* and *ἔσω*, "within;" *ἔξω*, "without;" *πρόσω* and *πρόρρω*, "afar." We have both *οὕτως* and *οὕτω* (above, 85). But it may be doubted whether the latter forms are not connected rather with the dat. than with the gen., to which we assign the adverbs in -ως. Dialectical variations, such as *ἐξοῶ*, *ἔξω*, would seem to point to this; but these forms are in many instances so mutilated and corrupt, that we can scarcely hope to arrive at a certain analysis. Thus, in the correlative adverbs, those in -ως refer to manner, as *πῶς*, "how?" *πως*, "somehow;" *ὥς*, "in what way," &c. And yet the shortened form *πω* refers to time, as in *οὐπω*, *nondum*, "not yet," i. e. "at no previous time." If *τε* is added to the crude form, another relation of time is expressed; for *πότε* means "when;" *ποτε*, "at any time;" *τότε*, "then" or "at that time;" *ὅτε*, "at which time;" *οὐποτε*, "not at any time," "never," *nunquam*, either of past or present time; *οὐ πώποτε*, "never yet," "never at any previous time." In perhaps the only passage in which *πῶ* appears as an interrogative (*Æschyl. Agam.* 1507), it is obviously synonymous with *πῶς*.

The following table shows how these irregular adverbs are used to express place, time, and manner.

<i>Interrogative.</i>	<i>Indefinite.</i>
<i>πόθι</i> (poet.) } "where?"	<i>ποθί</i> } "any where"
<i>ποῦ</i> }	<i>πού</i> }
<i>πόθεν</i> , "whence?"	<i>ποθέν</i> , "from any place"
<i>πῶς</i> (poet.) } "whither?"	<i>ποί</i> , "some whither"
<i>ποῖ</i> }	
<i>πότε</i> , "when?"	<i>ποτέ</i> , "at some time"
<i>πῶς</i> , "how?"	<i>πώς</i> , "somehow"
<i>πῶ</i> , "how?"	<i>πῶ</i> , "at some time, yet"
<i>πῇ</i> , "whither?" "in what way?"	<i>πῇ</i> , "in some way"

ἐπιτροχάδην, "cursorily," from ἐπιτρέχω; ἀναφανδόν, ἀμφαδόν, ἀμφαδά, "openly," "visibly," from ἀναφαίνω. These correspond to another class in -τι, -τες; as ὀνομαστί, "namingly," from ὀνομάζω; ἐλληνιστί, "in the way of speaking Greek," from ἐλληνίζω; αὐτοσχεδιαστί, "extempore," from αὐτοσχεδιάζω; ἀδακρυτί, ἀνωμωκτί, ἀστενακτί, "without weeping, wailing, or groaning," from δακρύνω, οἰμώζω, στενάζω. These affixes are still farther softened into -ει, -ς, or even -α attached to the simple stem (above, 262, *Obs.* 2): compare ἀμαχητί, ἀμάχει; ἀπρυγδα, ἀπρικτεῖ, ἀπρίξ; ἀναμύλδην, ἀνάμυγδα, ἀναμίξ, ἀνάμιχα.

266 Adverbs with this participial signification are often derived from nouns: thus we have πλουτίνδην, "in the way of wealth;" αὐτονυκτί, "that very night;" αὐτοχειρί, "with the very hand;" ἀνδριστί, "after the manner of men;" ἀμισθί, "unhiredly;" βοτρυδόν, "clusteringly;" ἰλαδόν, "troopingly," *cater-vatim*; κυνηδόν, "dog-wise;" καναχηδά, "noisily;" εὐράξ, "side-ways," &c. And even from other adverbs, as νεωστί, "newly;" περίξ, "around."

267 To the same list belong a considerable class of adverbs in -ίνδα, expressing the names of games (*παιδιῶν ὀνόματα*, J. Pollux, ix. 110), such as ὀστρακίνδα, "the game of the potsherd;" βασιλίνδα, "the game of king," &c.

268 Although there is sometimes an apparent identity between the adverb and the nom. masc. of an adjective, what we have seen of the mutilations, which take place in these forms, will caution us against supposing that this identity is real. Thus ἔμπαρ or ἔμπα is obviously ἐν πᾶσιν; and although εὐθύς is an adverb as well as εὐθύ¹ (above, 85), the coincidence of the former with the masc. adjective is only the accidental result of a corruption, probably of the adverb with one of these locative or genitive endings.

We see in the prepositions and conjunctions, which are all pronominal adverbs, the extent to which this corruption may be carried.

¹ In Attic Greek εὐθύ refers to place, as εὐθὺ Ἀθηνῶν, "straight to Athens;" and εὐθύς to time, "straightways." Heindorf *ad Plat. Lys.* p. 203 n.

§ VII. *Degrees of Comparison.*(1) *Regular Comparison in -τερος, -τατος.*

269 The usual method of expressing a comparison between two or more objects in regard to quality is by affixing, to an adverbial inflexion of the adjective denoting the quality, the syllables *-τερος*, when two objects are compared, and the syllables *-τατος* when more than two objects are referred to. The former, as we have already seen (77), expresses *motion from a certain point, and away*, and the latter, *motion through a series of points*. Consequently if *κούφος* expresses the quality of "lightness," *κουφότερος* means "light beyond or before a certain point or object," and *κουφότατος*, "light beyond a series of such points or objects." And this is always the meaning of *comparative* and *superlative* adjectives.

270 As might be expected from the length of the increased word, the adverbs, to which these terminations are appended, always appear in an abridged or mutilated form, and we have seen that the endings of the adverbs themselves admit of almost unlimited disintegration. We may however recognize the terminations *-ως*, *-αι*, *-ις*, or the neuter of the adjective used adverbially (above, 261), and the Latin proves that the degrees of comparison are expressed by a formative affix appended to the adverbial inflexion, and not to the crude form of the adjective itself. The following are the rules for the degrees of comparison, so far as any general rules can be established.

(a) If the penultima is short, the adverb retains the *ω* before these affixes; if long, *ο* is the only representative of the original *-ως*, thus:

σοφό-ς	σοφώ-τερος	σοφώ-τατος
κούφο-ς	κουφό-τερος	κουφό-τατος

It is generally supposed that this change from *ω* to *ο* or *vice versa* is merely a metrical affection occasioned by the exigencies of hexameter verse. That this is not the case, and that the *ω* is the original vowel, which has yielded to the weight of the preceding syllable, according to a general principle of euphony, is shown by the fact that Homer has *λαρώτατος* (*Od.* II. 350), *κακοξινώτερος*, (*Ib.* 366), *οἰζυρώτερον* (*Il.* XVII. 446).

271 (b) If the adjective-form ends in -υ, -ες, -αν or -αρ, these affixes may be immediately appended to the uninflected form (above, 261); as

γλυκύ-ς, -ύ	γλυκύ-τερος	γλυκύ-τατος
ἀληθή-ς, -ές	ἀληθέσ-τερος	ἀληθέσ-τατος
μέλας, -αν	μελάν-τερος	μελάν-τατος
μάκαρ	μακάρ-τερος	μακάρ-τατος

272 (c) If the adjective-form ends in -ητ or -εντ, this is softened into σ on account of the dental following, thus :

πένης for πένητ-ς	πενέσ-τερος	πενέσ-τατος
χαρίεις for χαρίεντ-ς	χαριέσ-τερος	χαριέσ-τατος

In contracted forms we may have -ησ- for -ες-, as in Sophocles (*Phil.* 972), *τολμήστατος* for *τολμέστατος*.

For the softening of the dental, compare the Latin *duris-simus* for *dured-timus*.

Obs. Compounds of χάρις for χάριτ-ς form the comparative and superlative from the gen., on the same principle as in σοφός, σοφῶς, σοφώτερος, thus :

εὐχαρις	εὐχαρίτως	εὐχαριτώ-τερος	εὐχαριτώ-τατος
---------	-----------	----------------	----------------

273 (d) Adjectives in -ων (-ον-ς), and the few which end in -ξ (-κ-ς), change the ω of the adverb into ε and retain the σ, thus :

σώφρων	σωφρόνως	σωφρονέσ-τερος	σωφρονέσ-τατος
εὐδαίμων	εὐδαιμόνως	εὐδαιμονέσ-τερος	εὐδαιμονέσ-τατος
ἀφῆλιξ	ἀφηλίκως	ἀφηλικέσ-τερος	

To the same class belong the contracted forms in -οος, οὐς, which change the -οως of the included adverb into -οες, -οὐς; as

ἀπλόος	ἀπλοέσ-τερος	-ούσ-τερος
εὐνοος	εὐνοέσ-τερος	-ούσ-τερος

Some other long forms adopt the same change; as

ἐρῶμένος	ἐρῶμενέσ-τερος
αἰδοίος	αἰδοιέσ-τερος
ἄκρατος	ἀκρατέσ-τερος
ἐπίπεδος	ἐπιπεδέσ-τερος (<i>Xen. Hell.</i> VII. 4, § 13).

274 (e) The included adverb is shortened into -ις instead of -ες in some of these forms: thus from ἄρπαξ (*ἀρπακτής*) and μισο-

πόρπαξ, we have ἀρπαγίς-τατος and μισοπορπακίς-τατος. This is particularly observed in the comparison of nouns in -ης, -ου: thus we have κλέπτης, κλεπτίς-τερος; πότης, ποτίς-τατος; λάγνης, λαγνίς-τατος; πλεονέκτης, πλεονεκτίς-τατος. But ὑβρίστης makes ὑβρισ-τότερος on account of the cacophony in ὑβριστίς-τερος. Some nouns in -ος, -ου follow this analogy: thus we have λάλος, "talkative," λαλίς-τερος; πτωχός, "beggarly," πτωχίς-τερος; ὀψοφάγος, "gluttonous," ὀψοφαγίς-τατος; μονοφάγος, "eating alone," μονοφαγίς-τατος.

275 (f) Forms which present adverbial inflexions in -αι (-η, -α) or have by-forms in -ιος, which are in themselves of a comparative nature, attach the comparative suffix to an adverbial inflexion in -αι; as

παλαιός (πάλαι)	παλαί-τερος	παλαι-τατος
φίλος (by-form φίλιος)	φιλαί-τερος	φιλαί-τατος
μέσος (μέση)	μεσαί-τερος	μεσαί-τατος
ἴδιος (ἰδίᾳ)	ἰδιαί-τερος	ἰδιαί-τατος
γεραίος	γεραί-τερος	γεραί-τατος
σχολαῖος (σχολῇ)	σχολαί-τερος	σχολαί-τατος
ἴσος (ἴση)	ἰσαί-τερος	ἰσαί-τατος
ἡσυχος (ἡσύχη, by-form ἡσύχιος)	ἡσυχαι-τερος	ἡσυχαι-τατος
εὐδιος (εὐδίᾳ)	εὐδιαί-τερος	εὐδιαί-τατος
ὀρθριος (ὀρθρίᾳ)	ὀρθριαί-τερος	ὀρθριαί-τατος
ὄψιος (ὄψέ, ὄψιᾳ)	ὄψιαί-τερος	ὄψιαί-τατος
πρωῖος (πρωῖ, πρωτῆ)	πρωϊαί-τερος	πρωϊαί-τατος
θέρειος (θέρει)		θερεί-τατος
πλησίος (πλησίον = πλησία)	πλησιαί-τερος	πλησιαί-τατος

276 The vacillation in these forms of the comparative, and the frequent use of more than one form for the same adjective, must be referred to laws of euphony acting on the termination of the included adverb. The following list contains the most important variations:

ἄσμενος	ἄσμενῶ-τερος	ἄσμενῶ-τατος, adv. ἄσμενέσ- τατα and ἄσμεναί-τατα
ἄφθονος	ἄφθονῶ-τερος ἄφθονέσ-τερος	ἄφθονῶ-τατος

εὖζωρος	εὖζωρό-τερος εὖζωρέσ-τερος	εὖζωρό-τατος
εὕροος	εὕροά-τερος εὕρούσ-τερος	εὕροά-τατος
εὕχροος	εὕχροά-τερος εὕχρούσ-τερος	
ἥδυμος	ἥδυμώ-τερος ἥδυμέσ-τερος	ἥδυμώ-τατος ἥδυμέσ-τατος
ἥσυχος	ἥσυχαί-τερος ἥσυχώ-τερος	ἥσυχαί-τατος ἥσυχώ-τατος
παλαιός	παλαί-τερος παλαιό-τερος	παλαί-τατος παλαιό-τατος
πτωχός	πτωχίς-τερος πτωχό-τερος	πτωχό-τατος
σπουδαῖος	σπουδαιό-τερος σπουδαιέσ-τερος	σπουδαιό-τατος σπουδαιέσ-τατος
σχολαῖος	σχολαί-τερος σχολαιό-τερος	σχολαί-τατος σχολαιό-τατος
φίλος	φιλαί-τερος φιλώ-τερος φίλ-τερος φιλ-ίων	φιλαί-τατος φιλώ-τατος φίλ-τατος φίλιν-τος

(2) Qualitative Comparison in -ίων, -ισ-τος.

277 The comparative degree is also expressed by the qualitative ending -ίων = -ιον-ς, which is merely a strengthened form of the qualitative termination -ιος; compare the relative words *med-ius*, *al-ius*, with the comparative endings -ior (for -ios), neuter, -ius, gen. -iōris. This qualitative ending, which is appended not to an adverbial inflexion, but to the uninflected form, does not imply excess like that in -τερος, but only a considerable amount of the quality indicated by the adjective—rather more than less—and this is often the force of the Latin comparative. So also our termination -ισή, as *brack-ισή* = “rather salt than otherwise,” &c.

278 The comparatives in -ίων are, for the most part, appropriated to positives in -υς, or to other positives, chiefly in -ρος, which seem to have had by-forms in -υς, or, which is the same thing, adverbs in -ις. From this latter form there is a corresponding

superlative in *-τος*, which bears the same relation to the ending in *-τατος* that *τρί-τος* does to *τρί-τατος*. Thus we have

ἡδύ-ς ἡδ-ίων ἡδισ-τος

where the penultima of *-ίων* is long in Attic Greek; short in old epic and Ionic (above, p. 30, B, 4).

Similarly, because *αἰσχ-ρός* and *καλ-ός* (for *καλ-λός* from *καδ-λός*, above, 87) had by-forms in *-υς*, as appears from *αἰσχύ-νομαι* and *καλλύ-νω*, we have

αἰσχ-ρός αἰσχ-ίων αἰσχισ-τος
καλ-ός καλλ-ίων κάλλισ-τος

279 If the ending *-ύς*, *-ρός* is preceded by a guttural or dental, the *ι* of the termination is either transposed or absorbed, and the guttural or dental is represented by a compound sibilant (above, 103).

Thus we have

<i>ταχύ-ς</i>	<i>θάσσω</i> (for <i>ταχ-ίων</i>)	<i>τάχισ-τος</i>
<i>βαθύ-ς</i>	<i>βάσσω</i> (for <i>βαθ-ίων</i>)	<i>βάθισ-τος</i>
<i>μέγας</i> (<i>μόγις</i> , <i>μαγίς</i>)	<i>μείζω</i> (for <i>μεγ-ίων</i>)	<i>μέγισ-τος</i>
<i>γλυκύς</i>	<i>γλύσσω</i> (for <i>γλυκ-ίων</i>)	<i>γλύκισ-τος</i>
<i>βραδύς</i>	<i>βράσσω</i> (for <i>βραδ-ίων</i>)	<i>βράδισ-τος</i>
<i>παχύς</i>	<i>πάσσω</i> (for <i>παχ-ίων</i>)	<i>πάχισ-τος</i>
<i>μακ-ρός</i>	<i>μάσσω</i> (for <i>μακ-ίων</i>)	<i>μήκισ-τος</i>
	neut. <i>μᾶσσον</i>	

Obs. By the side of these qualitative comparisons in *-ίων*, *-ισ-τος* we may have regular comparisons in *-τερος*, *-τατος*. Thus we find

<i>βαθύς</i>	<i>βαθύ-τερος</i>	<i>βαθύ-τατος</i>
	<i>βαθ-ίων</i>	<i>βάθ-ιστος</i>
<i>βραδύς</i>	<i>βραδύ-τερος</i>	<i>βραδύ-τατος</i>
	<i>βραδ-ίων</i>	<i>βράδισ-τος</i>
<i>βραχύς</i>	<i>βραχύ-τερος</i>	<i>βραχύ-τατος</i>
		<i>βράχισ-τος</i>
<i>παχύς</i>	<i>παχύ-τερος</i>	<i>παχύ-τατος</i>
	<i>παχ-ίων</i>	<i>πάχισ-τος</i>
<i>πρέσβυς</i>	<i>πρεσβύ-τερος</i>	<i>πρεσβύ-τατος</i>
		<i>πρέσβισ-τος</i>
<i>ώκός</i>	<i>ώκί-τερος</i>	<i>ώκί-τατος</i>
		<i>ώκιστος</i>
<i>γλυκύς</i>	<i>γλυκύ-τερος</i>	<i>γλυκύ-τατος</i>
	<i>γλυκ-ίων</i>	<i>γλύκισ-τος</i>

ἐχθρός	ἐχθ-ίων ἐχθρό-τερος (rare)	ἐχθισ-τος ἐχθρό-τατος (rare)
κυδρός	κυδ-ίων κυδρό-τερος (rare)	κυδισ-τος
οἰκτρός	οἰκτρό-τερος	οἰκτισ-τος

280 (3) *Anomalous Comparisons.*

Many common adjectives have forms of comparison derived from other positives, which are sometimes obsolete and sometimes not used in the same sense as their comparatives and superlatives. The following are the most common examples:

1 ἀγαθός, "good"	ἀμείνων (for ἀμενίων from ἀμενέεις, "a warrior")	
	ἀρείων, Hom. (from ἀρήε, "a warrior")	ἄριστος
	βελ-τίων	βέλ-τιστος
	βέλ-τερος (Lat. <i>bonus</i>)	βέν-τιστος
		βέλ-τερος
	φέρ-τερος (Lat. <i>frugi</i>)	φέρ-τατος
		φέρισ-τος
	κρείσσω (for κρατίων from κρατερός)	κράτισ-τος
	λῶων (λῶω, "to take or choose")	λῶστος

That these comparative forms are not altogether synonymous is shown by their use in the same passage; as Xen. *Anab.* i. 7, § 3: νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι. *Ibid.* v. 10, § 15: πότερα λῶον καὶ ἀμεινον ἐνη. Cf. Plat. *Gorg.* p. 488 B. The general distinction is this: ἀμείνων is "better" for use and externally; κρείττων, "better," as more powerful; βελτίων, "better" morally; λῶων, "better," as preferable; φέρτερος, "better," as more profitable.

2 κακός, "bad"	κακίων	κάκιστος
	χείρων (for χερίων from χερεΐς, "a workman")	χείριστος
	ἥσσων	adv. ἥκιστα

Of these synonyms, κακίων means "more cowardly," "baser born," and the like, in opposition to ἀρείων and βελτίων; χείρων is "inferior," in opposition to ἀμείνων; and ἥσσων is "weaker," in opposition to κρείσσω.

3	μικρός, "little"	ελάχισων (from ελαχός)	ελάχιστος
	παῦρος	μικρότερος	μικρότατος
4	ὀλίγος, "few"	ὀλίγων (for ὀλιγίων)	ὀλιγιστος
		μείων	
5	πολύς, "much"	πλέων or πλείων	πλείστος
6	ῥάδιος, "easy"	ῥάων	ῥᾶστος
7	ἀλγεινός, "painful"	ἀλγεινότερος	ἀλγεινότατος
		ἀλγίων (from ἀλγος)	ἀλγιστος
8	πίων, "fat"	πιότερος	πιότατος
9	πέπων, "ripe"	πεπαίτερος	πεπαίτατος

281 (4) Comparisons of Substantives.

Besides the appellative nouns in -της and -ος, which we have already mentioned (274), and others of a still more completely adjectival nature, which form their degrees of comparison regularly, such as δούλος, δουλότερος, ἐταῖρος, ἐταιρότερος, βάρβαρος, βαρβαρώτερος, κύριος, κυριώτερος, &c., we have this comparison also in the case of substantives denoting persons or things, which are not capable of being used in their existing forms as qualitative adjectives: thus we have βασιλεύ-τερος, "more kinglike," βασιλεύ-τατος, "most kinglike," from βασιλεύς; κύν-τερος, "more doglike," i. e. "more shameless," κύν-τατος, "most shameless," from κύων; so also κερδίων and κέρδιστος from κέρδος, ἐλέγχιστος from ἐλεγχος (or perhaps from the obsolete ἐλεγχής), μυχολίτατος and μύχτατος from μύχος.

282 (5) Comparisons of Adverbs.

As it seems that the terminations which indicate comparison are appended (at least those in -τερος, -τατος) to adverbs, that is, to fixed forms of the adjectives, it may be scarcely necessary to remark, that they may be affixed to pronominal and other adverbs. Of these formations there are in fact two classes.

(a) When the comparative or superlative of the adverb is itself an adjective: thus we have

πρό	πρό-τερος	πρώ-τος
ὑπέρ	ὑπέρ-τερος	ὑπέρ-τατος, ὑπερώ-τατος
ὑπό	ὑσ-τερος	ὑσ-τατος
ἐξ		ἔσχατος (ἐκ-σχα-τος)

ἄνω	ἀνώ-τερος	ἀνώ-τατος
ὀπίσω, ὑπισθε		ὀπίσ-τατος, ὀπισθό-τατος
ἔψι	ἐψίων	ἔψισ-τος
ἔψου		
ἄγχι	ἀγχό-τερος	ἄγχισ-τος
ἡρεμα	ἡρεμέσ-τερος	ἡρεμέσ-τατος
προὔργου	προὔργιαί-τερος	προὔργιαί-τατος
πλησίον	πλησιαί-τερος	πλησιαί-τατος
πέρα	περαί-τερος	

(b) When the comparative or superlative of the adverb is itself an adverb; and here we have either (α) a comparative adverb formed from the neut. sing., and a superlative adverb formed from the neut. plur. of the adjectives of those degrees, thus:

σοφῶς	σοφώ-τερον	σοφώ-τατα
σαφῶς	σαφέσ-τερον	σαφέσ-τατα
σωφρονῶς	σωφρονέσ-τερον	σωφρονέσ-τατα
χαριεντῶς	χαριέσ-τερον	χαριέσ-τατα
αἰσχροῦς	αἰσχίον	αἰσχισ-τα
ἡδέως	ἡδίον	ἡδισ-τα
ταχέως	θάσσον (τάχιον)	τάχισ-τα
ἄγχι	ἄσσον (ἄγχιον)	ἄγχισ-τα
μάλα	μᾶλλον (μάλιον)	μάλισ-τα
πλησίον	πλησιαί-τερον	πλησιαί-τατα

or we have (β) a comparative in -τέρως by the side of one in -τερον, the superlative in -ως not being used, thus:

ἀπόρως	ἀπορω-τέρως	and	ἀπορώ-τερον
βεβαίως	βεβαιο-τέρως	and	βεβαιό-τερον
σαφῶς	σαφεσ-τέρως	and	σαφέσ-τερον
καλῶς	καλλιόνως	and	κάλλιον
μικρῶς	ἐλασσόνως	and	ἐλασσον
εὖ	κρεισσόνως	and	κρεῖσσον

or lastly, we have (γ) a comparative in -τέρω by the side of a superlative in -τάτω, thus:

ἄνω	ἀνω-τέρω	ἀνω-τάτω
ἄπω	ἀπω-τέρω	ἀπω-τάτω
κάτω	κατω-τέρω	κατω-τάτω

ἔξω	ἔξω-τέρω	ἔξω-τάτω
ἔσω οἱ εἴσω	ἔσω-τέρω	ἔσω-τάτω
πόρρω	πόρρω-τέρω	πόρρω-τάτω
ἀγχού		ἀγχο-τάτω and ἀγχό-τατα
τηλοῦ	τηλο-τέρω	τηλο-τάτω
ἐνδον	ἐνδο-τέρω	ἐνδο-τάτω
ἐκᾶς	ἐκασ-τέρω	ἐκασ-τάτω
ἐγγίς	ἐγγυ-τέρω and ἐγγύ-τερον (later ἔγγιον)	ἐγγυ-τάτω and ἐγγύ-τατα (later ἔγγιστα)
πέρα	περαι-τέρω and περαί-τερον	

283

(6) *Extended Comparisons.*

For the purpose of emphasis or exaggeration, the comparison is sometimes extended by a superaddition of the affix: thus we have προτεραίτερος from πρότερος (Aristoph. *Equit.* 1165), and similarly χειριότερος, πλειότερος, ἀρειότερος, ἀμεινότερος, βελτίσ-τερος, γλυκιότερος, μειζότερος, &c. To the same class belong such words as αὐτότερος, αὐτότατος (Lat. *ipsissimus*), παντοδαπάτατος, and the like. Other exaggerations are παγκάκιστος, πανύστατος, τρισμέγιστος, φαυλεπιφαυλότατος.

§ VIII. *Undeclined, Irregular, and Defective Nouns.*

284 Although the laws which lead to apparent anomalies of inflexion have been already explained, it will be most convenient to the learner, if we follow the example of previous grammarians, and add here a list of those nouns which are either undeclinable, defective, or irregular.

ἀηδών, "nightingale;" gen. ἀηδόνης, ἀηδοῦς, dat. -όνι, -οῦ. So also

Γοργών, εἰκών, χελιδών (184).

ἀλκί by the side of ἀλκί, "with strength."

ἄλς in the signification "salt," generally in the pl. οἱ ἄλεις. In the sing. ἡ ἄλς is poetically "the sea."

ἄλως, "threshing-floor;" gen. -ω, -ως, also ἄλων, -ωνος.

ἄνα, "O king," in addresses to gods, for ἄναξ.

ἄϊδος, ἄϊδι, ἄϊδα for ἄϊδου, &c. from Ἀϊδης.

ἄλφι, "barley-meal;" secondary form ἄλφειτον. So also κρῖ by the side of κρίθη, "barley." Ἄλφι and κρῖ were probably dental forms like μέλι-τ, "honey."

ἄμφω, "both;" gen., dat. ἀμφοῖν.

ἀνδράποδον, "slave;" dat. pl. ἀνδραπόδοις and ἀνδραπόδεσσι. The latter form shows, as does also the form ἀνδραποδίζω, that the derivation is ἀνὴρ and πούς, not ἀνὴρ and ἀποδίδωμι; hence the original word was ἀνδράπους, like τρίπους, and the name is best explained by the boast of the Dorian warrior (Hybr. *ap. Ath.* xv. p. 695 f): πάντες γόνυ πεπτηῶτες ἄμὸν προσκυνεῖντί με δεσπότην. There is a similar irregularity in Οἰδίπους, q. v.

Ἀνδρομέδα retains the -α throughout. So also some other proper names, such as Λήδα, Φιλομήλα. Cf. 18, *g*, 119, 161.

ἀνὴρ, "a man," i.e. *uir*, not *homo* (185).

Ἀπόλλω for Ἀπόλλωνα (184).

ἀργέτος, -τι, instead of ἀργήτος, ἀργήτι.

Ἄρης, "the god of war;" Ἄρεος, Ἄρει, Ἄρη and Ἄρην. Also in epic poetry Ἀρήος, Ἀρήι. That the original form of the nom. was Ἄρευσ appears from the comparative ἀρείων (278).

ἀρνός, masc. and fem., "of the lamb;" ἀρνί, ἄρνα, ἄρνες, ἀρνάσι, used instead of the inflexions of ἀμνός. The true nom. was ἀρρήν, "the male."

ἀστήρ, masc., "a star;" dat. pl. ἀστράσιν.

βρέτας, "an image;" neut. βρέτεος, βρέτη.

γάλα, neut., "milk" (182, *a*₁).

γέλως, masc., "laughter," -ωτος, -ωτα, and -ων, -ον. So also ἔρωσ, "love;" ἴδρωσ, "sweat" (180). Compare ἥρωσ for ἥρω-τ-ς (192).

γόνυ, neut., "knee" (182, *a*₃). So also δόρυ.

γυνή, fem., "woman" (179).

δαί, dat., "in the fight" (Lobeck, *Paralip.* p. 89 sq.).

δάμαρ, fem., "wife" (181).

δάκρυον, neut., "tear;" dat. pl. δάκρυσιν from the poetic δάκρυ.

δεῖνα, "a certain person" (240).

δένδρον, neut., "tree;" dat. pl. both δένδροις and δένδρεσιν from δένδρος. There is also a form δένδρεον, whence δένδρεα, δενδρέοις.

δεσμός, masc., "chain;" pl. -μοί and -μά; δίφρος, masc., "seat," has also both forms, but the masc. pl. is more common.

Δημήτηρ, "the goddess of corn;" Δημήτρος, Δημήτρι, Δημήτρα (Δήμητραν), Δημήτερ.

δορυξέ, masc., "O spear-shaft-maker," from δορυξίος.

δρυμός, masc., "oak-grove;" pl. -μοί and -μά.

ἔαρ, neut., "Spring;" ἔαρος, ἔαρι, ἦρος, ἦρι.

ἔγχελυς, fem., "eel," -υος; but αἶ and τὰς ἐγγέλεις, τῶν ἐγγελέων in the pl.

εἴκων, fem., "image" (184).

ἑρετμός, masc., "oar;" pl. ἑρετμοί and ἑρετμά.

ἔως, fem., "morning" (171).

Ζεὺς, masc., "Jupiter;" gen. Διός; dat. Διί; acc. Δία. Also Ζηνός, Ζηνί, Ζήνα.

ἡλέ, masc., "O madman." Hom.

ἦρα, neut. acc., "help."

Θαλῆς, masc., Θαλέω, Θαλῆ, Θαλήν. The forms Θαλοῦ, Θάλητος, &c. are later.

θέμις, fem., "law," has the genitive forms θέμιστος, θέμιτος, θέμιδος and θέμιος. Homer has the acc. θέμιστα, pl. θέμιστες; Pindar has θέμιτες, θέμισσιν. In some passages θέμις is neut. and indeclinable.

θεσμός, masc., "decree;" pl. -μοί and -μά.

θρίξ, fem., "hair;" τριχός, θριξί (97).

θυγάτηρ, fem., "daughter;" θυγατρός, θυγατρί, -τέρα, θύγατερ, θυγατέρε, -τέροιον, -τέρες, -τέρων, -τράσι, -τέρας.

κάλως, masc., "cable;" -ω, -ων; pl. -ωες and -οι; acc. -ους.

κάρᾱ, neut., "head;" κρατός, κρατί, κρᾶτα, masc. But τὸ κρᾶτα occurs in Sophocles.

κέλευθος, fem., "road;" pl. -θοι and -θα.

κλαδί, κλαδεσί, coexist with the regular inflexions of κλάδος, "a bough:" see στιχός.

κλείς, fem., "key;" acc. κλείδα and κλείν; pl. κλείδες, κλείδας and κλείς. In old Attic we have also κλής, -ηδός.

κνέφας, neut., "darkness;" gen. -εος, -ους; dat. -αῖ, -α, whence κνεφαῖος.

κοινωνός, masc., "partaker;" pl. (only in Xenophon) κοινωνῶνες, -ας, as from κοινωνών, ξυνάν.

κρίνον, neut., "lily;" κρίνεα, κρίνεσι.

κύκλος, masc., "circle;" pl. κύκλοι and κύκλα.

κύων, masc., fem., "dog" (184).

λίπα, neut., old dative, "with oil."

λίς, masc., "a lion;" acc. λῖν, Hom. λίες and λίες, Euphor. λιέσιν.

λύχνος, masc., "lamp;" pl. λύχνοι and λύχνα.

μάλης for μασχάλης, in the phrase ὑπὸ μάλης, "under the arm."

μάρτυς, masc., fem., "witness;" regular in μάρτυρος, &c.; but dat.

pl. μάρτυσιν, and acc. sing. μάρτυν in Simonides.

μείς, masc., "month," for μῆν.

μέλε, masc., "O wretch."

μόσυν, masc., "a wooden tower;" gen. μόσυνος, &c.; but dat. pl.

μοσύνοις.

μύκης, masc., "a mushroom;" gen. μύκητος and μύκου.

ναῦς, fem., "ship;" sing. νεώς, νηῖ, ναῦν; gen., dat., dual νεοῖν; pl.

νῆες, νεών, ναυσίν, ναῦς (189).

νύξ, fem., "night" (180).

Οἰδίπους, Οἰδιπόδος, and -που, -ποδι, -ποδα, and -πουν; voc. -που.

Also gen. Οἰδιπόδαο, -δᾶ, -δεω; dat. -δη; acc. -δην; voc. -δα.

οἷς, fem., "sheep;" οἴος, οἶ, οἶν; οἷες or οἷς, οἴων, οἴσιν, οἷας or οἷς.

ὄναρ, neut., "dream;" only nom. and acc.

ὄνειρος, masc., "dream;" both -ον masc. and -ατος neut.

ὄρνις, masc., fem., "bird;" ὄρνιθος, -θι, -νῖν and -νῖθα; voc. ὄρνι;

pl. ὄρνιθες, &c.; and also ὄρνεις, ὄρνεων, and in the acc. ὄρνις.

The Dorians wrote ὄρνιχος, ὄρνιχα, &c.

ὄσσε, "eyes;" gen. ὄσσων; dat. ὄσσοις.

οὔδας, neut., "floor;" gen. οὔδεος; dat. οὔδεϊ.

οὖς, neut., "ear;" ὠτός, ὠτων, ὠσίν.

πνύξ, fem., "house of assembly;" πνυκός, &c.; later, πνυκός.

Ποσειδῶν, "the god of the sea;" acc. Ποσειδῶ.

πρεσβευτής, masc., "ambassador;" but πρεσβύτης or πρέσβυς, "old

man;" in the former sense, gen. πρέσβεως; acc. πρέσβυν; pl.

πρέσβεις; dat. πρέσβεσι; in the latter only acc. πρέσβυν and

voc. πρέσβυ.

πρόσωπον, neut., "countenance;" pl. προσώπατα, -πασιν.

πρόχοος, -ους, fem., "pitcher;" dat. pl. πρόχουσιν.

πῦρ, neut., "fire," πῦρός; pl. τὰ πυρά, τοῖς πυροῖς, "watch-fires."

σῆς, masc., "moth," σεός; pl. σέες, σέας, σέων. In later writers,

σητός, &c.

σίτος, masc., "corn;" pl. -τοι and -τα.

σκάρ, "dung" (181).

στάδιον, neut., "a furlong;" οἱ στάδιοι, τὰ στάδια.

σταθμός, masc., "standard;" pl. -μοι and -μα, "balance."

στιχός, gen. and pl. στίχες, from στίχος, "a row."

τάν in ὦ τάν, "O thou," old form of τυνή.

Τάρταρος; pl. Τάρταρα.

ταῶς, masc., "peacock;" both regular and also ταῶνι, ταῶνες, ταῶσιν.

ὔδωρ, neut., "water" (181).

υἱός, masc., "son," in addition to the regular declension has the following: gen. υἱέος; dat. υἱεῖ; acc. υἱέα; dual υἱέε, υἱέοιν; pl. υἱεῖς, υἱέων, υἱέσιν, υἱέας, -εῖς.

φρέαρ, neut., "well;" φρέατος and φρητός.

χείρ, fem., "hand;" χειρός, χερός, χερσί, &c.

χοῦς, masc., "a congius" or "liquid measure;" χοός, χοί, χοῦν, χόες, χόας. Also, as from χοεύς, χοῶς, χοᾶ, χοᾶς, &c. But χοῦς, masc., "a heap of earth," has only gen. χοός; acc. χοῦν, &c.

χρέως, neut., "debt;" also χρέος; gen. χρέως and χρέους; pl. χρέα.

There is no dat.

χρώς, mas., "skin;" gen. χρωτός, &c. Ionicè χροός, χροί, χρία.

We have also the phrase ἐν χροῶ for ἐν χρωτί.

ὦ τάν. See τάν.

CHAPTER II.

CONJUGATION OF THE VERB.

§ I. *Differences of Voice.*

285 A VERB (*ῥῆμα*) is a word which contains a predication of time, with reference to one or other of the three primary positions: and these primary positions are expressed by objective cases of the primitive pronouns. Thus we have *δίδω-μι*, "a giving by me," = "I give;" *δίδω-τι*, "a giving by him," = "he gives;" *δίδο-μεν*, "a giving by us," = "we give;" *δίδο-ντι*, "a giving by them," = "they give;" *δίδο-μαι*, "a giving on or of me," = "I am given;" *δίδο-ται*, "a giving of or on him," = "he is given."

286 When the inflexions represent different pronominal elements, these differences are called the first, second, and third *persons* of the verb; and, as in the declensions, they appear in three *numbers*, singular, dual, and plural.

287 When the inflexions represent different cases of the pronominal elements, these differences are called *voices*. According to the inflexions there are only two voices, the *active* (*ῥῆμα ἐνεργητικόν*) and the *passive* (*ῥῆμα παθητικόν*): but the active form may denote (a) that the action passes on (*transit*) to an object, in which case it is called a *transitive* verb; as *δίδωμι ἄρτον*, "I give bread;" or (b) that the action does not pass beyond the agent, in which case it is called *intransitive* or *neuter*; as *τρέχω*, "I run," or "there is a running by me." And the passive form may denote (c) that the action refers to and terminates with the *person* implied in the inflexion, in which case it is properly and strictly called *passive*; as *τύπτομαι*, "I am beaten;" or (d) that it is caused to be done for the agent, in which case it is called *middle*; as *διδάσκομαι παῖδα*, "I get a boy taught for myself;" or (e) that, although it really terminates with the agent, it appears as his act, in which case it is called *deponent*, and in this class we have both transitive

and intransitive verbs; thus we may say, *αἰσθάνομαι αὐτόν*, "I perceive a noise," i.e. "I am impressed with the perception of it;" and *ἀφικνοῦμαι*, "I arrive," i.e. "I cause myself to come." The discussion of these different usages of the verb belongs to Syntax, and more properly to the idioms or peculiarities of the Greek language.

§ II. Differences of Tense or Time.

288 But besides these differences of inflexion, there are affections of the uninflected form, which are not less important.

289 By a prefix, affix, or both, to the uninflected form, it becomes capable of predicating differences of time or *tense*. Thus,

(a) The prefix or *augment* ἐ- (a residuary or apocopized form of ἐ-*va*, ἀ-*va*, signifying "distance" or "negation," above, 114) always implies time *past* or *non-existent* time.

(b) The affix σ- (a residuary form of σ*a* = *κα*, signifying "proximity") always implies *future* or coming and approximating time.

(c) When the form has the augment ἐ- as well as the affix σ-, it implies that the act spoken of *was* future and *is* past, or that it took place within limits which require to be defined; it is therefore called the *aorist* or indefinite tense: though, in fact, all augmented tenses are indefinite, as will be shown in the Syntax.

(d) When the root-syllable is *reduplicated*, or prefixed in a weaker shape, the form predicates *present* or continuous time, and, with the augment, an *imperfect* or continued action in past time.

(e) When σ- is affixed in addition to the reduplication prefixed (which, of course, is still farther weakened by this elongation of the word), the form implies *perfect* time, or a past action continued in itself or its effects up to the present time.

(f) When this perfect receives an augment, it expresses the completion of an action in reference to some past time, and the tense is called *plu-perfect* or *plusquam-perfectum*.

(g) When we have an augment alone without reduplication or affix, the form implies transitory or momentary action completed in

past time; and from the resemblance in signification between this and the tense which implies that an action *was* future and *is* past, the form is called the *second aorist*. With regard to this *second aorist*, it is to be observed that the passive form is not distinguished by a change in the inflexions of the person-ending, but by a pronominal insertion, analogous to that which discriminates the case-endings of the noun, and which must be carefully distinguished from the affix *-σα-*, which marks approximate actions in the *future tense*, although it is ultimately the same element. For δώ-σω = δώ-σο-μι signifies, "there will be a giving by me;" and ἔ-δω-ν = ἔ-δο-μι means, "there was a solitary act of giving by me:" but ἔ-δό-θη-ν = ἔ-δό-[θηα-μι] implies, "there was a solitary act of giving in relation to me" (i. e. it took place in the line from position 2 to position 1, above, 77). So that the pronominal element belongs to the *verb-root* in the *first aorist active*, and to the *person-ending* in the *passive aorist*. Of this passive aorist there are two forms, the *θη-* being occasionally softened or weakened into *η*.

(h) By a subsequent extension, when the original significance of this insertion was no longer felt, it was arbitrarily used to make a distinction between middle and passive, even in forms which already exhibited differences of inflexion in the person-endings; and thus arose a passive future in *-θήσομαι*, as *δοθήσομαι*, "I shall be given."

290 The following examples will suffice to exhibit the process of formation which has been described.

A.

Present tense (χρόνος ἐνεστώς).

Reduplication of the root.

δί-δω-μι, "I am giving."

δί-δο-μαι, "I am being given."

From this, by augment, the imperfect tense (χρόνος παρατατικός).

ἐ-δί-δω-ν, "I was giving."

ἐ-δι-δό-μην, "I was being given."

B.

Future tense (μέλλων).

Affix of *σ-* sometimes represented by *κ*.

δώ-σω = δώ-σο-μι, "I shall give."

δώ-σο-μαι, "I shall give myself."

From this, by augment, the first aorist ἀόριστος πρώτος.

ἔδω-κα for ἔδω-σα-μι "I gave."

ἔδω-κα-μεν. "I gave πῦρ."

C.

Perfect tense παρακείμενος.

Reduplication + affix.

ἔδω-κα-μι. "I have given."

ἔδω-μαι from ἔδω-κα-μαι, "I have been given."

From this, by augment, the plusquam-perfectum or pluperfect ὑπερσυντέλικός.

ἐδίδω-κα-ν. "I had given."

ἐδίδω-μεν from ἐδίδω-κα-μεν, "I had been given."

The perfect also admits of a future of the form B, which is then called the *proteropost futurum* ὁ μετ' ἐλπίον μέλλον χρόνος. This is more common in the passive than in the active. It will be observed that the affix σα = κα, which is appended to tenses B and C, sometimes appears as the hard κ-, sometimes as the soft σ-, and sometimes vanishes altogether, as in the perfect passive. This is due to the nature of the guttural, which, as we have seen, can pass through the sibilant to the mere aspirate, and so vanish (above, 107; below, 302, B, 2, 'a').

These are all the regular formations. They present themselves in pairs of simple and augmented tenses, the former expressing definite, the latter indefinite, relations of time. But besides these, we have, as we have seen, the secondary aorist (ἀόριστος δεύτερος) and its peculiar passive formation, which are of course limited to the expression of indefinite time.

D.

291

Second aorist (ἀόριστος δεύτερος).

Augment without affix or reduplication.

ἔδω-ν, "I gave."

With compound person-ending.

ἐδό-θην, "I was given."

The shortened form, in -ην only, does not appear when the verb-form ends in ο or ε, but is common enough when the root ends in α or a consonant. It is to be noticed that although the

aorists in *-θην* and *-ην* are alike derived from the second aorist active, custom has given to the aorist in *-θην* the name of the first aorist passive, while that in *-ην* is called the second aorist passive.

The improper, or secondary future passive, is formed from the passive aorist, contrary to all analogy, by the substitutions of *-θήσομαι* for *-θην* or *-ήσομαι* for *-ην*. Thus we have

δο-θήσομαι, "I shall be given."

§ III. *Differences of Mood.*

292 Besides these formations, which are devoted to the expression of various relations of *tense* and *voice*, the accurate syntax of the Greek language has taken into use, for the expression of *modal* relations, forms of the future and aorist which bear the same analogy to the regular forms in *-σ-*, that the usual genitive of the second declension does to its original form; namely, the analogy of *-ιο* to *-σιο*. This new future and aorist are called the *subjunctive* and *optative moods* (*ἐγκλίσεις ὑποτακτικῇ καὶ εὐκτικῇ*), and the tenses which we have hitherto discussed are said to belong to the *indicative mood* (*ἐγκλίσεις ὀριστικῇ*).

293 By an affection of the person-endings only, which are either omitted or made more emphatic—according to the analogy of the vocative case of nouns—the indicative mood is converted into what is called the *imperative mood* (*ἐγκλίσεις προστακτικῇ*).

294 When the third person plural in *-ντ-* of an indicative tense becomes the vehicle of a set of case-endings, the verb is said to become an active *participle* (*μέτοχος*), as *partaking* of the nature of the noun and verb (above, 61). The crude verb, similarly inflected with the suffix *-μενο-*, becomes a passive participle. The aorist in *-θην*, *-ην* makes its participle in *-ντ*. It is scarcely necessary to observe that the augment is always omitted in the participle, though the reduplication is retained. In addition to the participle, the verb is capable of a nominal inflexion when the termination *-τέος* (from *-τέφος*) or *-τός* is appended to the root in the form which it assumes in the first aorist passive. Thus from *πλέκ-ω*, *ἐπλέχ-θην*, we have the verbals *πλεκ-τέος* and *πλεκ-τός*; from *φιλέω*, *ἐφίλη-θην*, the verbal *φιλη-τέος*; from *χέω*, root *χεF*, *ἐχ-ύ-θην*, *χυν-τός*; *τείνω*, root *τα-*, *ἐτά-θην*, *τα-τέος*. It seems probable

that these forms are derived from the verbal noun in -τύς, signifying the action of the verb, and corresponding in origin, as these forms do in use, to the Latin supines and gerunds. (See the Syntax, 421, for the use, and for the forms, 302, D, (h)).

295 An inflexion, analogous to the passive person-endings, becomes fixed adverbially for the expression of what is called the *infinitive mood* (ἔγκλισις ἀπαρέμφατος). The passive form of this inserts, according to an analogy not very easily explicable, the element which forms the passive aorist.

296 The following may serve as exemplifications of these processes.

Indicative Mood.

δίδω-μι, "I am giving."

δίδο-μαι, "I am being given."

Imperative.

δίδο-θι, "give thou."

δίδο-σο, "be thou given."

Subjunctive.

διδῶ for διδοία-μι, "I am likely to give."

διδῶ-μαι, "I am likely to be given."

Optative.

διδοίην for ἐδιδοία-μι, "I was likely to give."

διδοί-μην, "I was likely to be given."

Infinitive.

διδό-ναι, "to give."

διδό-σθαι, "to be given."

Participle.

διδούς = δίδό-ντ-ς, "giving."

διδό-μενος, "being given."

δούς = δό-ντ-ς, "having given."

δο-θείς = δο-θέ-ντ-ς, "having been given."

Verbal.

δο-τός, "capable of being given."

δο-τέος, "required to be given."

§ IV. *Different Classes of Verbs.*

297 Having thus stated the general procedure in the *genesis* of verbal inflexions, the next step will be to give the practical rules for the application of these principles to the different tenses and moods of the same verb, and to the different kinds or forms of verbs.

298 There are two classes of verbs, discriminated by their person-endings: A. Primary verbs in *-μι*; B. Secondary verbs in *-ω*. And class B is again subdivided, according to the crude forms, into (a) verbs of which the crude form terminates in a consonant or one of the vocalized consonants *ι, υ*: (b) verbs of which the crude form terminates in one of the articulation-vowels *α, ε, ο*.

299 According to the sub-varieties of the crude form, it is customary to subdivide these classes of verbs into *conjugations* (*συζυγίαι*). This term, which properly refers to any class of words, whether nouns or verbs, which are inflected according to the same laws (for Dionysius says [*Anecd. Bekk.* p. 638, cf. 892]: *συζυγία ἐστὶν ἀκόλουθος ὀνομάτων κλίσις*), is limited to the arrangement (*διάθεσις*) of verbs according to their root or characteristic letter. The flexion of the verb, like that of the noun, is called *declension* (distinguished as *κλίσις ὀνομάτων* and *κλίσις ῥημάτων*).

In class A there are four conjugations:

1 Verbs in <i>-α-μι</i>	as <i>ἴστ-η-μι, ἴστ-ά-ναι</i>	fut. <i>στή-σω</i>
2 Verbs in <i>-ε-μι</i>	as <i>τίθ-η-μι, τιθ-έ-ναι</i>	... <i>θή-σω</i>
3 Verbs in <i>-ο-μι</i>	as <i>διδ-ω-μι, διδ-ό-ναι</i>	... <i>δά-σω</i>
4 Verbs in <i>-νν-μι</i>	as <i>δείκ-νν-μι, δεικ-νύ-ναι</i>	... <i>δείξ-ω</i>

In class B, (a), there are six conjugations:

1 Labial verbs,

in <i>π</i>	as <i>τέρπ-ω</i>	fut. <i>τέρψω</i>
or <i>π-τ</i>	as <i>τίπ-τ-ω</i>	... <i>τύψω</i>
in <i>β</i>	as <i>λείβ-ω</i>	... <i>λείψω</i>
in <i>φ</i>	as <i>γράφ-ω</i>	... <i>γράψω</i>

2 Guttural verbs,

in κ	as πλέκ-ω	fut. πλέξω
or κ-τ	as τίκ-τ-ω	... τέξω
in γ	as λέγ-ω	... λέξω
in χ	as τρέχ-ω	... θρέξω

3 Dental verbs,

in τ	as ἀνύτ-ω	... ἀνύσω
in δ	as ἐρείδ-ω	... ἐρείσω
in θ	as πείθ-ω	... πείσω

4 Liquid verbs,

in λ	as στέλλω	... στελῶ
in μ	as νέμ-ω	... νεμῶ
or μ-ν	as τέμ-ν-ω	... τεμῶ
in ν	as κρίν-ω	... κρινῶ
in ρ	as σπείρ-ω	... σπερῶ

5 Assimilated verbs in σσ- or ττ-.

- α. From labials, as πέσσω (πεπ-), fut. πέψω.
 β. From gutturals, as πράσσω (πραγ-), fut. πράξω.
 γ. From dentals, as ἐρέσσω (ἐρετ-), fut. ἐρέσω.

In ζ.

- α. From gutturals, as κράζω (κραγ-), fut. κράξω.
 or σαλπίζω (σαλπύγγ-), fut. σαλπύγξω.
 β. From dentals, as φράζω (φραδ-), fut. φράῶσω.

6 Verbs in F, i. e. in ι or υ.

- α. Simple, as τίω, λύω, fut. τίσω, λύσω.
 β. Diphthong, as παύω, κλείω, κελεύω, ῥέω, fut. παύσω, κλείσω, κελεύσω, ῥεύσω.

In class B, (b), there are three conjugations :

1 Verbs in -α-, as

τιμά-ω, fut. τιμήσω ; or σπά-ω, fut. σπάῶσω.

2 Verbs in -ε-, as

φιλέ-ω, fut. φιλήσω ; or καλέ-ω, fut. καλέσω.

3 Verbs in -ο-, as

δηλό-ω, fut. δηλώσω ; or ἀρό-ω, fut. ἀρώσω.

Obs. The classification of verbs according to the *genesis* or origination of the crude form by derivation, belongs to a different part of the subject (below, Part IV. 358, 363).

§ V. *Determination of the Characteristic.*

300 It will be observed that these classes or conjugations depend on the form of the root (*θέμα*), or rather on its last letter or characteristic. In each case it is assumed that this characteristic is known or determined. But it is not always easy to determine the characteristic or eliminate the root from an existing form of the verb, and it is often most disguised in the present indicative, under which the verb is registered in the dictionaries. In the other tenses, the affections of consonants in contiguous syllables (above, 86 sqq.) deprive us of any criterion as to the particular labial, guttural, or dental, which is the characteristic of the verb; thus in *κρύψω*, *ἐκρύφθην*, *κρυπτός*, the characteristic might be *π* or *φ*, but it is *β*; in *βάψω*, *ἐβάφθην*, *βαπτός*, it might be *π* or *β*, but it is *φ*. And even the vowel verbs do not always leave the genuine *thema* when the termination is removed; thus *ἐκελεύσθην* and *κελευστός* leave it doubtful whether the original form of the root was *κελευ-* or *κελευθ-*, and *ἐπλείσθην* and *πλευστός* undoubtedly contain an inserted *σ-* in addition to the root *πλευ-* for *πλεF-*. The following principles will assist the student in extricating the root from any verb-form presented to him.

(a) That the second aorist is the simplest form of the verb appears not only from the consideration already mentioned (289, (g)), that it conveys the unqualified notion of the word, that of a single act, and from the fact that it furnishes the basis of the passive aorists and of the verbal, which gives the meaning of the verb with the implication of capability or requirement (302, D, (h)); but also because it generally exhibits the vowel of articulation in its heaviest or least affected form *a* (above, 20, a). Thus we often observe the following changes in the vowels:

Second Aorist.	Second Perfect or Verbal Noun.	Present.
ἐ-στάλ-ην	στόλος	στέλλω
ἐ-βαλ-ον	βολή	βάλλω
ἐ-ταμ-ον	τόμος	τέμνω

Second Aorist.	Second Perfect or Verbal Noun.	Present.
ἐ-σπάρ-ην	σπορά	σπείρω
ἐ-δρακ-ον	δέδορκα	δέρκομαι
ἐ-τράφ-ην	τροφή	τρέφω

And when the present is strengthened by *ectasis*, whether it be the insertion of *ν(γ)* or of a vowel, with or without the further influence of an *hyperthesis*, we find these elements wanting in the 2 aor. Thus we have

Second Aorist.	Second Perfect or Verbal Noun.	Present.
ἐ-πάγ-ην	πέπηγα	πήγ-νυ-μι
ἐ-λαχ-ον	εἴληχα	λαγχάνω
ἐ-λαβ-ον	εἴληφα	λαμβάνω
ἐ-δακ-ον	δέδηχα	δάκνω
ἐ-τακ-ον	τέτηκα	τήκω
ἐ-φάν-ην	πέφηνα	φαίνω
ἐ-χαρ-ην		χαίρω
ἐ-στιχ-ον	στοῖχος	στείχω
ἐ-στιβ-ην	στοιβή	στείβω
ἐ-λιπ-ον	λέλοιπα	λείπω
ἐ-πιθ-ον	πέποιθα	πείθω
ἐ-φυγ-ον	πέφευγα	φεύγω
ἐ-ζύγ-ην	ζεύγος	ζεύγ-νυ-μι
ἐ-τυχ-ον	τέτευχα	τυγχάνω
		τεύχω

(b) When the 2 aor. does not appear either in the active or passive, we may generally determine the characteristic by means of the verbal noun; thus we know that *φ* and not *π* or *β* is the characteristic of *βάπτω*, *βάψω*, because we have the verbal noun *βαφή*, and that *γ* and not *κ* or *χ* is the characteristic of *τάσσω*, *τάξω*, because we have the verbal nouns *ταγός* and *τάγμα*.

Applying one or other of these criteria, we ascertain,

(α) That in class B, (α), 1, the following verbs in *πτ* have *β* for their characteristic: *βλάπτω*, *κρύπτω*; the following have *φ*: *βάπτω*, *θάπτω*, *ράπτω*, *σκάπτω*, *θρύπτω*.

(β) That in class B, (α), 5, the following verbs in *σσ* have a dental characteristic: *έρέσσω*, *πάσσω*, *πλάσσω*, *βράσσω*, *πτίσσω*, *βλίσσω*, *άρμόττω*, *νάσσω*, *ἀφύσσω*; that *φρίσσω* has for its characteristic *κ* instead of *γ* or *χ*; and that of the verbs in *ζ* the

following have a guttural characteristic: *κράζω, στενάζω, οἰμώζω, ἀλαλάζω, στάζω, στίζω, στήριζω, μαστίζω, σφύζω, ἀλαπάζω*; the following have *γγ*: *σαλπίζω, κλάζω*; and the following vacillate between *δ* and *γ*: *παίζω, ἀρπάζω, βαστάζω, νυστάζω*.

§ VI. *The Vowel of Connexion.*

301 In almost all cases the crude or uninflected form of the verb contains, besides the root, a vowel of connexion, which is the vehicle of the person-endings.

(1) *Indicative Mood.*

In verbs of class A, the vowel of connexion is represented only by a lengthening of the root-vowel, but there is reason to believe that these verbs were originally connected with the person-ending by an intervening *ă* or *e*, so that *ἴσθημι* represents *ἴστααμι* (*ἴστα-εμι*), *τίθημι* represents *τιθεαμι* (*τιθεεμι*), *δίδωμι* represents *διδοαμι* (*διδοεμι*), and *δείκνυμι* represents *δεικνῦαμι* (*δεικνῦεμι*). In obedience to a law of euphony, which is known as the influence of the weight of the person-endings, this connecting vowel is retained only in the singular of the active voice. Thus, while we have *ἴσθημι, ἴσθης, ἴσθησι*, we have *ἴσῳτον, ἴσῳμεν, ἴσῳμαι, ἴσῳμεθα, &c.*

In verbs of class B, (a), the vowel of connexion is dropt in the perfect and pluperfect passive, which connect the person-endings immediately with the root, according to the following rules:

(a) If the verb character is *ι* or *υ*, this is followed unaltered by the person-endings; as

<i>λέλυμαι</i>	<i>ἐλελύμην</i>
<i>λέλυσαι, &c.</i>	<i>ἐλέλυσο, &c.</i>

(b) If the verb character is a mute, it is liable to be affected by contact with the person-endings, according to the rules given above (86, &c.). Thus we have

γέγραμμαι, πέπλεγμαι, πέπεισμαι for *γέγραφ-μαι, πέπλεκ-μαι, πέπειθ-μαι*
γέγραψαι, πέπλεξαι, πέπεισαι for *γέγραφ-σαι, πέπλεκ-σαι, πέπειθ-σαι*
γέγραπται, λέλεκται, πέπεισαι for *γέγραφ-ται, λέλεγ-ται, πέπειθ-ται*

And the participial ending *-μένος* is affixed to the root in the same way as the first personal ending in all three numbers, as *γεγραμμένος* for *γεγραφ-μένος*, where the accentuation of the penultima shows that the vowel of connexion has been dropt. When *γγ* or *μμ* would, according to rule, appear before *μ* in these cases, the middle *γ* or *μ* is elided; thus we have *ἐλήλεγμα* for *ἐλέλεγμα*, *ἐλέλεγμα*, *κέκαμμαι* for *κέκαμμαι*, *κέκαμμαι*. The middle *σ* is elided (according to rule 86) in *τέτυφθε* for *τέτυφσθε*, and *πέπεισθε* is written for *πέπειθ-σθε*. In the same way we form *ἔσπεισμαι*, *ἔσπεισθε* from *σπένδω*, on the analogy of the fut. *σπείσω*; cf. *πάσχω* = *πένθ-σκω*, fut. *πείσομαι*. In the plural *ν* is turned into *α* in the endings *-νται*, *-ντο* (above, 107); thus we have *τετύφεται*, *ἐφθάραται*, *κεχωρίδατο*, *τετάχαται*, *τετράφατο*, where also the aspirate, which is the representative of the tense in the active form, is restored to its proper place in connexion with the labial or guttural of the characteristic.

For the other tenses the following rules apply:

(a) In the pres., imperf., fut., 2 aor. act. and mid., the vowel of connexion is *ο*, when the suffix is or begins with *μ* or *ν*, and *ε* in all other cases; thus we have *τύπτεις* (for *τύπτεσι*), *ἔτυπτες*, *ἐτύπτομεν*, *ἐτύπτετε*, *ἔτυπτον*.

(b) In the perf. and 1 aor. act. the connecting vowel is *α* for all persons, except the 3 sing., when it is *ε*; thus we have *ἔτυψα*, *τέτυφας*, *ἔτυψε*, *τετύφαμεν*. In the 1 aor. mid. *α* is the vowel of connexion throughout; thus we have *ἐτυψάμην*, *ἐτύψω* = *ἐτίψαο*, *ἐτίψατο*.

(c) In the plup. act. the original *εα*, *εε* appear as *ει*; thus we have *ἐτετύφεα*, *ἐτετύφειν*, *ἐτετύφεε*, *ἐτετύφει*.

In verbs of class B, (b), the vowel of connexion, as included in the contractions, is the same as that in class B, (a). But the perf. and plup. pass. append the person-endings to the long vowel which appears before *-κα* in the perf. act., and before *-θην* in the 1 aor. pass. Thus we have

<i>πεποίη-κα</i>	<i>τετίμη-κα</i>	<i>μεμίσθω-κα</i>
<i>ἐποίη-θην</i>	<i>ἐτιμή-θην</i>	<i>ἐμισθώ-θην</i>
<i>πεποίη-μαι</i>	<i>τετίμη-μαι</i>	<i>μεμίσθω-μαι</i>
<i>ἐπεποίη-μην</i>	<i>ἐτετιμή-μην</i>	<i>ἐμεμισθώ-μην</i>

(2) *Imperative Mood.*

The imperative mood observes the same rules for the vowel of connexion as the indicative, except that (a) in the 2 sing. of the 1 aor. act. we have -σον for -σαθι, as λῦσον, λυσάτω, cf. σήμερον for σημέραθι or σημέραι (above, 262, *Obs.* 2); (b) in the 2 sing. of the 1 aor. middle we have -σαι for -σασο, as λύσαι, λυσάσθω; (c) in the 2 sing. perf. pass. we have the termination -σο of the pluperfect, and in the other tenses the forms of the secondary instead of the primary tense; thus we have τύπτομαι, τύπτει, τίθεμαι, τίθεται; but in the imperative, τύπτου like ἐτύπτου, and τίθεσο like ἐτίθεσο.

(3) *Subjunctive Mood.*

In the subjunctive mood we have ω where the indicative has ο or ου, and η where the indicative has ε; thus for

τύπτεις	τύπτομεν	τύπτετε	τύπτουσι
we have			
τύπτῃς	τύπτωμεν	τύπτῃτε	τύπτωσι

(4) *Optative Mood.*

The vowel ι, which distinguishes this mood, is regularly appended to the ο or α in the corresponding tense of the indicative, the combination οι or αι being retained throughout the persons; thus we have

indic. λύω, λύεις, λύει, λύομεν, λύουσι; ἔλυσα, ἔλυσας, ἔλυσαν.
opt. λύοιμι, λύοις, λύοι, λύοιμεν, λύοιεν; λύσαιμι, λύσαις, λύσαιεν.

Obs. 1 For the 1 aor. opt. act. in -σαιμι, -σαις, -σαι, the best Attic writers generally, and Thucydides almost exclusively, used the so-called Æolic form in -σεια, -σειας, -σειε, -σειαν; as τύψαια, τύψαιας, τύψεια, τύψειαν.

Obs. 2 Verbs of the classes A, 3, B, (b), the perfect of verbs of the class B, (a), 1, 2, 3, and the future of verbs of the class B, (a), 4, with some other instances, as the aorist σχοίην from ἔχω, prefer an optative in -οιην to one in -οιμι; thus we have δίδοιην, φιλοίην, τιμῃην, πεφευγόιην, ἐροίην. The inflexions are

-οιην	-οιης	-οιη
	-οιητον	-οιητην
	(-οιτον	-οιτην)
-οιημεν	-οιητε	-οιησαν
(-οιμεν	-οιτε	-οιεν)

Obs. 3 Verbs of the class A, 2, and the aor. 1 and 2 pass. of all verbs, form their optative in *-ειην*; thus we have *τιθείην, θείην, τυφθείην, τυπείην*. The inflexions are

-ειην	-ειης	-ειη
	-ειητον	-ειητην
	(-ειτον	-ειτην)
-ειημεν	-ειητε	-ειησαν
(-ειμεν	-ειτε	-ειεν)

Obs. 4 Verbs of the class A, 1, form their optative in *-αίην*; thus we have *ισταίην, φαίην*. The inflexions are

-αιην	-αιης	-αιη
	-αιητον	-αιητην
	(-αιτον	-αιτην)
-αιημεν	-αιητε	-αιησαν
(-αιμεν	-αιτε	-αιεν)

(5) Infinitive Mood.

(a) Present tense. In verbs of class A the infinitive termination *-ναι, -σθαι* is attached to the mere root; thus we have *ιστά-ναι, τι-θέ-ναι; ἴστα-σθαι, τίθε-σθαι*. In other verbs the vowel of connexion is *ε*, combined with an hyperthesis of *ι* from the termination *-ναι* in the active, so as to make the ending *-ειν*, but appearing alone before the passive ending; thus we have *τύπτειν, τιμαεῖν (τιμᾶν), τύπτε-σθαι, τιμαέ-σθαι (τιμᾶσθαι)*.

(b) The future of all verbs follows in the infinitive the form of the present in class B; thus we have *θήσειν, τύψειν, θήσεσθαι, τύψεσθαι*.

(c) The 1 aor. act. and middle always ends in *-σαι, -σασθαι*; thus we have *στήσαι, τύψαι, στήσασθαι, τύψασθαι*.

(d) The 2 aor. act. in class A ends in *-ῆναι, -εῖναι, -οῦναι*, according to the characteristic vowel of the verb; thus we have *στήναι, θεῖναι, δοῦναι*. In other verbs it ends in *-εῖν*, as *τυπ-εῖν, βαλ-εῖν*, a form which indicates, like *στήναι, θεῖναι, δοῦναι*, compared with *ιστάναι, τιθέναι, διδόναι*, that the infinitive termination of the aorist was longer originally than that of the present; perhaps *τύπτειν* was only *τυπτέναι*, but *τυπεῖν* was *τυπεμέναι*: cf. *εἶναι, ἐμέναι, &c.* The passive of aor. 1 and 2 follows a similar analogy, being always like *στήναι*; thus we have *τυφθῆναι, τυπῆναι*. The 2 aor. middle ends in *-έσθαι*, and is always *paroxytone*, as *βαλέσθαι*.

(e) The perf. always ends in *-εναί* or *-σθαί*, affixed to the characteristic; thus we have *τεθεικ-έναι*, *γέγραφ-θαι*, the *σ* being omitted according to the rule (86).

§ VII. Formation of the Tenses in the different Conjugations.

A. Present and Imperfect.

302 From the present, whether active or passive, the imperfect is formed by prefixing the augment, and adopting a weaker form of person-endings according to the following sections; thus we have

pres.	ἴστημι	τίθημι	τίπτω	ἵσταμαι	τίθεμαι
imp.	ἴστην	ἐτίθην	ἔτυπτον	ιστάμην	ἐτιθέμην

B, 1. Future.

The future is formed from the root by the affix *σ-*, with the interposition of a vowel of connexion when the root or crude form ends with a vowel, and with the affections of the characteristic resulting from the contact with *-σ*, which have been noticed in the dative plural of labial, guttural and dental nouns.

Thus (1) in class A we have

root	στα-	θε-	δο-
future	στα-ε-σω = στήσω	θε-ε-σω = θήσω	δο-ε-σω = δώσω

And (2) in class B, (b), we have

root or crude form	τιμα-	φιλε-	δηλο-
future	τιμα-ε-σω = τιμήσω	φιλε-ε-σω = φιλήσω	δηλο-ε-σω = δηλώσω

But (3) in class B, (a), 1—3, 5, we have

root or crude form	τυπ-	βρεχ-	σπενδ(σπειδ)-	φραδ-
future	τυπ-σω = τύψω	βρεχ-σω = βρέξω	σπενδ-σω = σπείσω	φραδ-σω = φράσω

And (4) in class B, (a), 6, we have

root	τιν-	λν-	παυ-	χεF(χεν)-	καF(και)-
future	τίσω	λύσω	παύσω	χεύσω	καύσω

(5) Liquid verbs form a class by themselves, for they do not retain the *λ* and *ρ*, and simply drop the *ν* before the *σ* of the

future; but in all these contacts, and in that with the characteristic μ , the σ is changed through ι into ϵ , and represented only by a contraction of the termination. Thus we have

root	αγγελ-	νεμ-	ταμ-	κταν-	σπαρ-
future	(αγγελ-σω)	(νεμ-σω)	(ταμ-σω)	(κταν-σω)	(σπαρ-σω)
	(αγγελ-ιω)	(νεμ-ιω)	(τεμ-ιω)	(κτεν-ιω)	(σπερ-ιω)
	= ἀγγελῶ	= νεμῶ	= τεμῶ	= κτενῶ	= σπερῶ
	-εῖς	-εῖς	-εῖς	-εῖς	-εῖς
	-εῖ	-εῖ	-εῖ	-εῖ	-εῖ
	-εῖτον	-εῖτον	-εῖτον	-εῖτον	-εῖτον
	-οὔμεν	-οὔμεν	-οὔμεν	-οὔμεν	-οὔμεν
	-εῖτε	-εῖτε	-εῖτε	-εῖτε	-εῖτε
	-οὔσι	-οὔσι	-οὔσι	-οὔσι	-οὔσι

Obs. 1 All verbs in -ζω, which form their future in -ασω, -ισω, -υσω, have a dental characteristic which is omitted before σ (92), so that the penultima is necessarily short. Compare παρασκευάζω, fut. παρασκευάσω with λαμπάσι for λαμπάδ-σι; and νομίζω, fut. νομίσω with ἐλπῖσι for ἐλπιδ-σι.

Obs. 2 Certain verbs in -αω, -εω, -οω, -νω, leave the vowel short before the future -σω. These verbs are the following:

in -αω: γελάω, θλάω, κλάω ("I break"), σπάω, χαλάω.

in -εω: αἰδέομαι, ἀκτόμαι, ἀλέω, ἀρκέω, ἐμέω, ζέω, καλέω, ξέω, τελέω, τρέω.

in -οω: ἀρόω.

in -νω: ἀνύω, ἀρύω, μεθύω, πτύω.

In these cases the real characteristic, a dental or F, has been dropt altogether; for example, γέλωτ-ς shows that the original form of γελάω was γελάτ-ω; σπάδ-ων, σπάθ-η, σπέ-ν-δω, &c. show that σπάω was originally σπάθ-ω; with regard to καλέω, ξέω, ἀρόω, we have remains of the F in κλύω, ξύω, ξίφος, *arvum*, and the like. For ἀνύω we have actually the by-form ἀνύτ-ω. Conversely the ν for F is restored in χέω, ῥέω, πλέω, πνέω, and θέω, fut. χεύσω, ῥεύσω, πλευσοῦμαι, πνεύσω, θεύσω.

Obs. 3 Futures in -εσω, -ᾶσω and -ῖσω from verbs in -εω, -αζω and -ιζω, may omit the σ (above, 107) and receive *synæresis* in the forms -ῶ for -έω, -ῶ for -άω, and -ῖω for -ιέω. Thus for καλέω we have καλῶ, -εῖς, -εῖ, &c.; part. καλῶν for καλέσων; for βιβάζω we have βιβῶ, βιβᾶς, βιβῆ, &c.; for νομίζω we have νομιῶ, νομῖς, νομιεῖ, &c. Similarly in the middle forms we have μαχοῦμαι and ἰδοῦμαι from μάχομαι and ἴζομαι. This is called the Attic future, and it is common enough in most verbs of this class. Rarer examples are such as ἐξετῶ for ἐξετάσω, Isocr. 9, 34; κολῶ for κολάσω, Aristoph. *Eq.* 456; *Vesp.* 244; στασιῶ for στασιάζω, *Lysistr.* 768; κατασκῶ for κατασκιάζω, Soph. *Œd. T.* 406.

Obs. 4 Conversely the future σ - is sometimes lengthened into $-\sigma\epsilon$ for $-\sigma\iota$ (a form which is supported by the desiderative verbs in $-\sigma\epsilon\omega$ and the aorist optat. in $-\sigma\epsilon\omega$), and then contracted; thus from $\pi\acute{\iota}\pi\tau\omega$ and $\chi\acute{\epsilon}\zeta\omega$ we have $\pi\epsilon\sigma\sigma\acute{\upsilon}\mu\alpha\iota$, $\chi\epsilon\sigma\sigma\acute{\upsilon}\mu\alpha\iota$; and we find, by the side of the form in $-\sigma\omicron\mu\alpha\iota$, $\pi\lambda\epsilon\upsilon\sigma\sigma\acute{\upsilon}\mu\alpha\iota$, $\phi\epsilon\upsilon\zeta\sigma\acute{\upsilon}\mu\alpha\iota$, $\nu\epsilon\upsilon\sigma\sigma\acute{\upsilon}\mu\alpha\iota$, $\kappa\lambda\alpha\upsilon\sigma\sigma\acute{\upsilon}\mu\alpha\iota$, $\pi\alpha\iota\zeta\sigma\acute{\upsilon}\mu\alpha\iota$, $\pi\upsilon\kappa\iota\sigma\sigma\acute{\upsilon}\mu\alpha\iota$ from $\pi\lambda\acute{\epsilon}\omicron\omega$, $\phi\epsilon\acute{\iota}\gamma\omega$, $\nu\acute{\epsilon}\omicron\omega$, $\kappa\lambda\alpha\acute{\iota}\omega$, $\pi\alpha\acute{\iota}\zeta\omega$, $\pi\upsilon\acute{\iota}\gamma\omega$.

Obs. 5 From $\iota\sigma\theta\acute{\iota}\omega$ and $\pi\acute{\iota}\nu\omega$ we have the futures $\acute{\iota}\delta\omicron\mu\alpha\iota$ and $\pi\acute{\iota}\omicron\mu\alpha\iota$, in the former of which the future characteristic is lost without compensation, while in the latter it is represented by the lengthened vowel of the root.

B, 2. Aorist 1.

The first aorist is regularly formed from the future by changing $-\sigma\omega$, $-\sigma\epsilon\iota\varsigma$, $-\sigma\epsilon\iota$, &c. into $-\sigma\alpha$, $-\sigma\alpha\varsigma$, $-\sigma\epsilon$, &c. in the active, and $-\sigma\alpha\mu\eta\nu$ ($-\sigma\alpha\sigma\omicron$, $-\sigma\alpha\omicron$), $-\sigma\omega$, $-\sigma\alpha\tau\omicron$, &c. in the middle. The exceptions to this rule are the following:

(a) Three important verbs of class A, $\tau\acute{\iota}\theta\eta\mu\iota$, "I put down," $\acute{\iota}\eta\mu\iota$, "I send forth or throw," and $\delta\acute{\iota}\delta\omega\mu\iota$, "I give," form the first aorist active and middle in $-\kappa\alpha$; thus: $\acute{\epsilon}\theta\eta\kappa\alpha$, $\acute{\epsilon}\theta\eta\kappa\acute{\alpha}\mu\eta\nu$; $\acute{\eta}\kappa\alpha$, $\acute{\eta}\kappa\acute{\alpha}\mu\eta\nu$; $\acute{\epsilon}\delta\omega\kappa\alpha$, $\acute{\epsilon}\delta\omega\kappa\acute{\alpha}\mu\eta\nu$. The manner in which κ alternates with the mere aspirate in the perfect active, and the fact that the futures of these verbs have the usual formative σ -, for they are $\theta\acute{\eta}\sigma\omega$, $\acute{\eta}\sigma\omega$ and $\delta\acute{\omega}\sigma\omega$, seem to support the conclusion that this κ is only an incidental strengthening of the aspirate into which the σ had as usual degenerated. The perfects of the first two of these verbs take $\epsilon\iota$ instead of the usual η ; thus we have $\tau\acute{\epsilon}\theta\epsilon\iota\kappa\alpha$ and $\epsilon\acute{\iota}\kappa\alpha$; but $\delta\acute{\epsilon}\delta\omega\kappa\alpha$ has the same vocalization as $\acute{\epsilon}\delta\omega\kappa\alpha$.

(b) In some few irregular verbs the σ of the aorist has passed away without any compensation; such are $\epsilon\acute{\iota}\pi\alpha$, $\acute{\eta}\nu\epsilon\gamma\kappa\alpha$ and $\acute{\epsilon}\chi\epsilon\alpha$ from $\chi\acute{\epsilon}\omega = \chi\acute{\epsilon}\omicron\omega$. The last is also written $\acute{\epsilon}\chi\epsilon\upsilon\sigma\alpha$ and $\acute{\epsilon}\chi\epsilon\upsilon\alpha$.

(c) In the liquid verbs the formative σ is not only vocalized into ι , as in the future, but it is also transferred by hyperthesis to the previous syllable, where it either remains as a diphthong, or is represented by a lengthening of the syllable (above, 104). Thus we have

Present.	Future.	First Aorist.
$\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$	$\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\omega}$	$\acute{\eta}\gamma\gamma\epsilon\iota\lambda\alpha$
$\nu\acute{\epsilon}\mu\omega$	$\nu\epsilon\mu\acute{\omega}$	$\acute{\epsilon}\nu\epsilon\iota\mu\alpha$
$\kappa\tau\acute{\epsilon}\iota\nu\omega$	$\kappa\tau\epsilon\nu\acute{\omega}$	$\acute{\epsilon}\kappa\tau\epsilon\iota\nu\alpha$

Present.	Future.	First Aorist.
φθείρω	φθερῶ	ἔφθειρα
σφάλλω	σφαῶ	ἔσφηλα
φαίνω	φᾶνῶ	ἔφηνα
πιαίνω	πιᾶνῶ	ἐπιᾶνα
εὐφραίνω	εὐφραῖνῶ	εὐφράνα
ἐχθαίρω	ἐχθαῖρῶ	ἔχθηρα
τίλλω	τιλῶ	ἔτιλα
κρίνω	κρίνῶ	ἔκρινα
ἄμυνω	ἄμυνῶ	ἤμυνα
σύρω	σῶρῶ	ἔσυρα

C. Perfect and its Derivatives.

(a) Of the perfect active there are two forms generally distinguished as the 1st and 2nd perfect respectively.

(a) The first perfect is regularly formed from the root as it appears in the future or first aorist, with *κ* or an aspirate to represent the formative *σ*, and with a reduplication or syllabic augment of the root syllable. The *κ* is preserved as a general rule in classes A and B, (b), and in the third, fourth, and sixth conjugations of class B, (a), whereas it is represented by a mere aspirate of the characteristic in the first and second conjugations (see above, 290). The assimilated verbs of course apply this rule with a reference to their original characteristics. Thus we have

	Present.	Future.	Perfect.
Class A.	ἵστημι	στήσω	ἔστηκα
Class B. (a) 1	τύπ-τ-ω	τύψω	τέτυφα=τέτυπ-χα
2	πλέκω	πλέξω	πέπλεχα=πέπλεκ-χα
3	πείθω	πείσω	πέπεικα=πέπειθ-κα
4	φαίνω	φανῶ	πέφαγκα
5	πράσσω	πράξω	πέπραχα=πέπραγ-χα
6	κελεύω	κελεύσω	κεκέλευκα
Class B. (b)	φιλέω	φιλήσω	πεφίληκα

To this general rule there are the following exceptions:

(1) The *ε* of the present is changed into *ο* in these verbs.

λέγω	λέξω	εἵλοχα
κλέπτω	κλέψω	κέκλοφα
πέμπω	πέμψω	πέπομφα

The characteristic being aspirated, it cannot be determined, except by the vocalization (20), whether *στρέφω*, *στρέψω*, *ἔστροφα* belongs to this class, or whether it has only a second perfect. The irregular perfects *ἔδῃδοχα*, *ἐνήνοχα* and *πέπτωκα* are undoubtedly formed with the affix *ha* or *ka*.

(2) The *ε* is changed into *α*, or rather the original vowel is retained (above, 300, (a)) in many of the liquid verbs; thus we have

<i>σπεῖρω</i>	<i>σπερῶ</i>	<i>ἔσπαρκα</i>
<i>στελλω</i>	<i>στελῶ</i>	<i>ἔσταλκα</i>

(3) *τέθεικα* and *εἵκα*, as already mentioned, change *η* into *ει* to distinguish them from the aorists in *-κα*.

(4) Irregularities, such as *ἠθέληκα*, *δεδράμῃκα*, *τέτμηκα*, *νενέμῃκα*, *μεμένηκα* from *θέλω*, *τρέχω*, *τέμνω*, *νέμω*, *μένω*, represent a lengthened form of the theme, which has become obsolete, but of which there are other traces, such as the verbal *μενετός* and the 1 aor. pass. *ἐνεμήθην* or *ἐνεμέθην*.

(5) There are some few verbs in *ν* which retain this characteristic before the *-κα* (of course in the form *γ*), as *πέφαγκα* from *φαίνω*, *μεμίλαγκα* from *μαίλω*. This liquid is simply omitted in *κέκλিকা*, *κέκρικα*, *πέπλυκα*, *τέτακα* from *κλίνω*, *κρίνω*, *πλύνω*, *τείνω*. Or the perfect is formed from the more original root, as in *κεκέρδηκα* or *κεκέρδᾱκα* from *κερδαίνω*.

(b) The second perfect is distinguished from the first by the omission of the characteristic guttural or aspirate, and generally also by some affection of the root vowel, which is in most cases lengthened or changed from *α* or *ε* into *ο*. There are also many cases in which the second perfect bears an intransitive signification; and perhaps in consequence of this, it was commonly, but erroneously, called the perfect middle. These anomalies, which will be mentioned in the proper place, are not connected with the form of the tense. Independently of these differences of meaning, a question has arisen with respect to the relations of the two forms of the perfect. Some contend that the second perfect is the original form, (1) because in many verbs it is the only form in use; (2) because the *κ* in the first perfect may be only a stop-gap to avoid the hiatus, like the *κ* in *μηκέτι*; and (3) because the aspiration of the characteristic may be only an euphonic modification, like that in

κρύφα, κρυφαῖος by the side of κρύπτω (root, κρυβ-), or in ἐννύχιος, πάννυχος, &c. by the side of νύξ = νύκτ-ς. We believe that the name, 2nd perfect, is correct, and that this form has really lost the characteristic of the 1st perfect, for the following reasons among others: (1) because the vowel of connexion *a*, peculiar to both perfects and the 1st aor., indicates a community of origin; (2) because the *κ* of the perfect may very well represent the *σ* of the aorist; (3) because the aorists ἔθηκα, ἦκα, ἔδωκα show that this change actually took place; (4) because an aorist like ἔχεα or ἐμίᾱνα shows that a characteristic *σ* may be omitted before the vowel of connexion *a*, and therefore *à fortiori* an aspirate might drop out in the similar case of the perfect; (5) because the Latin perfects in -si, -i suggest a similar explanation. The following are the appearances of the 2nd perfect in the different conjugations.

In classes A, B, (a), 6, and B, (b), the second perfect is very rare; we have however ἀκήκοα from ἀκούω, and certain special epic forms, in which there is a manifest evanescence of *κ*; such are ἔσταμεν, δεδίασι, βεβίασι, πεφίασι, ἔστως, κεκμηώς, βεβαρηώς, τεθυνηῖα, &c.

In class B, (a), 4, we have the following cases of perfect 2:

With characteristic λ: θάλλω, τέθηλα; ὄλλυμι, ὄλωλα; πάλλω, πέπηλα; and the poetical βέβουλα and μέμηλα.

With characteristic μ: the poetic δέδρομα from τρέχω.

With characteristic ν: γίγνομαι, γέγονα; κτείνω, ἔκτονα; μαίνω, μέμηνα; φαίνω, πέφηνα; χαίνω, κέχηνα; γεγωνίσκω, poet. γέγονα; μάω, poet. μέμονα.

With characteristic ρ: ἀραρίσκω, ἄρᾱρα; ἐγείρω, ἐγρήγορα; ὄρνυμι, ὄρωρα; σπείρω, ἔσπορα; φθείρω, ἔφθορα; σαίρω, σέσηρα.

In class B, (a), 1, we have

With characteristic π: κέπτω, κέκοπα; λάμπω, λέλαμπα; λείπω, λέλοιπα; ἔλπω, ἔολπα; σήπω, σέσηπα; θαπ-, τέθηπα; δουνπέω, δέδουπα.

With characteristic φ: γράφω, γέγραφα; στρέφω, ἔστροφα; and a number of other verbs, in which the two perfects concur.

In class B, (a), 2, we have

With characteristic κ: δέркоμαι, δέδορκα; εἶκω, ἔοικα; τήκω, τέτηκα; τίκτω, τέτοκα; and the poetic λέληκα, μέμηκα, μέμυκα.

With characteristic γ: ἄγνυμι, ἔαγα; ἀνοίγω, ἀνέφεγα; πήγνυμι, πέπηγα; ῥυγέω, ἔρρῡγα; ῥήγνυμι, ἔρρωγα; στέργω, ἔστοργα; φεύγω, πέφευγα.

With characteristic χ: βρύχω, βέβρῡχα; λαγχάνω, λέλσχα and εἶλσχα; and a number of other verbs, in which the two perfects concur.

In class B, (a), 3, we have

With characteristic δ: ἀνδάνω, ἔαδα; ἐσθίω, ἔδηδα; Fiδ-, οἶδα; κήδω, κέκηδα; πέδω, πέπορδα; χανδάνω, κέχανδα.

With characteristic θ: γηθέω, γέγηθα; ἔλευθ-, ἐλήλυθα; ἐθ-, εἶωθα; λανθάνω, λέληθα; πείθω, πέποιθα; πάσχω (πένθ-σκω), πέπονθα; and the poetic βέβριθα, βεβρώθους, ἀνήνοθε, κέκευθα, πέπληθα.

In class B, (a), 5, we have

With characteristic κ: φρίσσω, πέφρικα.

With characteristic γ: πράσσω, πέπρωγα; κλάζω, κέκλαμγα or κέκληγα; κράζω, κέκρωγα; πλήσσω, πέπληγα; τρίζω, τέτριγα.

With characteristic χ: ὀρύσσω, ὀρώρυχα.

With characteristic δ: ὄζω, ὄδωδα; χέζω, κέχοδα.

(β) The perfect passive is formed from the perfect active by omitting the formative letter and affixing the person-endings to the root of the verb, with the affections of the contiguous consonants, which have been already explained. Some particular cases must be considered in connexion with 2 aor. passive.

(γ) The pluperfect is formed regularly from the perfect, both in the active and passive.

(δ) The paulo-post future is generally found only with the passive ending -σομαι attached to the theme of the perfect passive in the same way as the 2 pers. sing.; thus, γέγραφα, γέγραμμαι = γέγραφ-μαι, 2 pers. sing. γέγραψαι, paulo-post fut. γεγράψομαι. It is seldom found in the case of verbs which have a liquid for their characteristic; and there are only the following instances of this tense belonging to verbs which begin with a vowel: εἰρήσομαι from εἶρηκα, root ἐρ-, which is of common occurrence; ἡρήσομαι from αἰρέω (Plat. *Protag.* 338 c); and ἡτιμώσομαι from ἀτιμώω (Dem. *de fals. leg.* § 284). The vowel before -σομαι is lengthened even when

the perfect makes it short: thus from *δέδεμαι* we have *δεδήσομαι*; from *λέλυμαι*, *λελύσομαι*, &c. With the active ending *-σω* we have only a few cases of neuter verbs, such as *έστήξω* from *έστηκα*, *τεθνήξω* from *τέθνηκα*, *κεκλήγξω* from *κέκλαγα*. But we have a periphrastic form for active verbs, as *είληφώς έσομαι*, "I shall have received."

D. Second Aorist and its Derivatives.

(a) The second aorist, which, as we have seen, exhibits the verb root in its simplest form, is the basis of certain derivative tenses which seem to stand by themselves. As might be expected from its primitive and original character, the 2 aor. is comparatively rare. As a general rule it does not exist in secondary and derivative verbs in *-αω*, *-εω*, *-οω*, *-ενω*, *-αυνω*, *-υνω*, *-αζω*; it is not often found in those which have a pure dental characteristic, for these are properly derivative; and it is wanting in those verbs in which it would not be distinguished from the imperfect, which it resembles in inflexion, as *γράφω*, *έγραφον*, though these verbs have the 2 aor. passive, as *έγράφην*, because then there is a sufficient distinction in the terminations. The only verb which has the 1 and 2 aor. side by side in all the voices is *τρέπω*:

	Active.	Middle.	Passive.
1 aor.	<i>έτρεψα</i>	<i>έτρεψάμην</i>	<i>έτρέφ-θην</i>
2 aor.	<i>έτραπον</i>	<i>έτραπόμην</i>	<i>έτράπ-ην</i>

(b) In the oldest and simplest verbs the 1 aor. pass. is formed from the 2 aor. act. without any intermediate addition or strengthening of the root syllable; thus we have

<i>έδων</i>	<i>έδό-θην</i>
<i>έθην</i>	<i>έτέ-θην = έθέ-θην</i>

And though the 2 aor. act. of *ΐστημι* is lost (for *έστην* is the 2 aor. pass.), we may infer that it was *έστην*, *έστης*, *έστη*, *έστατον*, *έστάτην*, *έσταμεν*, *έστατε*, *έστασαν*, from the analogy of *έδων* and *έθην*, and from the 1 aor. pass. *έστάθην*.

(c) Where the 1 aor. act. does not exist we often find the simple root in the 1 aor. pass.; as in *ετάθην*, *έκτάθην*, *έκλίθην*, *έφάνθην*, *ήλλάχθην*, &c.

(d) The unaffected root is always found in the 2 aor. pass., whether the corresponding active form is or is not extant; thus we

have *χαίρω, ἐχάρην; φαίνω, ἐφάνην; δέρκομαι, ἐδράκην; στέλλω, ἐστάλην; σήπω, ἐσάπην; τήκω, ἐτάκην*. In fact, the only 2 aor. pass. which has not a short penultima is *ἐπλήγην* from *πλήσσω*, and this follows the rule in its compounds *ἐξεπλάγην, κατεπλάγην, &c.* As these compounds exhibit the usual effect of a lengthened form on the weight of the syllables, perhaps it may be inferred that the root of *πλήσσω* is really *πληγ-*, and not *πλαν-*.

(e) In the majority of ordinary verbs the 1 aor. pass. exhibits the root in the same form which it presents in the perf. pass. Thus we have

Present.	Future.	Perf. Pass.	First Aor. Pass.
<i>λαμβάνω</i>	<i>λήψομαι</i>	<i>εἴλημμαι</i>	<i>ἐλήφθην</i>
<i>βάλλω</i>	<i>βαλλήσω</i>	<i>βέβλημαι</i>	<i>ἐβλήθην</i>
<i>σπένδω</i>	<i>σπείσω</i>	<i>ἔσπεισμαι</i>	<i>ἐσπείσθην</i>
<i>φιλέω</i>	<i>φιλήσω</i>	<i>πεφίλημαι</i>	<i>ἐφίληθην</i>

(f) In this connexion we observe that both the perfect and 1 aor. pass. occasionally admit an *σ* before the termination, which does not appear to belong to the root, at least as it generally presents itself. In such words as *σπένδω, ἀνύτω*, the forms *ἔσπεισμαι, ἐσπείσθην; ἤνυσμαι, ἤνυσθην*, are explained by the usual assibilation of the dental. In some verbs in *ν* this characteristic is occasionally changed into *σ* in the first person of the perfect only; thus we have

<i>φαίνω</i>	<i>πέφασμαι</i>	<i>πέφανσαι</i>	<i>πέφανται</i>
<i>σημαίνω</i>	<i>σεσήμασμαι</i>	<i>σεσήμανσαι</i>	<i>σεσήμανται</i>
<i>παχύνω</i>	<i>πεπάχυσμαι</i>	<i>πεπάχυνσαι</i>	<i>πεπάχυνται</i>
<i>πραῦνω</i>	<i>πεπράῦσμαι</i>	<i>πεπράυνσαι</i>	<i>πεπράυνται</i>

In others the *ν* is assimilated; thus we have

<i>ξηραίνω</i>	<i>ἐξήραμμαι</i>	<i>ἐξήρανσαι</i>	<i>ἐξήρανται</i>
<i>παροξύνω</i>	<i>παρώξυμμαι</i>	<i>παρώξυνσαι</i>	<i>παρώξυνται</i>
<i>αἰσχύνω</i>	<i>ἤσχυμμαι</i>	<i>ἤσχυνσαι</i>	<i>ἤσχυνται</i>

or absorbed, as in

<i>τραχύνω</i>	<i>τετράχυμμαι</i>	<i>τετράχυνσαι</i>	<i>τετράχυνται</i>
----------------	--------------------	--------------------	--------------------

But in the class of verbs to which we are referring, the *σ* does not appear as the substitute for another letter like *ν*, but is either an euphonic insertion, or must be supposed to represent some older

and longer form of the root. The following are some of the commonest examples :

Present.	Perfect Passive.	First Aor. Passive.
πτύω	ἔπτυσμαι	ἐπτύσθην
ἀκούω	ἤκουσμαι	ἠκούσθην
βύω	βέβυσμαι	ἐβύσθην
θραύω	τέθραυσμαι	ἐθραύσθην
κελεύω	κεκέλευσμαι	ἐκελεύσθην
κναίω	κέκναισμαι	ἐκναίσθην
κυλίω	κεκύλισμαι	ἐκυλίσθην
λεύω	λέλευσμαι?	ἐλεύσθην
ξύω	ἔξυσμαι	ἐξύσθην

To which may be added *παίω*, *παλαίω*, *πρίω*, *πταίω*, *ραίω*, *σεύω*, *ύω*, *χρίω* and *ψαίω*.

In the following verbs the inserted *σ* is sometimes dropt :

παύω	πέπαυμαι	ἐπαύσθην, rarely ἐπαύθην
κλείω	κέκλεισμαι and κέκλειμαι	
κλαίω	κέκλαυμαι and κέκλαυσμαι	
κρούω	κέκρουμαι and κέκρουσμαι	ἐκρούσθην
κολούω	κεκόλουμαι and κεκόλουσμαι	ἐκολούσθην and ἐκολούθην

(g) The passive futures are regularly formed from the passive aorists by omitting the augment and adding *-σομαι*, &c. to *θη-* or *η-*, as

ἐδόθην	δοθήσομαι	ἐσπάρην	σπαρήσομαι
ἐτύφθην	τυφθήσομαι	ἠλλάγην	ἀλλαγήσομαι
ἐλήφθην	ληφθήσομαι	ἐπάγην	παγήσομαι
ἐθραύσθην	θραυσθήσομαι	ἐζύγην	ζυγήσομαι
ἐφιλήθην	φιληθήσομαι	ἐτάγην	ταγήσομαι

(h) To the derivatives from the 2 aor. must be added the verbals or gerundial adjectives in *-τος* and *-τέος*. These adjectives, like the Latin gerundials in *-ndus* and the supines in *-tum*, *-tu*, which latter contain the same affix as the Greek verbals before us, bear the same meaning as the active infinitive of the verbs to which they belong, and being connected with a noun either as epithet or predicate, they convey the idea of capability or adaptation. Thus in English "a man to choose" is "a man

capable of being chosen, adapted for choice," or, as we express it by a Latin form, "an eligible man." This in Greek is signified by the verbal in *-τός*, as *αἰρετός*. As the qualification or capacity generally implies that the property is inherent in the person or thing so qualified or capable, we sometimes find that verbals in *-τός* express the result of the capability; thus *αἰρετός* may mean "chosen" as well as "choosable;" and in some few cases the qualification assumes an active form; thus *μεμπτός* may signify "capable of blaming" as well as "culpable" (see Soph. *Trach.* 446). With the longer termination *-τέος*, the verbal expresses the infinitive with an implication of requirement and duty, which, however, belongs rather to the substantive verb, and its dative of limitation, than to the verbal itself; thus, as will be shown in the Syntax, *ἀσκητέα σοί ἐστὶν ἢ ἀρετή* or *ἀσκητέον ἐστὶ σοὶ τὴν ἀρετὴν* means "virtue is for you to cultivate," or "it is for you to cultivate virtue," either of which implies "you have to, you must, cultivate virtue;" by the side of which we may place the well-known example of the form in *-τός*, *διδακτόν ἐστιν ἡ ἀρετή*, "virtue is a thing capable of being taught."

The following table will show the relations between the 1 aor. pass. and the gerundial verb-forms:

	Present.	First Aor. Pass.	Verbal in <i>-τός</i> .	Verbal in <i>-τέος</i> .
Class A.	<i>ἴστημι</i>	<i>ἐστάθην</i>	<i>στατός</i>	<i>στατέος</i>
	<i>τίθημι</i>	<i>ἐτέθην</i>	<i>θετός</i>	<i>θετέος</i>
	<i>δίδωμι</i>	<i>ἐδόθην</i>	<i>δοτός</i>	<i>δοτέος</i>
	<i>στρώννυμι</i>	<i>ἐστρώθην</i>	<i>στροφτός</i>	<i>στροφτέος</i>
	<i>σβέννυμι</i>	<i>ἐσβέσθην</i>	<i>σβεστός</i>	<i>σβεστέος</i>
	<i>χώννυμι</i>	<i>ἐχώσθην</i>	<i>χωστός</i>	<i>χωστέος</i>
	<i>πίμπρημι</i>	<i>ἐπρήσθην</i>	<i>πρηστός</i>	<i>πρηστέος</i>
Class B. (a) 1	<i>τρίβω</i>	<i>ἐτρίφθην</i>	<i>τριπτός</i>	<i>τριπτέος</i>
	<i>στρέφω</i>	<i>ἐστρέφθην</i>	<i>στρεπτός</i>	<i>στρεπτέος</i>
	<i>κρύπτω</i>	<i>ἐκρίφθην</i>	<i>κρυπτός</i>	<i>κρυπτέος</i>
	<i>λαμβάνω</i>	<i>ἐλήφθην</i>	<i>ληπτός</i>	<i>ληπτέος</i>
2	<i>λέγω</i>	<i>ἐλέχθην</i>	<i>λεκτός</i>	<i>λεκτέος</i>
	<i>πλέκω</i>	<i>ἐπλέχθην</i>	<i>πλεκτός</i>	<i>πλεκτέος</i>
3	<i>πείθω</i>	<i>ἐπείσθην</i>	<i>πειστός</i>	<i>πειστέος</i>
	<i>σπένδω</i>	<i>ἐσπείσθην</i>	<i>σπειστός</i>	<i>σπειστέος</i>

	Present.	First Aor. Pass.	Verbal in -τός.	Verbal in -τέος.
	ἀνύτω	ἡνύσθην	ἀνυστός	ἀνυστέος
	βάλλω	έβλήθην	βλητός	βλητέος
4	στέλλω	έστάλθην	σταλτός	σταλτέος
	φθείρω	έφθάρθην	φθαρτός	φθαρτέος
	κρίνω	έκρίθην	κριτός	κριτέος
	τείνω	ετάθην	τατός	τατέος
5	τάσσω	ετάχθην	τακτός	τακτέος
	ύβριζω	ύβρισθην	ύβριστός	ύβριστέος
	πράσσω	έπράχθην	πρακτός	πρακτέος
	πλάσσω	έπλάσθην	πλαστός	πλαστέος
	στάζω	έστάχθην	στακτός	στακτέος
6	κωλύω	έκωλύθην	κωλυτός	κωλυτέος
	παιδεύω	έπαιδεύθην	παιδευτός	παιδευτέος
	κρούω	έκρούσθην	κρουστός	κρουστέος
	παύω	έπαύσθην	παυστός	παυστέος
	χέω	έχύθην	χυτός	χυτέος
B. (b) 1	τιμάω	έτιμήθην	τιμητός	τιμητέος
	σπάω	έσπάσθην	σπαστός	σπαστέος
	γελάω	έγελάσθην	γελαστός	γελαστέος
	φωράω	έφωράθην	φωρατός	φωρατέος
2	φιλέω	έφιλήθην	φιλητός	φιλητέος
	αίρέω	ήρέθην	αίρετός	αίρετέος
	άσκέω	ήσκήθην	άσκητός	άσκητέος
	τελέω	έτελέσθην	τελεστός	τελεστέος
	καλέω	έκλήθην	κλητός	κλητέος
3	μισθώω	έμισθώθην	μισθωτός	μισθωτέος

§ VIII. *Differences in the Person-endings.*

303 The general differences in the person-endings of classes A and B refer chiefly to the primary or definite tenses: the secondary or derivative tenses, being affected by augments and additions of different kinds, present corresponding modifications of the person-endings. The following tables will show the various forms of the person-endings in the two classes of verbs, and in the two sets of tenses:

Class A.		Primary Tenses.	Secondary Tenses.
Active, singular	1	-μι	-ν
	2	-σι, -θα, -θι	-ς, -θα
	3	-τι, -σι	-ν
	dual 1	—	—
	2	-τον	-τον
	3	-τον	-την
	plural 1	-μες, -μεν	-μες, μεν
	2	-τε	-τε
	3	-ντι, -νθι, -ᾶσι	-ν, -σαν
Passive, singular	1	-μαι	-μην
	2	-σαι	-σο
	3	-ται	-το
	dual 1	-μεθον	-μεθον
	2	-σθον	-σθον
	3	-σθον	-σθην
	plural 1	-μεθα	-μεθα
	2	-σθε	-σθε
	3	-νται	-ντο
Class B.			
Active, singular	1	-ω	-ν
	2	-ς	-ς
	3	-ι	-ν
	dual 1	—	—
	2	-τον	-τον
	3	-τον	-την
	plural 1	-μεν	-μεν
	2	-τε	-τε
	3	-ου } -ᾶ } -ω } σι	-ν
Passive, singular	1	-μαι	-μην
	2	-σαι, -η, -ει	-σο, -ου, -ω
	3	-ται	-το
	dual 1	-μεθον	-μεθον
	2	-σθον	-σθον
	3	-σθον	-σθην
	plural 1	-μεθα	-μεθα
	2	-σθε	-σθε
	3	-νται, -αται	-ντο, -ατο

§ IX. *Differences in the Augment and Reduplication.*

304 As the vowel at the end of the crude form affects the conjugation of verbs in class B, so a vowel, commencing a crude form, affects the augment and reduplication in verbs of every class. The augment (*αὔξῃσις*), as we have seen, is the fragmentary remnant of the particle *ἄν* or *ἀνά*, signifying “remoteness,” which is the idea of past time. The reduplication (*ἀναδιπλασιασμός* or *ἀναδίπλωσις*) is a repetition of the root syllable for the purpose of expressing repeated and therefore continued action. Augment properly belongs only to the secondary tenses; simple reduplication belongs only to the primary tenses; but the reduplicated tenses are all liable to augmentation, because they may be used as secondary forms; and certain laws of euphony often necessitate the substitution of a mere augment for a complete and genuine reduplication. With reference then to their origin, augment and reduplication may always be distinguished by the class of tenses in which they are respectively found; but with reference to their form, pure reduplication is found only in those cases in which there is also a pure augment, and when besides this the verb root begins with a single consonant or with a mute and liquid. When the verb begins with a vowel, except in the Attic reduplication, and when the augment is followed by doubled consonants of a certain weight, the augment and reduplication concur. It is convenient therefore to speak first of the different modes of augmentation, before we advert to the reduplicated forms.

(1) *Augment.*

305 There are two kinds of augments :

(1) The *syllabic* (*αὔξῃσις συλλαβική*) or proper augment increases the secondary tenses of verbs beginning with a consonant, by prefixing *ε*-, as in *ἔ-τυπτον* from *τύπτω*, and doubling the initial *ρ*, as in *ῥῥύπτον* from *ρύπτω* (105). In some few verbs the syllabic augment appears as *ῆ*-. Thus we have *ῆμελλον*, *ῆδυνάμην*, *ῆβουλόμην* (see however Herodian, *ap. Valckn. Ammon.* p. 195).

This augment takes the place of the reduplication

(a) In verbs beginning with γν and γλ; as

γνωρίζω	1 aor. ἐγνώρισα	perf. pass. ἐγνώρισμαι
γλίσσω	... ἔγλυψα	... ἔγλυμμαι

Obs. Verbs beginning with βλ- adopt both forms; thus from βλα-σάνω we have the perf. act. ἐβλάστηκα (Eurip. *Iph. A.* 574) and the pluperf. ἐβεβλαστήκει (Thucyd. iii. 36). Only βλάπτω and βλασφημέω make their perfects regularly by reduplication, namely, βέβλαφα and βεβλασφήμκα; but the *metathesis* of the liquid gives us this form in βέβληκα from βάλλω.

(b) In verbs beginning with ρ- or a double consonant, or two consonants which are not a mute followed by a liquid; thus we have

ράπτω	1 aor. ῥῥάψα	perf. pass. ῥῥάμμαι
ζηλόω	... ἐζήλωσα	perf. act. ἐζήλωκα
ξέω	... ἔξεσα	perf. pass. ἔξεσμαι
ψαύω	... ἔψαυσα	... ἔψαυσμαι
κτείνω	... ἔκτεινα	perf. act. ἔκτονα
πτύσσω	... ἔπτυξα	perf. pass. ἔπτυνγμαι
μνημονεύω	... ἐμνημόνευσα	perf. act. ἐμνημόνευκα
φθείρω	... ἐφθειρα	... ἐφθαρκα

Obs. There is a regular reduplication in some few verbs of this kind. Thus, of the verbs beginning with ρ-, ρυπώω makes its perf. pass. part. ρερυπωμένος (Hom. *Od.* vi. 59); and this is a solitary example in classical Greek, though the later authors sometimes deviate from the rule (see Lobeck, *Paralip.* p. 13). The verbs κτάομαι, μιμνήσκω, πετάννυμι and πίπτω give us the reduplicated perfects κέκτημαι, μέμνημαι, πέπταμαι and πέπτωκα. But Plato and other good authors write ἐκτεμαι for the first, and the last three were originally μιμένημαι, πιπέταμαι, πεπέτωκα.

(2) The *temporal* (αὔξησης χρονική) or quantitative augment is merely an *ectasis* of the initial syllable, in verbs which begin with a mutable vowel. This augment takes the place of reduplication in the perfect of such verbs, and is then retained throughout the moods. The augment in εἶπον is considered as a reduplication, and hence we have εἶπέ, εἶπω, εἵποιμι, εἵπειν, εἵπών.

• As a general rule, α or ε is changed into η, ο into ω, αι into η, αυ or ευ into ηυ, οι into φ, ι into ῑ, and υ into ῡ. Thus we have

ἀνύω	imp. ἤνουν	perf. ἤνυκα	pl. p. ἡνύκειν
ἐλπίζω	... ἤλπιζον	... ἤλπικα	... ἡλπίκειν
ὀμίλέω	... ὠμίλουν	... ὠμίληκα	... ὠμίληκειν

<i>αἰρέω</i>	imp. <i>ῆρουν</i>	perf. <i>ῆρηκα</i>	pl. p. <i>ῆρήκειν</i>
<i>αὐξάνω</i>	... <i>ἡύξανον</i>	... <i>ἡύξηκα</i>	... <i>ἡύξήκειν</i>
<i>εὐρίσκω</i>	... <i>ἡύρισκον</i>	... <i>ἡύρηκα</i>	... <i>ἡύρήκειν</i> ¹
<i>οἰκτιρίζω</i>	... <i>ῥκτιζον</i>	... <i>ῥκτικα</i>	... <i>ῥκτίκειν</i>
<i>ἱκετεύω</i>	... <i>ἱκέτευνον</i>	... <i>ἱκέτευκα</i>	... <i>ἱκετεύκειν</i>
<i>ὑβρίζω</i>	... <i>ὑβρίζον</i>	perf. pass. <i>ὑβρισμαι</i>	... <i>ὑβρίσμην.</i>

Obs. 1 The diphthong *ει* is occasionally augmented in *εικάζω*, which makes in Attic *ἤκαζον*, *ἤκασα*, *ἤκασμαι*, &c., by the side of the ordinary *εἴκαζον*, *εἴκασα*, *εἴκασμαι*, &c. The plup. *ῆδειν* from *οἶδα* is regularly augmented.

Obs. 2 There are ten verbs which change *ε* into *ει* in the augmented tenses. They are *εἰάω*, *εἰθίζω* with its perfect *εἴωθα*, *εἰλίσσω*, *εἰλω*, *εἰλ- (αἰρέω, aor. εἶλον)*, *εἶπομαι*, *εἰργάζομαι*, *εἶρω* and *εἰρύνω*, *εἰστιάω*, *εἶχω*. To these must be added the aorist *εἶσα* from *εἴζω*.

Obs. 3 If the verb begins with *ἄ-* followed by a vowel, the temporal augment is not *η* but *ᾱ*; thus we have *ᾗτω*, imperf. *ᾗτον*. To this rule again there is an exception in the verbs *αἰείδω*, *αἰσσω*, *αὐτέω*, which substitute *η* for *α* in the augmented tenses.

Obs. 4 The temporal augment cannot be expressed when the verb begins with the long vowels *η*, *ω*, *ου*, *ι* and *υ*, but the long *ᾱ* passes like the short *ᾱ* into *η*; thus we have *ᾗθλέω*, *ᾗθλησα*.

Obs. 5 In some few instances, euphony forbids temporal augmentation; as in *ἀναίνω*, *οἰακίζω*, *οἰκουρέω*, *οἰνίζω*, *οἰσπράω*; though we have *ῥῥαινόμεν* in Aristoph. *Fragm.* 514. This omission of the augment is limited to cases where the vowel following *αυ* or *οι* belongs to the root; in such words as *οἶομαι*, imperf. *ῥόμεν*, *ῥμην*, the *ο* is the vowel of connexion.

Obs. 6 Six verbs, which originally began with the digamma, have a syllabic augment instead of the temporal; they are

<i>ῥθέω</i>	imperf. <i>ῥέθουν</i>	perf. pass. <i>ῥεσμαι</i>
<i>ῥνέομαι</i>	... <i>ῥωνούμην</i>	... <i>ῥώνημαι</i>
<i>οὔρέω</i>	... <i>εὔρουν</i>	perf. act. <i>εὔρηκα</i>
<i>ᾗγνυμι</i>	1 aor. <i>ᾗξα</i>	... <i>ᾗγα</i>
<i>ᾗλίσκομαι</i>	2 aor. <i>ᾗλων</i> , rarely	... <i>ᾗλωκα</i> , rarely
	<i>ᾗλων</i>	<i>ᾗλωκα</i>
<i>ᾗνδάνω</i>	... <i>ᾗδον</i>	

Of these however *ῥθέω* sometimes omits the augment in compounds, as

¹ The doctrine of the old grammarians that *εϋ-* takes no augment is not accepted by modern scholars. See Elmsley *ad Med.* 191; *Heracle.* 305; Dindorf *ad Nub.* 137; Lobeck, *Phryn.* p. 140. But there can be little doubt that *εὔρον*, *εὔρηκα* are the commonest forms, and it is difficult to conceive that *ην* could have been a diphthong distinct in pronunciation from *ευ*. See above, 22.

διωθοῦντο, Thucyd. ii. 84; ἀλίσκομαι and ἀνδάνω form the imperfects regularly, as ἡλίσκόμην, ἤνδανον. We have a similar analogy in ζοικα, ζολπα and ζοργα.

Obs. 7 The following verbs combine both the temporal and syllabic augments:

ὁράω	imperf. ἰώρων	perf. ἰώρακα
ἀν-οίγω	... ἀνέωγον	... ἀνέωχα and ἀνέωγα
οἰνοχοέω	... ἐωνοχόουν	

To this class belong the pluperfects of the three verbs mentioned in the last observation, namely, ἐώκειν from ζοικα, ἐώλπειν from ζολπα, and ἐώργειν from ζοργα.

(2) Reduplication.

306 Reduplication is found (a) in the present and imperfect of the first three conjugations of verbs in -μι (class A), and in some few consonantal verbs, as πίπτω for πιπέτω, μέμνω for μιμένω, μιμνήσκω for μιμενήσκω, γιγνώσκω for γιγινώσκω, &c. In these cases the vowel of the reduplicated syllable is ι. In ἵσσημι for σίσσημι (Lat. *sisto*) there is the usual substitution of the aspirate for the initial σ (above, 114). Aspirated initials of the root are represented in the syllable of reduplication by the corresponding tenuis (above, 98).

(b) It appears also in the perfect and pluperfect of verbs beginning with a single consonant (excepting always ρ) or with a mute followed by a liquid, the vowel of the reduplicated syllable being the lightest e, in consequence of the weight of the form, and the aspirated initials being changed into tennes as in the reduplication of the present and imperfect, thus:

λίω	perf. λέ-λυκα
φιλέω	... πεφίληκα
γράφω	... γέγραφα

Obs. Three verbs beginning with λ- take the quasi-augment ει instead of the reduplication; these are

λαμβάνω	perf. act. εἰ-ληφα	perf. pass. εἰ-λημμαι
λαγχάνω	... εἰ-ληχα	
λέγω	... εἰ-λοχα	... εἰ-λεγμαι

In these three, however, there are occasional appearances of the regular form; thus we have λε-λημμένης (Æsch. *Ag.* 876), λε-λήμμεθα (Eurip. *Ion.* 1132), λε-λεγμένου (Æsch. *Sept. c. Theb.* 426), ξυλ-λε-λεγμένως (Arist. *Eccl.* 58). The perfects εἰ-ρηκα and εἰ-μαρται from roots beginning with ερ- or ρε- and μ- follow this analogy.

307 There is an occasional reduplication in Attic Greek even in the case of verbs beginning with *a-*, *e-* or *o-*. Here the first consonant of the root is repeated with the vowel, which is lengthened in the second syllable in order perhaps to give the proper weight to the root, the penultima being generally shortened. Thus we have

Present.	Perfect Act.	Perfect Pass.
ἀγείρω	ἀγ-ήγερ-κα	ἀγ-ήγερ-μαι
ἀκούω	ἀκ-ήκο-α	
ἀλείφω	ἀλ-ήλιφ-α	ἀλ-ήλιμ-μαι
ἀλέω		ἀλ-ήλεσ-μαι
ἀρόω		ἀρ-ήρο-μαι
ἐγείρω	ἐγ-ήγερ-κα [ἐγρ-ήγορ-α]	ἐγ-ήγερ-μαι
ἐσθίω	ἐδ-ήδα and ἐδ-ήδο-κα	ἐδ-ήδεσ-μαι
ἐλαύνω	ἐλ-ήλα-κα	ἐλ-ήλα-μαι
ἐλέγχω		ἐλ-ήλεγχ-μαι
ἐλευθ-	ἐλ-ήλυθ-α	
ἐμέω	ἐμ-ήμε-κα	
ἐνεκ-	ἐν-ήνοχ-α	ἐν-ήνεγ-μαι
ἐρείδω	ἐρ-ήρει-κα	ἐρ-ήρεισ-μαι
ῥζω	ῥδ-ωδ-α	
ῥλλυμι	ῥλ-ωλ-α	
ῥμνυμι	ῥμ-ώμο-κα	ῥμ-ώμοσ-μαι
ῥρύσσω	ῥρ-ώρυχ-α	ῥρ-ώρυγ-μαι

Obs. There is also a reduplicated aorist ἤγαγον (from ἄγω), where the first syllable is augmented.

(3) *Augment and Reduplication in Compound Verbs.*

308 (a) In parathetic or separable compounds of preposition and verb, the augment or reduplication stands between the preposition and the verb: as in

Present.	Imperfect.	Perfect.
προσφέρω	προσ-έφερον	
ἐκφέρω	ἐξ-έφερον	
συνάλλω	συν-έλεγον	
συνάγω	συν-ἤγον	
προσβάλλω	προσ-έβαλλον	προσ-βέβληκα
περιβάλλω	περι-έβαλλον	περι-βέβληκα
προπέμπω	προὔπεμπον	προ-πέπομφα

Obs. 1 It will be seen from this that assimilations are resolved, that final vowels suffer elision (except in the case of *περί*, above, 139), and that *πρό* makes a crasis with the augment (except in some few cases, such as *προεώρων*, *προεῖχον*, *προέσχον*).

Obs. 2 Many verbs derived from nouns compounded with a preposition treat the preposition as still separable, and are augmented between it and the verb; thus we have

pres. ἐπιθυμέω	(from ἐπί and θυμός)	imperf. ἐπ-εθύμουν
... ἐγκωμιάζω	(from ἐγκώμιον)	... ἐν-εκωμιάζον
... προφήτεύω	(from προφήτης)	... προ-εφήτευον
... παρανομέω	(from παράνομος)	... παρ-ενόμουν

In the same way the following verbs take the augment after the preposition, though they are all derivative and secondary: *ἐγχειρέω*, *ἐμφανίζω*, *ἐκκλησιάζω*, *ἐνεδρεύω*, *ἐμπερπερεύω*, *ἐπιτηδεύω*, *ἀπολογέομαι*, *προξενέω*, *συνεργέω*, *ὑποπτέω*, &c. So also certain verbs of which the simple forms are rarely, if ever, used; such as *ἀφικνέομαι*, *ἀπαντάω*, *ἐξετάζω*, *ἀποδιδράσκω*, *ἀπολαύω*. For *παρανομέω* and *ἀπολαύω* we find the irregular forms *παρηνόμουν*, *ἀπήλανον*, which, however, seem to be erroneous. From *ἐγγυάω* we have both *ἡγγύων*, *ἡγγύησα*, and *ἐνεγύων*, *ἐνεγύησα*, and even *ἐνεγγύων*, *ἐνεγγύησα*, in accordance with which are formed the perfects *ἐγγεγύηκα*, *ἐγγεγύημαι*.

Obs. 3 On the other hand, several verbs which are really parathetic compounds, but have become in common discourse inseparable, are treated as simple words, and take the augment before the whole compound; thus we have

pres. καθεύδω	imperf. ἐ-κάθευδον	
... κάθηνμαι	... ἐ-καθήμην	
... καθίζω	... ἐ-κάθιζον	
... ἀμφιέννυμι	1 aor. ἡμφίεσα	
... ἐπίσταμαι	imperf. ἡπιστάμην	
... ἀφίημι	... ἡφίουν	2 aor. 1 p. pl. ἀφείμην

Obs. 4 This is properly the case with a number of verbs of the class mentioned in *Obs. 2*; such as

ἀντιδικέω	(from ἀντιδικος)	imperf. ἡντιδίκουν
ἐμπεδός	(from ἐμπεδος)	... ἡμπέδουν
ἐναντιόομαι	(from ἐναντίας)	... ἡναντιούμην
παῤῥησιάζομαι	(from παῤῥησια)	... ἐ-παῤῥησιαζόμην
προουμιάζομαι	(from προούμενος)	... ἐ-προουμιαζόμην

But of these the first sometimes takes a double augment (below, *Obs. 5*).

Obs. 5 Some verbs compounded with prepositions take a double augment, one before and the other after the preposition; thus we have

ἀμπέχομαι	imperf. ἡμπειχόμεην	2 aor. ἡμπισχόμεην and ἡμπεσχόμεην
ἀνέχομαι	... ἡνειχόμεην	... ἡνεσχόμεην
ἀνορθόω	... ἡνώρθουν	... ἡνώρθωσα
ἐνοχλέω	... ἡνώχλουν	perf. ἡνώχληκα
παροινέω	... ἐπαρύνουν	... πεπαρύνηκα

Some other verbs, especially among the later writers, follow this superfluous augmentation; such as ἀμφιγνέω, &c. (See Lobeck, *Phryg.* p. 153 sqq.). And some editors have written ἡντεδίδει, ἡντεδίκησεν in the text of Demosthenes.

Obs. 6 By a false analogy, some verbs not really or not immediately referable to prepositional compounds receive an augment after the assumed preposition, or have the double augmentation; such are

δαιτάω	imperf. διήτων and ἐδιήτων	plup. ἐδεδιητήμην
διακονέω	... διηκόνουν and ἐδιηκόνουν	perf. δεδιηκόνηκα
ἀμφισβητέω	... ἡμφεσβήτουν	

309 (b) In synthetic or inseparable compounds, the augment or reduplication precedes the whole compound form: as in τεκνοποιέω, ἐτεκνοποιοῦν; πλημμυλέω, πεπλημμύληκα; ἀφρονέω, ἡφρόνουν; οἰκοδομέω, ὠκοδόμησα, ὠκοδόμηκα.

Obs. 1 There are some few examples of double augment in the case of synthetic compounds; thus from ὀδοποιεῖν we have ὠδοποιημένος (*Xen. Anab.* v. 3, § 1) by the side of ὀδοποιημένος (*Id.* v. 4, § 39), and from μελοποιέω we find μεμελοποιημένος (*Athen.* x. p. 453 D). To this class we must refer ἱπποτετρόφηκα (*Lycurg. in Leocr.* c. 35, § 139), where the first augment is of course not indicated in writing.

Obs. 2 In double compounds, both synthetic and parathetic, the augment follows the preposition, or if there is more than one, the last preposition, and precedes the synthetic compound; thus we have καταξυγοτρόφηκα, συγκατεναυμάχησα.

310 Compounds with εὖ and δυσ- are generally considered as synthetic; but they vary in regard to the augment according to the letter which follows the particle: if this is a mutable vowel, it takes the syllabic augment; thus we have εὐηργέτουν from εὐεργετέω: if it be a consonant or immutable vowel, the augment precedes the whole form, as in ἐδυστύχησα, ἐδυσάπουν, ἡτύχουν.

Obs. Some compounds with εὖ, which ought, according to this rule, to take the augment in the first syllable, remain unaugmented. Thus we have εὐαχούμαι, imperf. εὐαχούμην. Even in the other cases there is an occasional deviation from the regular practice, and εὐεργέτουν is more common than εὐηργέτουν.

(4) *Omission of the Augment.*

311 (a) In the pluperfect the syllabic augment is sometimes omitted in the best editions of the Attic prose writers, generally when a vowel precedes. But as the dramatists always take account of this augment in their metres, and as the best MSS. preserve the augment in those passages where it has dropt out of the received texts, it seems that it ought always to be restored.

(b) The temporal augment of the pluperfect may be omitted in the case of Attic reduplication, especially when the root begins with ε-, as in ἐλ-ηλά-μην, ἐγ-ηγέρ-κειν, &c.; but we also find ὀλ-ώλεσαν and ἀκ-ηκόεσαν.

(c) The omission of the syllabic augment in the imperf. and aor. indicative is a poetical license, except in the case of χρῆν for ἐχρῆν. And even in poetry the Attic writers rarely allow themselves to adopt this deviation from the rules of their language, which, however, is common enough in epic poetry. Matthiä has attempted to show (*Gr. Gr.* § 160, *Obs.*) that the augment is omitted by the dramatists only in the speeches of messengers, which have an epic character, and then only at the beginning of the verse or at the beginning of some new sentence. Hermann (*Præf. ad Bacch. Eurip.* p. xxv sqq.) has given some special rules for this omission.

(d) The temporal augment is never omitted in the dialogues of Attic tragedy. Homer regularly uses the temporal augment, and omits it only when the metre or euphony renders it necessary; but these motives have often been made an excuse for the omission of the augment, whether syllabic or temporal, and in some forms it never appears. In Herodotus, who to a certain extent adopts an epic standard of language, there is great laxity in the use or disuse of the temporal augment.

Paradigms of Regular Verbs.§ X. Class A, or Verbs in $-\mu$.

312 Although class A contains only a limited number of verbs, and even these are irregular, defective, or both, it is clear from the following considerations that it represents the oldest and purest form of the Greek verbal inflexions.

(1) It has the fullest forms of the person-endings, which not only admit of pronominal explanation, but must be anterior to the shorter suffixes; for no one would derive $-\mu$ from $-\omega$ or $-\sigma\alpha\nu$ from $-\nu$, though the abbreviations may be easily explained by the laws of language. The forms of the suffixes peculiar to this conjugation are

$-\mu$	for the 1 p. sing. pres. indic. act.
$-\sigma\iota(\nu)$	... 3 p. sing. ...
$-\sigma\alpha\nu$	... 3 p. pl. of the secondary tenses.
$-\theta\iota$	... 2 p. sing. imper.

(2) The verbs which belong to class A contain the simplest roots, and express those predications which must have belonged to the earliest condition of the language, such as "being," "going," "setting up," "putting down," "giving," "saying," "throwing," &c.

(3) This form of conjugation is predominant in the Sanscrit and other ancient languages of the same family. It must therefore have been the common form of inflexion before the different branches of the family were separated. The identity of the form is shown by the following table:

Greek (Doric).	Sanscrit.	Latin.	Zend.	Lithu- anian.	Old Slavonic.	Gothic.	Armenian.
$\epsilon\sigma\mu\iota$	asmi	(e)sum	ahmi	esmi	yesmĕ	im	em
$\epsilon\sigma\sigma\iota$	asi	es	ahi	essi	yesi	is	es
$\epsilon\sigma\tau\iota$	asti	est	asti	esti	yestō	ist	ê
$\epsilon\sigma\mu\acute{\epsilon}\varsigma$	'smas	'sumus	hmahi	esmi	yesmō	sijum	emq
$\epsilon\sigma\tau\acute{\epsilon}$	'stha	estis	stha	este	yeste	sijuth	êq
$\epsilon\upsilon\tau\iota$	santi	sunt	henti	(esti)	somte	sind	en

313 The antiquity of this conjugation, and the fact that it has been superseded in the great majority of Greek verbs, are sufficient to explain the fact that it is limited only to a few tenses of the verbs which still exemplify it, the other tenses, when they exist, being inflected according to the prevalent forms of barytone verbs. In point of fact, the conjugation in *-μι* is applicable only to the present and imperfect of the three voices, to the 2 aor. act. and middle, and to the dual and plural of certain perfects and pluperfects active. And there are only a few verbs which follow this conjugation through the whole of the tenses just mentioned.

314 The oldest and purest of these verbs have the vowel *α, ε* or *ο* for their characteristic. And it will be observed, that all the old consonantal or quasi-consonantal verbs, which still keep up this primitive mode of inflexion, add *-νν* or *-νη* to the root, with the exception of *εἰμί*, root *έσ-*, *εἶμι*, root *ι-*, and *ἔρϋμαι*, root *έρν-*. The *ν* is doubled in several verbs in *α, ε, ο*: such as *σκεδάννυμι, κορέννυμι, στρώννυμι*. Also in *τίννυμι* for *τίνυμι*, which is a solitary case.

315 The following are all the verbs in the Attic dialect which still retain traces, more or less distinct, of the conjugation in *-μι*:

(I) Verbs of which the present or imperfect belongs to class A.

(1) *α* verbs: *ἵσστημι* (root *στα-*); pres., imp., 2 aor.

φημί (*φα-*); pres., imp.

πῖμπλημι (*πλα-*); pres., imp.; poet. 2 aor. pass.

ἐπλήμην; optat. *πλείμην*; imp. *πλήσο*; infin. *πλήσθαι*; part. *πλήμενος*.

πῖμπρημι (*πρα-*); pres., imp.

ὀνύνημι (*ὄνα-*); pres. act.; pres., 2 aor. middle.

κίχρημι (*χρα-*); pres.

χρή (*χρα-*) and *ἀποχρή*; pres., imp.

ἀγαμαι (*άγα-*); pres., imp.

δύναμαι (*δυνα-*); pres., imp.

ἐπίσταμαι (*έπιστα-*); pres., imp.

ἔραμαι (*έρα-*); pres., imp.

ἵπταμαι (*πτα-*); pres., imp., 2 aor. act. and middle.

κρέμαμαι (*κρεμα-*); pres., imp.

πρίασθαι (*πρια-*); 2 aor. or imp. middle.

- (2) *ε* verbs: τίθημι (root *θε-*); pres., imp., 2 aor.
 ἵημι (*ῑ-*); pres., imp., 2 aor.
 δίδημι (*δε-*); 3 p. pl. pres. διδέασι; 3 p. sing.
 imp. ἐδίδη.
 ἦμαι (*ῆ-*); pres., imp.
 κεῖμαι (*κε-*); pres., imp.
- (3) *ο* verb: δίδωμι (*δο-*); pres., imp., 2 aor.
- (4) *ι* verb: εἶμι (*ι-*); pres. and imp. used as fut. and imp.
- (5) *υ* verb: ἔρϋμαι (*ῑρυ-*); 3 sing. imp. pass. ἔρϋτο.
- (6) Verb in *ἔσ-*: εἰμί (*ῑσ-*); pres., imp.
- (7) Verbs in *-νυμι*: all pres. and imp. only.
- (a) In *-αννυμι*: κεράννυμι (root *κερα-*, *κρα-*).
 κρεμάννυμι (*κρεμα-*).
 πετάννυμι (*πετα-*).
 σκεδάννυμι (*σκεδα-*).
- (b) In *-εννυμι*: ἔννυμι (root *ῑ-*).
 ζέννυμι (*ζε-*).
 κορέννυμι (*κορε-*).
 σβέννυμι (*σβε-*).
 στορέννυμι (*στορ-*)
 ὄλλυμι = ὀλνυμι for ὀλε-ννυμι (*ὀλε-*).
- (c) In *-ωννυμι*: ζώννυμι (root *ζο-*).
 ῥώννυμι (*ῥο-*).
 στρώννυμι (*στρο-*); cf. στορέννυμι.
 χρώννυμι (*χρο-*).
 χώννυμι (*χο-*).
 ὀμνυμι (*ὀμο-*).
- (d) In *-ιννυμι*: τίννυμι (*τι-*).
 κτίννυμι or κτείνυμι (*κτι-* or *κτα-*).
- (e) In *-νυμι* (a) with guttural: ᾄννυμι (root *Farγ-*).
 δείκνυμι (*δεικ-*).
 εἴργνυμι (*εῖργ-*).
 ζεύγνυμι (*ζυγ-*).
 μίγνυμι (*μιγ-*).
 οἴγνυμι (*οῖγ-*).

ὁμόργνυμι (ὁμοργ-).

πήγνυμι (παγ-).

ρήγνυμι (ραγ-).

φράγνυμι (φραγ-).

(β) with ρ: ὄρνυμι (ὄρ-).

πτάρνυμαι (πταρ-).

(II) Verbs of which the 2 aorist belongs to class Δ.

(a) In -αν or -ην: ἔβην, βῆναι (root βα-, pres. βαίνω).

3 pers. sing. ἐγήρᾱ, γηράναι (γηρα-, pres. γηράσκω).

ἔδραν, δρᾶναι (δρα-, pres. διδράσκω).

ἔσκλην, σκλήναι (σκλα-, pres. σκέλλω).

ἔτλην, τλήναι (τλα-, pres. τολμάω).

ἔφθην, φθῆναι (φθα-, pres. φθάνω).

ἔκτᾱν, κτάναι (κτα-, pres. κτείνω: cf. κτίνυμι).

3 pers. οὔτα (οὔτα-, pres. οὔτάζω).

ἔρρύην, ρύηναι (ρεF-, pres. ρέω).

ἔσβην, σβῆναι (σβε-, pres. σβέννυμι).

ἔδάην, δαῆναι (δα-).

Obs. The imperatives σχές and φρές really belong to this class: cf. θές, θέτω.

(b) In -ων: ἐάλων and ἤλων, ἀλῶναι (άλο-, pres. ἀλίσκομαι).

ἐβίων, βιῶναι (βιο-, pres. βιόω).

ἔγνω, γνῶναι (γνω-, pres. γιννώσκω).

(c) In -υν: ἔδυν, δύναι (δυ-, pres. δύω).

ἔφυν, φύναι (φυ-, pres. φύω).

Obs. The imper. πῖθι from πίνω points to an analogous form in -ι.

(III) Verbs of which the perfect and pluperfect follow class Δ in the dual and plural.

δέδια (root δι-): δέδιτον, δέδιμεν, δέδιτε, δεδίᾱσι.

οἶδα (Fιδ-): ἴστον, ἴσμεν, ἴστε, ἴσασι.

τέθνηκα (θαν-): τέθνατον, τέθναμεν, τέθνατε, τεθνᾱσι.

ἔστηκα (στα-): ἔστατον, ἔσταμεν, ἔστατε, ἐστᾱσι.

316 The relation between the original conjugation in *-μι* and that in *-ω*, which comprises most of the verbs in the Greek language, will be best shown by a complete exhibition of some typical verb of class A. It will be most convenient to take *ἵστημι*, the first verb in the list just given. But the student will observe that it presents some striking irregularities both in form and meaning. The 2 aor. active given below is merely assumed on the analogy of *ἔθην* and *ἔδων*. And the perfect and pluperfect, though classed with the active, to which their forms refer them, are always used as intransitive tenses, just as the German *stehe* and *stand*, the present and past tense of the same verb, have become in English the transitive and intransitive verbs "stay" and "stand" respectively. The tenses, which have assumed the same form as the corresponding inflexions of the barytone verbs, are marked with an asterisk.

317

ACTIVE VOICE.

I. Indicative Mood.

(A, 1) Present, *I set up* or *cause to stand*.

	First Pers.	Second Pers.	Third Pers.
<i>Sing.</i>	<i>ἵστημι</i>	<i>ἵστης</i>	<i>ἵστησι(ν)</i>
<i>Plur.</i>	<i>ἵσταῖμεν</i>	<i>ἵστατε</i>	<i>ἵστασι(ν)</i>
<i>Dual.</i>		<i>ἵστατον</i>	<i>ἵστατον</i>

(B, 1) Future, *I shall set up* or *cause to stand*:

<i>Sing.</i>	* <i>στήσω</i>	<i>στήσεις</i>	<i>στήσει</i>
<i>Plur.</i>	<i>στήσομεν</i>	<i>στήσετε</i>	<i>στήσουσι(ν)</i>
<i>Dual.</i>		<i>στήσετον</i>	<i>στήσετον</i>

(C, 1) Perfect, *I have set up (myself)* = *I stand*.

<i>Sing.</i>	* <i>ἕστηκα</i>	<i>ἕστηκας</i>	<i>ἕστηκε(ν)</i>
<i>Plur.</i>	(<i>ἕστηκάμεν</i>)	(<i>ἕστηκάτε</i>)	(<i>ἕστηκάσι(ν)</i>)
	<i>ἕσταῖμεν</i>	<i>ἕστατε</i>	<i>ἕστασι(ν)</i>
<i>Dual.</i>		(<i>ἕστήκατον</i>)	(<i>ἕστήκατον</i>)
		<i>ἕστατον</i>	<i>ἕστατον</i>

(A, 2) Imperfect, *I was setting up*.

	First Pers.	Second Pers.	Third Pers.
<i>Sing.</i>	ἴστην	ἴστης	ἴστη
<i>Plur.</i>	ἴσταμεν	ἴστατε	ἴστασαν
<i>Dual.</i>		ἴσῃτον	ἰσάτην

(B, 2) 1 aor., *I did set up*.

<i>Sing.</i>	*ἔστησᾶ	ἔστησᾶς	ἔστησε(ν)
<i>Plur.</i>	ἑστήσαμεν	ἐστήσατε	ἑστησαν
<i>Dual.</i>		ἐστήσᾳτον	ἐστησάτην

(C, 2) Pluperfect, *I had set up (myself) = I stood*.

<i>Sing.</i>	*ἔσ[εῖσ]τήκειν	ἔσ[εῖσ]τήκεις	ἔσ[εῖσ]τήκει
<i>Plur.</i>	(ἔσ[εῖσ]τήκειμεν)	(ἔσ[εῖσ]τήκειτε)	(ἔσ[εῖσ]τήκεισαν
	ἑστάμεν	ἑστάτε	[-εσαν]) ἑστάσαν
<i>Dual.</i>		ἔσ[εῖσ]τήκειτον	ἔσ[εῖσ]τηκείτην
		ἑστάτον	ἑστάτην

(D) 2 aor., *I did set up*.

<i>Sing.</i>	(ἔστην)	(ἔστης)	(ἔστη)
<i>Plur.</i>	(ἑστάμεν)	(ἑστάτε)	(ἑστάσαν)
<i>Dual.</i>		(ἑστάτον)	(ἑστάτην)

II. Imperative Mood.

(A) Present, *set thou up* (i. e. continuously).

	Second Pers.	Third Pers.
<i>Sing.</i>	(ἴσταθι) ἴστη	ἰσάτω
<i>Plur.</i>	ἴστατε	(ἰσάτωσαν) ἰσάντων
<i>Dual.</i>	ἰσᾳτον	ἰσάτων

(B) 1 aor., *set thou up* (i. e. as a single act).

<i>Sing.</i>	*στήσον	στησάτω
<i>Plur.</i>	στήσατε	(στησάτωσαν)
		στησάντων
<i>Dual.</i>	στήσᾳτον	στησάτων

(C) Perfect, *stand thou*.

*ἑστάθι, ἐστάτω, &c.

III. Subjunctive Mood.

(A) Present, *I may set up* (continuously).

	First Pers.	Second Pers.	Third Pers.
<i>Sing.</i>	* <i>ίστῶ</i>	<i>ίστῆς</i>	<i>ίστῇ</i>
<i>Plur.</i>	<i>ίστῶμεν</i>	<i>ίστήτε</i>	<i>ίστῶσι(ν)</i>
<i>Dual.</i>		<i>ιστήτον</i>	<i>ιστήτον</i>

(B) 1 aor., *I may or shall have set up*.

<i>Sing.</i>	* <i>στήσω</i>	<i>στήσης</i>	<i>στήσῃ</i>
<i>Plur.</i>	<i>στήσωμεν</i>	<i>στήσητε</i>	<i>στήσωσι(ν)</i>
<i>Dual.</i>		<i>στήσητον</i>	<i>στήσητον</i>

(C) Perfect, *I may stand*.**έστῶ, έστῆς, έστῇ, &c.*

IV. Optative Mood.

(A) Present, *I might set up* (continuously).

<i>Sing.</i>	<i>ισταίην</i>	<i>ισταίης</i>	<i>ισταίῃ</i>
<i>Plur.</i>	<i>ισταίημεν</i>	<i>ισταίητε</i>	<i>(ισταίησαν)</i>
	<i>ισταῖμεν</i>	<i>ισταῖτε</i>	<i>ισταῖεν</i>
<i>Dual.</i>		<i>ισταίητον</i>	<i>ισταίήτην</i>
		<i>ισταῖτον</i>	<i>ισταῖτην</i>

(B) 1 aor., *I might set up* (as a single act).

<i>Sing.</i>	* <i>στήσαιμι</i>	<i>στήσαιοις</i>	<i>στήσαιοι</i>
		<i>στήσειας</i>	<i>στήσειε</i>
<i>Plur.</i>	<i>στήσαιμεν</i>	<i>στήσαιτε</i>	<i>στήσαιεν</i>
			<i>στήσειαν</i>
<i>Dual.</i>		<i>στήσαιτον</i>	<i>στήσαιήτην</i>

(C) Perfect, *I might stand*.**έσταίην, έσταίης, έσταίῃ, &c.*

V. Infinitive Mood.

- (A) Present, *ιστᾶναι*, to set up.
 (B, 1) Future, **στήσειν*, to be about to set up.
 (B, 2) 1 aor., **στήσαι*, to have set up.
 (C) Perfect, **έστηκέναι, έστάναι*, to stand.

VI. Participles.

- (A) Present, *ιστάς*, *setting up* (209).
 (B, 1) Future, *στήσω*, *being about to set up* (211).
 (B, 2) 1 aor., *στήσας*, *having set up* (209).
 (C) Perfect, *έστηκώς*, *έστάως*, or *έτώς*, *standing* (213).

PASSIVE AND MIDDLE VOICE.

I. Indicative Mood.

- (A, 1) Present, *I am standing* or *causing myself to stand*.

	First Pers.	Second Pers.	Third Pers.
<i>Sing.</i>	<i>ιστάμαι</i>	<i>ιστάσαι (ίστη)</i>	<i>ιστάται</i>
<i>Plur.</i>	<i>ιστάμεθα</i>	<i>ίστασθε</i>	<i>ίστανται</i>
<i>Dual.</i>	<i>ιστάμεθον</i>	<i>ίστασθον</i>	<i>ίστασθον</i>

- (B, 1) 1 fut. (middle) and (D, 4) 2 fut. (passive), *I shall stand*
or *cause myself to stand*.

<i>Sing.</i>	<i>*στήσομαι</i>	<i>στήσει</i>	<i>στήσεται</i>
<i>Plur.</i>	<i>στησόμεθα</i>	<i>στήσεσθε</i>	<i>στήσονται</i>
<i>Dual.</i>	<i>στησόμεθον</i>	<i>στήσεσθον</i>	<i>στήσεσθον</i>

- (C, 1) Perfect (passive), *I have stood*.

<i>Sing.</i>	<i>*έσταμαι</i>	<i>έστασαι</i>	<i>έσταται</i>
<i>Plur.</i>	<i>έστάμεθα</i>	<i>έστασθε</i>	<i>έστανται</i>
<i>Dual.</i>	<i>έστάμεθον</i>	<i>έστασθον</i>	<i>έστασθον</i>

- (A, 2) Imperfect, *I was standing* or *causing myself to stand*.

<i>Sing.</i>	<i>ιστάμην</i>	<i>ίστασο or ίστω</i>	<i>ιστάτο</i>
<i>Plur.</i>	<i>ιστάμεθα</i>	<i>ίστασθε</i>	<i>ίσταντο</i>
<i>Dual.</i>	<i>ιστάμεθον</i>	<i>ίστασθον</i>	<i>ιστάσθην</i>

- (B, 2) 1 aor. (middle), *I did cause myself to stand*.

<i>Sing.</i>	<i>*έστησάμην</i>	<i>έστήσω</i>	<i>έστήσατο</i>
<i>Plur.</i>	<i>έστησάμεθα</i>	<i>έστήσασθε</i>	<i>έστήσαντο</i>
<i>Dual.</i>	<i>έστησάμεθον</i>	<i>έστήσασθον</i>	<i>έστησάσθην</i>

(C, 2) Pluperfect (passive), *I had stood*.

	First Pers.	Second Pers.	Third Pers.
<i>Sing.</i>	*ἐστάμην	ἔστασο	ἔστατο
<i>Plur.</i>	ἐστάμεθα	ἔστασθε	ἔσαντο
<i>Dual.</i>	ἐστάμεθον	ἔστασθον	ἐστάσθην

(D, 1) 1 aor. (passive), *I stood*.

<i>Sing.</i>	ἐστάθην	ἐστάθης	ἐστάθη
<i>Plur.</i>	ἐστάθημεν	ἐστάθητε	ἐστάθησαν
<i>Dual.</i>		ἐστάθητον	ἐσταθήτην

(D, 2) 2 aor. (passive), *I stood*.

<i>Sing.</i>	ἔστην	ἔστης	ἔστη
<i>Plur.</i>	ἔστημεν	ἔστητε	ἔστησαν
<i>Dual.</i>		ἔστητον	ἔστήτην

(D, 3) 1 fut. (passive), *I shall stand*.

<i>Sing.</i>	*σταθήσομαι	σταθήσει	σταθήσεται
<i>Plur.</i>	σταθήσόμεθα	σταθήσεσθε	σταθήσονται
<i>Dual.</i>	σταθήσόμεθον	σταθήσεσθον	σταθήσεσθον

(D, 4) 2 fut. (passive), see (C, 1).

(C, 3) Paulo-post fut. (passive), *I shall remain standing*.

*ἐστήξω	ἐστήξεις	ἐστήξει, &c. (like στήσω)
or *ἐστήξομαι	ἐστήξει	ἐστήξεται, &c. (like στήσομαι ¹)

II. Imperative Mood.

(A) Present, *stand thou* (continue standing).

	Second Pers.	Third Pers.
<i>Sing.</i>	ἵστασο (ἵστω)	ἵτάσθω
<i>Plur.</i>	ἵτασθε	ἵτάσθωσαν or ἵτάσθων
<i>Dual.</i>	ἵτασθον	ἵτάσθων

¹ This form is limited to the later Attic; see Elmsley *ad Arist. Acharn.* 597.

(B) 1 aor. (middle), *cause thyself to stand* (as one act).

	Second Pers.	Third Pers.
<i>Sing.</i>	*στήσαι	στησάσθω
<i>Plur.</i>	στήσασθε	στησάσθωσαν or στησάσθων
<i>Dual.</i>	στήσασθον	στησάσθων

(D, 1) 1 aor. (passive), *stand thou.*

<i>Sing.</i>	στάθητι	σταθήτω
<i>Plur.</i>	στάθητε	σταθήτωσαν
<i>Dual.</i>	στάθητον	σταθήτων

(D, 2) 2 aor. (passive), *stand thou.*

<i>Sing.</i>	στήθι	στήτω
<i>Plur.</i>	στήτε	στήτωσαν
<i>Dual.</i>	στήτον	στήτων

III. Subjunctive Mood.

(A) Present, *I may stand* or *cause myself to stand.*

	First Pers.	Second Pers.	Third Pers.
<i>Sing.</i>	ιστώμαι	ίστηῃ	ίστήται
<i>Plur.</i>	ιστώμεθα	ίστησθε	ιστώνται
<i>Dual.</i>	ιστώμεθον	ίστησθον	ιστήσθον

(B) 1 aor. (middle), *I may* or *shall have caused myself to stand.*

<i>Sing.</i>	*στήσωμαι	στήση	στήσηται
<i>Plur.</i>	στησώμεθα	στήσησθε	στήσωνται
<i>Dual.</i>	στησώμεθον	στήσησθον	στήσησθον

(D, 1) 1 aor. (passive), *I may* or *shall have stood.*

<i>Sing.</i>	*σταθῶ	σταθῆς	σταθῇ
<i>Plur.</i>	σταθῶμεν	σταθῆτε	στάθωσι(ν)
<i>Dual.</i>		σταθήτον	σταθήτον

(D, 2) 2 aor. (passive), *I may or shall have stood.*

	First Pers.	Second Pers.	Third Pers.
<i>Sing.</i>	*στῶ	στής	στή
<i>Plur.</i>	στώμεν	στήτε	στώσι(ν)
<i>Dual.</i>		στήτον	στήτον

IV. Optative Mood.

(A) Present, *I might stand or cause myself to stand.*

<i>Sing.</i>	ισταίμην	ισταῖο	ισταῖτο
<i>Plur.</i>	ισταίμεθα	ισταῖσθε	ισταίντο
<i>Dual.</i>	ισταίμεθον	ισταῖσθον	ισταίσθην

(B) 1 aor. (middle), *I might have caused myself to stand.*

*στησαίμην	στήσαιο	στήσαιτο, &c.
------------	---------	---------------

(D, 1) 1 aor. (passive), *I might have stood.*

<i>Sing.</i>	σταθείην	σταθείης	σταθείη
<i>Plur.</i>	σταθείμεν	σταθείητε	(σταθείσαν)
	(σταθείμεν)	σταθείτε	σταθείεν
<i>Dual.</i>		σταθείητον	σταθείήτην
		σταθείτον	σταθείτην

(D, 2) 2 aor. (passive), *I might have stood.*

<i>Sing.</i>	σταίην	σταίης	σταίη
<i>Plur.</i>	σταίμεν	σταίητε	(σταίησαν)
	(σταίμεν)	σταίτε	σταίεν
<i>Dual.</i>		σταίητον	σταίήτην
		σταίτον	σταίτην

V. Infinitive Mood.

(A) Present, ἵστασθαι, *to stand or cause to stand.*

(B, 1) 1 fut. (middle) and (D, 4) 2 fut. (passive), στήσεσθαι, *to be about to stand or cause oneself to stand.*

- (B, 2) 1 aor. (middle), *στήσασθαι*, *to have caused oneself to stand*.
 (D, 1) 1 aor. (passive), *σταθῆναι*, *to have stood*.
 (D, 2) 2 aor. (passive), *στήναι*, *to have stood*.
 (D, 3) 1 fut. (passive), *σταθήσεσθαι*, *to be about to stand*.

VI. Participles.

- (A) Present, *ιστάμενος*, -η, -ον (204), *standing or causing oneself to stand*.
 (B, 1) 1 fut. (middle) and (D, 4) 2 fut. (passive), *στησόμενος*, -η, -ον, *being about to stand or cause oneself to stand*.
 (B, 2) 1 aor. (middle), *στησάμενος*, -η, -ον, *having caused oneself to stand*.
 (D, 1) 1 aor. (passive), *σταθῆις*, -είσα, -έν (210, (c)), *having stood*.
 (D, 2) 2 aor. (passive), *στάς*, *στάσα*, *σάν* (202), *having stood*.
 (D, 3) 1 fut. (passive), *σταθησόμενος*, -η, -ον, *being about to stand*.

VII. Verbal Adjectives.

στατός, "capable of standing;" *στατέος*, "required to stand."

318 We shall now subjoin a comparison of the different moods and tenses in the four conjugations of class A; (1) in the same mood and tense for the different verbs; (2) in different moods for the same verb in each conjugation.

(1) COMPARISON OF THE FOUR VERBS

		<i>Active Voice.</i>			
Indicative Mood.		Definite Tenses.			
A.	στα-	θε-	δο-	ζυγ-	
Present.					
"I am setting up,"	ἵστημι	τίθημι	δίδομι	ζεύγνυμι	
"placing,"	ἵστης	τίθης	δίδως	ζεύγνυς	
"giving,"	ἵστησι	τίθησι	δίδωσι	ζεύγνυσσι	
"yoking."	ἵστα-τον	τίθε-τον	δίδο-τον	ζεύγνυ-τον	
	ἵστα-τον	τίθε-τον	δίδο-τον	ζεύγνυ-τον	
	ἵστα-μεν	τίθε-μεν	δίδο-μεν	ζεύγνυ-μεν	
	ἵστα-τε	τίθε-τε	δίδο-τε	ζεύγνυ-τε	
	ἵστασι(ν) for	τιθέ-ασι(ν)	διδό-ασι(ν)	ζεύγνυ-ασι(ν)	
	ἵσταντι	and τιθεῖσιν	or διδοῦσι	and ζεύγνυσι	
		for τίθεντι	for δίδο-ντι	for ζεύγνυ-ντι	
B.	στή-σω	θή-σω	δώ-σω	ζεύξω.	
Future.	στή-σεις	&c.	&c.	&c.	
"I shall set up," &c.	στή-σει				
	στή-σε-τον				
	στή-σε-τον				
	στή-σο-μεν				
	στή-σε-τε				
	στή-σουσι(ν)				
C.	ἔστη-κα	τέθει-κα	δέδω-κα	wanting	
Perfect.	ἔστη-κας	&c.	&c.		
"I have been set up" (316),	ἔστη-κε-ν				
"I have placed,"	ἔστη-κα-τον				
"given."	ἔστη-κα-τον				
	ἔστη-κα-μεν				
	ἔστη-κα-τε				
	ἔστη-κᾶ-σι(ν)				
	also ἐστάα but chiefly in the plural				
	ἔστα-μεν				
	-τε				
	-ᾶσι				
C + B.					
Paulo-post Future.	ἐστήξω	wanting	wanting	wanting	
"I shall remain set up."	&c.				

IN THE SAME MOODS AND TENSES.

Active Voice.

Indicative Mood.		Indefinite Tenses.			
A.	στα-	θε-	δο-	ζυγ-	
Imperfect.					
"I was setting up,"	ἔ-στη-ν	ἐ-τί-θη-ν	ἐ-δί-δω-ν	ἐ-ζεύγ-νῦ-ν	
"placing,"	ἔ-στη-ς	ἐ-τί-θη-ς	ἐ-δί-δω-ς	ἐ-ζεύγ-νῦ-ς	
&c.	ἔ-στη(ν)	ἐ-τί-θη(ν)	ἐ-δί-δω(ν)	ἐ-ζεύγ-νῦ(ν)	
	ἔ-στα-τον	ἐ-τί-θε-τον	ἐ-δί-δο-τον	ἐ-ζεύγ-νῦ-τον	
	ἔ-στά-την	ἐ-τι-θέ-την	ἐ-δι-δό-την	ἐ-ζεύγ-νῦ-την	
	ἔ-στα-μεν	ἐ-τί-θε-μεν	ἐ-δί-δο-μεν	ἐ-ζεύγ-νῦ-μεν	
	ἔ-στα-τε	ἐ-τί-θε-τε	ἐ-δί-δο-τε	ἐ-ζεύγ-νῦ-τε	
	ἔ-στα-σαν	ἐ-τί-θε-σαν	ἐ-δί-δο-σαν	ἐ-ζεύγ-νῦ-σαν	
B.	ἔ-στη-σα	ἔ-θη-κα	ἔ-δω-κα	ἔ-ζευξα	
1 aor.	ἔ-στη-σας	&c.	&c.	&c.	
"I did set up," &c.	ἔ-στη-σε(ν)	<div style="border-top: 1px solid black; border-bottom: 1px solid black; padding: 5px; display: inline-block;"> but in the dual and plural, and in the moods and participles, the 2 aor. is used in preference. </div>			
	ἔ-στή-σα-τον				
	ἔ-στή-σά-την				
	ἔ-στή-σα-μεν				
	ἔ-στή-σα-τε				
	ἔ-στη-σαν				
C.	εἰ-στή-κειν	ἐ-τε-θεί-κειν	ἐ-δε-δώ-κειν	wanting	
Pluperfect.	-κεις	&c.	&c.		
"I had been set up," &c.	-κει				
"I had placed,"	-κει-τον				
"given."	-κέι-την				
	-κει-μεν				
	-κει-τε				
	-κει-σαν				
	OR -κε-σαν				
D.	wanting	ἔ-θη-ν	ἔ-δω-ν	wanting	
2 aor.		ἔ-θη-ς	ἔ-δω-ς		
"I placed,"		ἔ-θη	ἔ-δω		
"I gave."		ἔ-θε-τον	ἔ-δο-τον		
		ἔ-θέ-την	ἔ-δό-την		
		ἔ-θε-μεν	ἔ-δο-μεν		
		ἔ-θε-τε	ἔ-δο-τε		
		ἔ-θε-σαν	ἔ-δο-σαν		

Active Voice.

Imp. Mood.		Definite Tenses.			
A.		στα-	θε-	δο-	ζυγ-
Present.		ἵστη	τίθει	δίδου	ζεύγνυ
"Be thou setting up," &c.		for ἵστα-θι	for τί-θε-θι	for δί-δο-θι	for ζεύγ-νυ-θι
		ἵστά-τω	τι-θέ-τω	δι-δό-τω	ζεύγ-νύ-τω
		ἵστα-τον	τί-θε-τον	δί-δο-τον	ζεύγ-νυ-τον
		-των	-των	-των	-των
		-τε	-τε	-τε	-τε
		ιστά-τωσαν	τι-θέ-τωσαν	δι-δό-τωσαν	ζεύγ-νύ-τωσαν
		and	and	and	and
		ἵστά-ντων	τι-θέ-ντων	δι-δόντων	ζεύγ-νύ-ντων
<hr/>					
Subj. Mood or Secondary fut.					
(1)		ἵστ-ῶ	τι-θῶ	δι-δῶ	ζεύγ-νύ-ω
Reduplicated or strengthened form.		-ῆς	-ῆς	-ῶς	-ῆς
Pres. Subj.		-ῆ-τον	-ῆ, &c.	-ῶ-τον	-ῆ, &c.
"I may be setting up," &c.		-ῶ-μεν		-ῶ-μεν	
		-ῆ-τε		-ῶ-τε	
		-ῶ-σι(ν)		-ῶ-σι(ν)	
<hr/>					
(2)		στή-σω	θῶ	δῶ	ζεύξ-ω
Simple form		-ης	θ-ῆς	δῶς	-ης
Aor. Subj.		-η, &c.	θ-ῆ, &c.	δῶ, &c.	-η, &c.
"I may have set up," &c.		2 aor. wanting	1 aor. wanting	1 aor. wanting	2 aor. wanting
<hr/>					
Infin. Mood.					
A.					
Present Tense.		ἵσταναι	τι-θε-ναι	δι-δό-ναι	ζεύγ-νύ-ναι
"To be setting up," &c.					
<hr/>					
Participle.					
A.					
Present Tense.		ἵστας	τι-θείς	δι-δούς	ζεύγ-νύς
"Setting up," &c.		(209)	(210)	(211)	(212)
B.		στή-σων	θή-σων	δώ-σων	ζεύξ-ων
Fut. Tense.		(211)	(211)	(211)	(211)
C.		ἑστη-κώς	τε-θει-κώς	δε-δα-κώς	wanting
Perfect.		(213)	(213)	(213)	

Active Voice.

Imp. Mood.		Indefinite Tenses.			
B or D.	στα-	θε-	δο-	ζυγ-	
1 aor.	στήσο-ν	θέ-ς for	δό-ς for	ζεύξ-ον	
2 aor.	στήσά-τω	θέ-θι	δό-θι	ζεύξά-τω	
"Set thou up,"	-τον	θέ-τω	δό-τω	-τον	
"place thou,"	-των	-τον	-τον	-των	
"give thou,"	-τε	-των	-των	-τε	
"yoke thou."	στησά-τωσαν	-τε	-τε	ζεύξά-τωσαν	
	and	θέ-τωσαν	δό-τωσαν	and	
	στησά-ντων	and θέ-ντων	and δό-ντων	ζεύξά-ντων	
	2 aor.	1 aor.	1 aor.	2 aor.	
	wanting	wanting	wanting	wanting	
<hr/>					
Opt. Mood or Secondary aor.					
(1)	ι-σταί-η-ν	τι-θεί-η-ν	δι-δοί-η-ν	ζευγ-νύ-οιμι	
Reduplicated or strengthened form.	-η-ς	-η-ς	-η-ς	-οις	
	-η	-η	-η	-οι	
Pres. Opt.	ι-σταί-η-τον	&c.	δι-δοί-η-τον	-οι-τον	
	and		and	-οί-την	
"I might be setting up," &c.	ι-σταί-ον		δι-δοί-ον	-οι-μεν	
	ι-σταί-ή-την		&c.	-οι-τε	
	and			-οι-εν	
	ι-σταί-την				
	ι-σταί-η-τε				
	and				
	ι-σταί-τε				
	ι-σταί-εν				
<hr/>					
(2)	στή-σαιμι	θεί-η-ν	δοί-η-ν	ζεύξ-αιμι	
Simple form.	στή-σαις	-ης	-ης	ζεύξαις	
Aor. Opt.	στή-σαι, &c.	-η, &c.	-η	ζεύξαι, &c.	
"I might set up," &c.	2 aor.	1 aor.	1 aor.	2 aor.	
	wanting	wanting	wanting	wanting	
<hr/>					
Infinitive.					
B or D.	στή-σαι	θεί-ναι	δοῦναι	ζεύξαι	
Aor.	2 aor.	1 aor.	1 aor.	2 aor.	
"To set up," &c.	wanting	wanting	wanting	wanting	
<hr/>					
Participle.					
B or D.	στήσας	θείς	δούς	ζεύξας	
	2 aor.	1 aor.	1 aor.	2 aor.	
"Having set up," &c.	wanting	wanting	wanting	wanting	
	(209)	(210)	(211)	(209)	

COMPARISON OF THE FOUR VERBS

Passive and Middle Voices.

Indicative Mood.		Definite Tenses.			
A. Present. "I am being set up" or "I am setting up myself," &c.	στα-	θε-	δο-	ζυγ-	
	ἵστα-μαι	τί-θε-μαι	δί-δο-μαι	ζεύγ-νῦ-μαι	
	-σαι or -α	-σαι or -η	&c.	&c.	
	-ται	&c.			
	-μεθον				
	-σθον				
	-σθον				
	-μεθα				
	-σθε				
	-νται				
B. Future. "I shall set up myself," &c.	στή-σο-μαι	θή-σο-μαι	δώ-σο-μαι	ζεύξομαι	
	-σει	&c.	&c.	&c.	
	-σεται				
	-σό-μεθον				
	&c.				
C. Perfect. "I have been set up," &c.	ἔ-σταῖ-μαι	τέ-θει-μαι	δέ-δο-μαι	ἔ-ζευγ-μαι	
	-σαι	&c.	&c.	-ξαι	
	-ται			-κται	
	&c.			&c.	
C + B. Paulo-post Future. Same meaning as ἐστήξω.	ἐ-στήξομαι	wanting	wanting	wanting	
	&c.				
D ₁ + B. Future Passive.	στα-θή-σομαι	τε-θή-σομαι	δο-θή-σομαι	ζευχ-θή-σομαι	
	&c.	&c.	&c.	&c.	
D ₂ + B.	wanting	wanting	wanting	ζυγ-ή-σομαι	

IN THE SAME MOODS AND TENSES.

Indicative Mood.		<i>Passive and Middle Voices.</i>			
A.		Indefinite Tenses.			
Imperfect.	στα-	θε-	δο-	ζυγ-	
"I was being set up," &c.	ἰ-στά-μην -σο -το -μεθον -σθον -σθην -μεθα -σθε -ντο	ἐ-τι-θέ-μην &c.	ἐ-δι-δό-μην &c.	ἐ-ζευγ-νύ-μην &c.	
B.					
I aor.	ἐ-στή-σά-μην	ἐ-θή-κά-μην	ἐ-δώ-κά-μην	ἐ-ζευξά-μην	
"I set up myself," &c.	-σω -σατο -σάμεθον &c.	&c.	&c.	&c.	
C.					
Pluperf.	ἐ-στά-ι-μην	ἐ-τε-θεί-μην	ἐ-δε-δό-μην	ἐ-ζεύγ-μην	
"I had been set up," &c.	-σο -το &c.	-σο -το &c.	-σο -το &c.	-ξο -το &c.	
2 aor.	ἐ-στά-θη-ν	ἐ-τέ-θη-ν	ἐ-δό-θη-ν	ἐ-ζεύχ-θη-ν	
(1) in -θην	&c.	&c.	&c.	&c.	
(2) in -ην	ἐ-στή-ν -ης -η -ητον -ήτην -ημεν -ητε -ησαν	wanting	wanting	ἐ-ζύγ-ην &c.	

Passive and Middle Voices.

Imperative Mood.		Definite Tenses.			
		στα-	θε-	δο-	ζυγ-
A. Present. "Be thou setting up thyself," &c.	ζ-στα-σο	τι-θε-σο	δι-δο-σο	ζεύγ-νυ-σο	
	and ζ-στω	and τι-θου	and διδου	-νύ-σθω	
	ι-στά-σθω	τι-θέ-σθω	δι-δό-σθω	&c.	
	-σθον	&c.	&c.		
	-σθων				
	-σθε				
	-σθωσαν				
	and -σθων				
<hr/>					
Subjunctive Mood.					
(1)					
Reduplicated or strengthened form. Present Subjunctive.	ι-στ-ῶ-μαι	τι-θῶ-μαι	δι-δῶ-μαι	ζευγνύ-ω-μαι	
	-στ-ῆ	-θ-ῆ	-δῶ	-ῆ	
	-στ-ῆται	-θ-ῆται	-δῶ-ται	-ῆται	
	&c.	&c.	&c.	&c.	
(2)					
Simple form. Aor. Subj.	στῶ	θ-ῶ-μαι	δ-ῶ-μαι	wanting	
	-ῆς	-ῆ	-ῶ		
	-ῆ	-ῆται	-ῶ-ται		
	&c.	&c.	&c.		
<hr/>					
Infinitive Mood.					
A. Pres.	ἵστασθαι	τιθεσθαι	διδοςθαι	ζεύγνυσθαι	
B. Fut.	στήσεσθαι	θήσεσθαι	δώσεσθαι	ζεύξεσθαι	
C. Perf.	(ἕστασθαι)	τεθείσθαι	δεδόσθαι	wanting	
D ₁ + B, Fut.	σταθήσεσθαι	τεθήσεσθαι	δοθήσεσθαι	ζευχθήσεσθαι	
				οι ζυγήσεσθαι	
<hr/>					
Participle.					
A.	ιστάμενος	τιθέμενος	διδόμενος	ζευγνύμενος	
B.	στησόμενος	θησόμενος	δωσόμενος	ζευξόμενος	
C.		τεθεμένος	δεδομένος	έζευγμένος	
D ₁ + B.	σταθησόμενος	τεθησόμενος	δοθησόμενος	ζευχθη- } σόμενος	
				ζυγ-η- }	

Passive and Middle Voices.

Imperative Mood.	Indefinite Tenses.			
	στα-	θε-	δο-	ζυγ-
B, D.	στή-σαι	θοῦ (θέσο)	δοῦ (for δό-σο)	ζεύξαι
1 aor.	-σάσθω	θέσθω	δό-σθω	ζευξάσθω
"Set thou up thyself," &c.	&c.	&c.	&c.	&c.
2 aor. D ₁ .	στά-θη-τι	τέθη-τι	δό-θη-τι	ζείχ-θη-τι
"Be thou set up," &c.	-τω	-τω	-τω	-τω
	&c.	&c.	&c.	&c.
D ₂ .	στή-θι			
	-τω			
	&c.			

Optative Mood.				
(1)	ἰ-στ-αί-μην	τι-θ-εἰ-μην	δι-δοί-μην	ζευγν-οί-μην
Reduplicated or strength- ened form.	-αῖο	-εῖο	-οῖο	-οιο
	-αῖ-το	-εῖ-το	-οῖ-το	-οι-το
Present Opt.	&c.	&c.	&c.	&c.
(2)	σταί-ην	θ-εἰ-μην	δ-οί-μην	wanting
Simple form.	-ης	-εῖ-ο	-οῖο	
Aor. Opt.	-η	-εῖ-το	-οῖ-το	
	&c.	&c.	&c.	

Infinitive Mood.				
B.	στήσασθαι	wanting	wanting	ζεύξασθαι
D ₁ .	σταθῆναι	τεθῆναι	δοθῆναι	ζευχθῆναι
D ₂ .	στήναι	.....	.....	ζυγῆναι

Participle.				
B.	στησάμενος	.....	.....	ζευξάμενος
D ₁ .	σταθείς	τεθείς	δοθείς	ζευχθείς
D ₂ .	στάς	.....	.....	ζυγείς

(2) COMPARISON OF TENSES IN THE DIFFERENT MOODS OF THE SAME VERB.

	<i>Active Voice.</i>					Participle.
	Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	
Present, Imperfect, 1 aor.	ἵστανμι ἵσταν ἕστησα	ἵσταθι στήσου	ἵστω στήσω	ἵσταίην στήσαιμι	ἵσταναι στήσαι	ἱστάς στήσας
Present, Imperfect, 1 aor. 2 aor.	τιβημι έτιβην έβηκα, &c. έβημεν, &c.	τιβετι θείς	τιβῶ θῶ	τιβείην θείην	τιβέναι θειναι	τιβείς θείς
Present, Imperfect, 1 aor. 2 aor.	δίδωμι έδιδον έδωκα, &c. έδομεν, &c.	δίδοθι δος	δίδω δῶ	διδόίην δοίην	διδόναι δοῦναι	διδούς δούς
Present, Imperfect, 1 aor.	ζεύγνυμι έζέγγυν έζευξα	ζεύγνυθι ζεύξον	ζεύγνυω ζεύξω	ζεύγνύοιμι ζεύξαιμι	ζεύγνυναι ζεύξαι	ζευγνύς ζεύξας

COMPARISON OF TENSES IN THE DIFFERENT MOODS OF THE SAME VERB.

Passive and Middle Voices.

	Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Pres. pass. and mid. Imperfect, 1 aor. mid.	ἵσταμαι ἱστάμην ἑστησάμην	ἵτασο στήσαι	ἱστώμαι στησώμαι	ἱσταίμην στησαίμην	ἵστασθαι στήσασθαι	ἱστάμενος στησάμενος
Pres. pass. and mid. Imperfect, 2 aor. mid.	τίθεται ἐτιθέμην ἐθέμην	τίθεσο (θέσο) θοῦ	τιθώμαι θώμαι	τιθείμην θείμην	τιθεσθαι θέσθαι	τιθέμενος θέμενος
Pres. pass. and mid. Imperfect, 2 aor. mid.	δίδομαι ἐδιδόμην ἐδόμην	δίδοσο (δόσο) δοῦ	διδώμαι δώμαι	διδόμην δόμην	δίδοσθαι δόσθαι	διδόμενος δόμενος
Present, Imperfect, 1 aor. mid.	ζεύρηνται ἐζευρνύμην ἐζευξάμην	ζεύρηντο ζεύξαι	ζευρνύμαι ζεύξωμαι	ζευρνύμην ζευξάμην	ζεύρυσθαι ζεύξασθαι	ζευρνύμενος ζευξάμενος

INFLEXION.

319 *General Observations on the Verbs in -μι¹.*

I. Variation of forms in the conjugation in -μι.

Although the conjugation in -μι predominates in the formation of the verbs above adduced, collateral forms are also found according to the conjugation in -ω, especially in the following cases :

(1) Verbs in -νμι exhibit, even in the 1 pers. pres., the form -ύω by the side of -νμι, and the two are interchanged almost throughout all the forms.

(2) In verbs in -ημι, having the radical vowel ε, and in verbs in -ωμι and -νμι, the singular of the imperf. act. is generally formed according to the conjugation in -ω, with the usual contractions in the ε and ο verbs. Indeed the second and third persons occur almost exclusively in this form, while in the first person the two forms are interchanged with each other. On the contrary, in the verb *ιστημι* collateral forms of the imperf. *ιστων*, *ιστας*, *ιστα*, belonging to the conjugation -ω, occur only in the Ionic dialect.

(3) In the pres. the first person of the first three of these verbs is almost invariably found with the termination -μι alone ; in the other persons, however, particularly the 2 and 3 sing., collateral forms according to the conjugation in -ω are in *τίθημι* not unusual even in the Attic dialect ; in *δίδωμι*, on the contrary, *διδούς* for *δίδως* and *διδοί* for *δίδωσι* belong only to the Ionians.

(4) Also the subj. and optat. pass. and mid. of verbs in -ημι (radical vowel ε) and -ωμι have, especially in the Attic dialect, a collateral form according to the conjugation in -ω, in which the characteristic vowels ε and ο are entirely lost, and the accent proves that no contraction must be assumed ; e. g. *τίθωμαι*, *τιθείμην* ; *δίδωμαι*, *διδείμην*. In *ιστημι* this form of the subj. and optat. does not occur, but an accentuation at least appears in the optat. which corresponds to those given forms ; e. g. *ισταίμην*, *ισταω*, *ισταίτο* for *ισταῖο*, *ισταῖτο*. In all other verbs in -ημι, of which the characteristic vowel is α, the subjunctive also has this accentuation, e. g. *δύνωμαι*, *δύνηται*, *ἐπίστωμαι*, *ἐπίσσηται*, &c. This analogy explains the varying accentuation of *μεμῶμαι* or *μέμνωμαι*, &c.

(5) Verbs in -νμι occasionally present traces of a pass. opt. in -ύμην (for -υίμην), 3 pers. -ύτο, and of a subj. in -ύμαι, 3 pers. -ύται,

¹ These observations are taken from Rost.

e.g. διασκεδάννυται (Plat. *Phædon*. p. 77 B), δαίνυτο (Hom. *Il.* xxiv. 665), δανύατο (*Od.* xviii. 248), πῆγνυτο (Plat. *Phædon*. p. 118 A). The same analogy is followed by the aorists without a connecting vowel, e.g. φθίμην (Hom. *Od.* x. 51), φθίτο (*Ib.* xi. 330) from φθίω. Much more rare are the examples of similar formations in the active for an opt. in -ύην (for -ύνην), and a subj., in which υ absorbs the succeeding η of the termination, as in διασκεδανῦσι (for διασκεδανύνη, Plat. *Phædon*. p. 77 D), ἐκδύμεν (for ἐκδυίμεν, Hom. *Il.* xvi. 99), φύη (as opt. of ἔφυν, Theocr. *Id.* xv. 94).

II. Differences of the Dialects.

(1) In the verb ἴστημι the Dorians invariably substituted α for η, and therefore wrote ἰσῑῑαμι, ἰσῑῑα, &c.

(2) Instead of the termination -σι of the 3 pers. sing. the Dorians retained the original -τι, e.g. τίθητι, ἰσῑῑατι, δίδωτι, δείκνυτι.

(3) In the 3 pers. plur. pres. ind. act. the Dorians retained the termination -ντι preceded by a short characteristic vowel, thus: τιθέντι, διδόντι, δεικνύντι for τιθέασι, &c. In Ionic the form ἰσῑῑέασι is used for ἰσῑῑασι.

(4) For ἐτίθην, as imperf. of τίθημι, the Ionians wrote ἐτίθεα.

(5) Instead of the termination -σαν in the 3 pers. plur. of the historical tenses, the Doric and epic writers used a simple -ν, which is appended to the short radical vowel; e.g. ἐτίθεν, ἔθεν, ἰσῑῑαν, ἔδον, ἔφυν for ἐτίθεσαν, ἔθεσαν, ἰσῑῑησαν, ἔδωσαν, ἔφυσαν.

(6) The lengthening of the termination of historical tenses into -σκον, which is noticed below, 331, I, 1, (a), appears in the verbs in -μι, chiefly in the Ionic dialect; e.g. ἰσῑῑασκον (for ἰσῑῑην), σῑῑάσκον (for ἰσῑῑην), τίθεσκον (for ἐτίθην), θέσκον (for ἔθην), δόσκον (for ἔδων), &c.

(7) As the subj. is formed in this conjugation by contraction, the Ionians again resolve it, adopting however ε instead of the radical sound α, and ω instead of ο, thus: τιθέω, ἰσῑῑέω, διδώω for τιθῶ, ἰσῑῑῶ, δίδω. This resolved form is found also in the epic writers, but in these it experiences, besides this, a twofold change, namely:

(a) The characteristic vowel is lengthened before the termination. In this case ε before ω is always changed into α; but before η, it is lengthened into η, if α be the primitive sound of the verb; and if the primitive sound be ε, partly into α, partly into η; e.g.

Subj. 2 aor.	Attic.	Ionic.	Epic.
	θῶ	θέω	θείω
	θῆς	θέης	θείης or θήης
	στώ	στέω	στείω
	στής	στέης	στήης
	δῶ	δώω	δώω
	δῶς	δώης	δώης
	δῶμεν	δώμεν	δώμεν

(b) The long mood-vowel is shortened; e.g. *θείομεν* for *θῶμεν*, *στήετον* for *στήητον*, *δώομεν* for *δῶμεν*.

(8) In the older language the inf. has the terminations *-μεν* and *-μεναι*, before which the short characteristic vowel is always retained, except in the inf. 2 aor. of verbs in *-υμι* and of those in *-ημι* whose characteristic is *a*; e.g.

<i>τιθέμεν</i>	and	<i>τιθέμεναι</i>	for	<i>τιθέναι</i>
<i>θέμεν</i>	...	<i>θέμεναι</i>	...	<i>θεῖναι</i>
<i>ιστάμεν</i>	...	<i>ιστάμεναι</i>	...	<i>ιστάναι</i>
<i>στήμεν</i>	...	<i>στήμεναι</i>	...	<i>στήναι</i>
<i>διδόμεν</i>	...	<i>διδόμεναι</i>	...	<i>διδόναι</i>
<i>δόμεν</i>	...	<i>δόμεναι</i>	...	<i>δοῦναι</i>
<i>δεικνύμεν</i>	...	<i>δεικνύμεναι</i>	...	<i>δεικνύναι</i>
<i>δύμεν</i>	...	<i>δύμεναι</i>	...	<i>δύναι</i>

(9) With the Ionians the 3 pers. plur. pass. changes *ν* before the terminations *-ται* and *-το* into *α*, in which case a preceding *a* is converted into *ε*; e.g. *τιθέαται* for *τίθενται*, *ιστέαται* and *ιστέατο* for *ιστανται* and *ισταντο*, *διδέαται* for *διδονται*, *εδείκνυατο* for *εδείκνυντο*.

(10) The epic dialect, in compliance with the exigencies of the metre, sometimes retains the long vowel before those terminations, where otherwise it ought always to be shortened; e.g. *τιθήμεναι* and *τιθήμενος* for *τιθέμεναι* and *τιθέμενος*, *διδωθι* and *διδούναι* for *δίδωθι* and *διδόναι*.

Obs. The differences of dialect with respect to the person-endings, in the secondary forms of the conjugation in *-μι*, are the same as those which occur in the conjugation in *-ω*.

The Verbs εἶμι and εἴμι.

320 As these primitive verbs in *-μι* express those simple actions which are of most frequent occurrence, and as the Greek, like every other copious language, has naturally more than one word to express every-day actions, we find in the verbs in *-μι*, as in other verbs of common occurrence, a sort of co-partnership between

two roots;—one furnishes the aorist, another supplies the future, and so on. The most important example of this is the substantive verb *εἰμί*, “I am,” which is not only predicative of existence, but also furnishes the copula to connect any predicate with its subject. While therefore we may reserve to the list at the end the consideration of other defective verbs, the substantive verb, which is necessary to the full inflexion of the barytones, must be given at length in this place. And we shall add *εἶμι*, “I am going,” for the sake of contrast and comparison.

(a) *εἰμί*.

321 The substantive verb in Greek, Latin, and Sanscrit, makes up its tenses from two roots *ἐσ-*, *φν-*; *es-*, *fu-*; *as-*, *bhā-*. We have given the present tense of *εἰμί* in the different cognate languages (312, (3)), and shall here compare both roots as they appear in the Greek and Latin languages.

In Greek the root *ἐσ-* furnishes only the present, imperfect and future. The root *φν-* with the adjunct *-ια* supplies the aorist and perfect. The same is the case in Latin, except that the present of the root *fu* + *ia* is used, with a different perfect, as the passive of *facio*, and as a synonym for *γίνομαι*. This will be made more clear by the following comparison.

Root *ἐσ-*, *es-*.

Pres. <i>εἰμί</i> = <i>ἐσ-μί</i>	<i>'sum</i> = <i>esum</i> .
Imp. <i>ἦν</i> or <i>ἔα</i> = <i>ἔ-εσαμ</i>	<i>eram</i> = <i>ēsam</i> .
Fut. <i>ἔσομαι</i>	<i>ero</i> = <i>es-eso</i> .
Part. <i>έών</i> = <i>έόντ-ς</i> = <i>ἔσεντς</i>	<i>-sens</i> = <i>esents</i> .

Root *φν-* = *φαF-*, *fu* = *faf* = *fac*.

<i>φύω</i> = <i>φάFa-μ</i> , “I bring to light,” <i>fac-io</i> (do.)	
Aor. <i>ἔφυσα</i>	<i>fēci</i> = <i>fefeci</i> .

With adjunct *ια*.

<i>φνίω</i> (<i>Et. M.</i> p. 254, 16)	<i>fio</i> = <i>fuio</i> .
Aor. <i>ἔφυν</i> ¹ = <i>ἔφνυα-μ</i> (used with <i>εἰμί</i>)	... ..
Perf. <i>πέφῡκα</i> (do.)	<i>fui</i> or
= <i>πεφνίακα</i>	<i>fui</i> = <i>fufui</i> (used with <i>sum</i>).
	<i>factus sum</i> (used with <i>fio</i>).

¹ For the inflexions see below, 323.

Part. <i>υῖός</i> =	}	Part. <i>factus</i> = <i>fuitus</i> ,
<i>φυῖός</i> = <i>φυιφότος</i>		<i>fecundus</i> = <i>fuiscundus</i> ,
<i>φύς</i> = <i>φύντης</i>		<i>foemina</i> = <i>fuimina</i> , and
and <i>πεφυκώς</i> = <i>πεφυιφότος</i>		in old Italian <i>fuius</i> = <i>filius</i> .

The absorption of *ι* in *ἐφῦν* is shown by the quantity of *υ* in the plural: comp. *ἐφῦμεν* with *ἐδείκνυμεν*, and *ἐστήμεν* with *ἐθεμεν*.

The following are the tenses of the verb *εἰμί*:

INDICATIVE.

1 Present.

	<i>Singular.</i>			<i>Plural.</i>	
<i>εἰμί</i>	<i>εἰ</i>	<i>ἐστί</i>	<i>ἐσμέν</i>	<i>ἐστέ</i>	<i>εἰσὶ</i>
	<i>eis</i> Ion.		<i>ειμέν</i>		<i>εἰσι</i> Ion., Dor.
<i>εἰμι</i> Dor.	<i>εἰσι</i> D., I.	<i>ἐσσι</i> Dor.	<i>ειμέι</i> Dor.		<i>ἐσσι</i> Dor.
			<i>ειμέν</i> Poet.		<i>εἰσσι</i>

Dual.

ἐστόν ἐστόν

2 Future.

	<i>Singular.</i>			<i>Plural.</i>	
<i>ἔσομαι</i>	<i>ἔσῃ</i> or <i>-εἰ</i>	<i>ἔσται</i>	<i>-όμεθα</i>	<i>-εσθε</i>	<i>-ονται</i>
<i>έσσομαι</i> Dor.	<i>έσσαι</i>	<i>έσσαι</i> Ion.			<i>έσσονται</i> Dor.
		<i>έσεῖται</i> Dor.			

Dual.

-όμεθον -εσθον -εσθον

3 Imperfect.

	<i>Singular.</i>			<i>Plural.</i>	
<i>ἦν</i>	<i>ἦσθα</i>	<i>ἦν</i>	<i>ἦμεν</i>	<i>ἦτε</i>	<i>ἦσαν</i>
and <i>ἦ</i>		and <i>ἦ</i>		<i>ἦστε</i>	
<i>ἔα</i>	<i>ἔας</i>	<i>ἔην</i> Ion.		<i>ἔατε</i>	<i>ἔσαν</i> Ion.
	<i>ἦς</i> rec. At.	<i>ἦς</i> Dor.			<i>ἔσαν</i> Poet.
<i>ἦα</i>	<i>ἦσθα</i>	<i>ἦεν</i> Ep.	<i>ἦμες</i>	} Dor.	
<i>ἔον</i> Ep.		<i>ἦεν</i> Ep.	<i>εἶμεν</i>		
<i>ἔσκον</i>		<i>ἔσκε</i> Ep., Ion.	<i>εἶμεν</i>		
<i>ἦμην</i> At.					<i>εἶατο</i> Ep.

Dual.

*ἦτον ἦτην
ἦστον ἦστην*

Instead of the perfect and aorist we may use the perf. γέγονα and 2 aor. ἐγενόμην of γίνομαι, or the perf. πέφυκα, aor. ἔφυν of φύω.

IMPERATIVE.

<i>Singular.</i>			<i>Plural.</i>	
ἴσθι	ἔστω	ἔσθε	ἔστωσαν or ἔστων	
ἴσο Dor.	ἦτω Plat. Resp. p. 361 c.		ἔστων Ion.	
ἴσοο Ep., Æol.			ἔστω Dor.	

Dual.

ἔστων	ἔστων
-------	-------

SUBJUNCTIVE.

<i>Singular.</i>			<i>Plural.</i>		
ᾶ	ῆς	ῆ	ᾶμεν	ῆτε	ᾶσι
ᾶ Ion.	ῆς Ion.	ῆ Ion.	ᾶμεν Ion.		ᾶσι Ion., Ep.
ᾶω Ep.	ῆς Ep.	ῆ Ep.	ᾶμε Dor.		ᾶσι Dor.

Dual.

ῆτων	ῆτων
	ῆτων, κ.τ.λ. Ion.

OPTATIVE.

1 Present.

<i>Singular.</i>			<i>Plural.</i>		
εἴην	εἴης	εἴη	εἴημεν	εἴητε	εἴεν
εἴωμι	εἴοις	εἴοι Ion.	κατ. εἴμεν	εἴτε	εἴθω

Dual.

εἴητων	εἴήτην
	εἴτην Δτ.

2 Future.

ἔσολμην	-οιο	-οιτο	-μεθα	-σθε	-ντο
---------	------	-------	-------	------	------

Dual.

-μεθον	-σθον	-σθην
--------	-------	-------

INFINITIVE.

<i>Present.</i>			<i>Future.</i>	
εἶναι			ἔσεσθαι	
ἔμεναι	ἔμεν Ion.		ἔσσεσθαι Ep.	
ἔμμεναι	ἔμμεν Poet.		ἔσσεσθαι Dor.	
ἔμεν	ἔμεν	ἔμεναι Dor., Poet.		

PARTICIPLE.

1 Present.			2 Future.	
ὄν	οὔσα	ὄν, κ.τ.λ.	ἐσόμενος	-η -ον.
έων	έουσα	έων Ion.		
	έῶσα	} Dor.		
	εῖσα			
	έῶσα, έσσα			

(b) εἶμι.

322 To this we may add, by way of contrast, the inflexions of εἶμι, "I am going," i. e. "I shall go" (root *ι-*), which is used as the regular future of ἔρχομαι, although ἔειν is used as the imperfect of that verb.

INDICATIVE.

For the other tenses see ἔρχομαι, in the list of defective verbs.

1 Future.

Singular.		Plural.		
εἶμι	εἶ	εἶσι	ἔμεν	ἔτε ἑῶσι
	εἶ; Ion.			

Dual.

ἔτον ἔτον

2 Imperfect.

Singular.			Plural.		
ἔειν	ἔεις	ἔει	ἔειμεν	ἔειτε	ἔεσαν
ἔια and ἔα			ἔιμεν	ἔιτε	ἔσαν
έον	έεις	έει			έσαν Poet.
ἔιον	ἔεις	ἔει Ion.	ἔομεν		ἔσαν Ep.
		ἔει Ep.			

Dual.

ἔειτον ἔείτην
ἔιτον ἔιτην
έτον έτην Ep.

IMPERATIVE.

Singular.		Plural.	
ἔθι	ἔτω	ἔτε	ἔτωσαν
εἰ in comp.			or ἰόντων
			έτω At.

	<i>Dual.</i>		
	<i>ἵτον</i>	<i>ἵτων</i>	
SUBJUNCTIVE.	<i>ἴω</i>	<i>ἴης</i>	<i>ἴη, κ. τ. λ.</i>
OPTATIVE.	<i>ἴοιμι</i>	<i>ἴοις</i>	<i>ἴοι, κ. τ. λ.</i>
	<i>ἴοιην Δι.</i>		
INFINITIVE.	<i>ἵέναι</i>		
	<i>ἵμεναι, ἵμεν Ερ.</i>		
PARTICIPLE.	<i>ἰών</i>	<i>ἰούσα</i>	<i>ἰόν</i>

εἰσομαι and εἰσόμην are Homeric.

323 Examples of Second Aorists belonging to Class A.

Several verbs whose roots are (or originally were) pure (ending in *-a, -ε, -ο, -υ*) form a 2 aor. act. (seldom 2 aor. mid.) like verbs in *-μι*. As all the 2 aor. in *-ην*, whose characteristic is *a*, correspond to *ἔστην*, we give here merely examples of the aorists in *-αν*, then of those in *-ην*, whose characteristic is *ε*, and finally of those in *-υν* and *-ων*. The aorists given are *ἀπέδρᾱν* from *ἀποδιδράσκω*, "to run away;" *ἑρρύην* from *ρέω*, "to flow;" *ἔγνω* from *γιννώσκω*, "to know;" and *ἔφυν*, "I am disposed by nature," from *φύω*.

Second Aorist.

Indicative.

<i>Sing.</i>	<i>ἀπέδρᾱν</i>	<i>ἑρρύην</i>	<i>ἔγνω</i>	<i>ἔφυν</i>
	<i>ἀπέδρᾱς</i>	<i>ἑρρύης</i>	<i>ἔγνως</i>	<i>ἔφυσ</i>
	<i>ἀπέδρᾱ</i>	<i>ἑρρύη</i>	<i>ἔγνω</i>	<i>ἔφῦ</i>
<i>Dual.</i>	<i>ἀπέδρᾱτον</i>	<i>ἑρρύητον</i>	<i>ἔγνωτον</i>	<i>ἔφῦτον</i>
	<i>ἀπεδράτην</i>	<i>ἑρρύήτην</i>	<i>ἔγνώτην</i>	<i>ἐφύτην</i>
<i>Plural.</i>	<i>ἀπέδρᾱμεν</i>	<i>ἑρρύημεν</i>	<i>ἔγνωμεν</i>	<i>ἔφῦμεν</i>
	<i>ἀπέδρᾱτε</i>	<i>ἑρρύητε</i>	<i>ἔγνωτε</i>	<i>ἔφῦτε</i>
	<i>ἀπέδρᾱσαν</i>	<i>ἑρρύησαν</i>	<i>ἔγνωσαν</i>	<i>ἔφῦσαν</i>

Subjunctive.

<i>Sing.</i>	<i>ἀποδρῶ</i>	<i>ῥυῶ</i>	<i>γυνῶ</i>	<i>φύω (prob. υ)</i>
	<i>ἀποδρῶς</i>	<i>ῥυῆς</i>	<i>γυνῆς</i>	<i>φύης</i>
	<i>ἀποδρῶ</i>	<i>ῥυῆ</i>	<i>γυνῆ</i>	<i>φύη</i>
<i>Dual.</i>	<i>ἀποδρᾶτον</i>	<i>ῥυῆτον</i>	<i>γυνῶτον</i>	<i>φύητον</i>
	<i>ἀποδρᾶτον</i>	<i>ῥυῆτον</i>	<i>γυνῶτον</i>	<i>φύητον</i>
<i>Plural.</i>	<i>ἀποδρῶμεν</i>	<i>ῥυνῶμεν</i>	<i>γυνῶμεν</i>	<i>φύωμεν</i>
	<i>ἀποδρᾶτε</i>	<i>ῥυῆτε</i>	<i>γυνῶτε</i>	<i>φύητε</i>
	<i>ἀποδρῶσι(ν)</i>	<i>ῥυνῶσι(ν)</i>	<i>γυνῶσι(ν)</i>	<i>φύωσι</i>

Optative.			
<i>Sing.</i>	ἀποδραίην	ῥυεῖην	γνoίην
	ἀποδραίης	ῥυεῖης	γνoίης
	ἀποδραίῃ	ῥυεῖῃ	γνoίῃ
	&c.	&c.	&c.
Imperative.			
<i>Sing.</i>	ἀπόδρᾶθι	ῥύηθι	γνώθι
	ἀποδρᾶτω	ῥύητω	γνώτω
	&c.	&c.	&c.
Infinitive.			
	ἀποδρᾶναι	ῥυῆναι	γῶναι
			φῦναι
Participle.			
	ἀποδρᾶς	ῥυεῖς	γνoύς
	-ᾱσα, -ᾶν	-εῖσα, -έν	φύς
			γνoῦσα, γνόν φύσα, φύν

§ XI. Class B. (a) or Barytone Verbs.

324 It is usual to select, as a type of this conjugation, the verb *τύπ-τ-ω*, "I strike," root *τυπ-*, with strengthening affix *τ-*. As the intention of the *Paradigm* is to show not only the actual but also the analogically possible forms of the verb, it is necessary to select some verb, which has a strengthening affix in the present tense, otherwise the old form *ν*, or the 2 aorist, cannot be appropriately exhibited. The selection of *τύπτω* is due to the fact that it generally stands first in the strengthening forms of labial verbs (above, 299); and the student must be cautioned against supposing that it is so complete and regular a verb as is here assumed. Some of its peculiarities are mentioned below, where it appears in the list of irregular and defective verbs.

(1) ACTIVE VOICE.

I. Indicative Mood.

(A, 1) Present, *I strike*.

<i>Sing.</i>	τύπτω	τύπτεις	τύπτει
<i>Plur.</i>	τύπτομεν	τύπτετε	τύπτουσι
<i>Dual.</i>		τύπτετον	τύπτετον

(B, 1) Future, *I shall strike.*

<i>Sing.</i>	τύψω	τύψεις	τύψει
	&c.	&c.	&c.

(C, 1) 1 perf., *I have struck.*

<i>Sing.</i>	τέτυψά	τέτυψας	τέτυψε(ν)
<i>Plur.</i>	τέτυψάμεν	τέτυψάτε	τέτυψάσι(ν)
<i>Dual.</i>		τέτυψάτον	τέτυψάτον

Similarly 2 perf., τέτυπα.

(A, 2) Imperf., *I was striking.*

<i>Sing.</i>	ἔτυπτον	ἔτυπτες	ἔτυπτε(ν)
<i>Plur.</i>	ἔτύπτομεν	ἔτύπτετε	ἔτυπτον
<i>Dual.</i>		ἔτύπτετον	ἔτυπτέτην

(B, 2) 1 aor., *I struck.*

<i>Sing.</i>	ἔτυψά	ἔτυψας	ἔτυψε(ν)
<i>Plur.</i>	ἔτύψαμεν	ἔτύψατε	ἔτυψαν
<i>Dual.</i>		ἔτύψατον	ἔτυψάτην

(C, 2) Pluperf., *I had struck.*

<i>Sing.</i>	ἔτετύφειν	ἔτετύφεις	ἔτετύφει
<i>Plur.</i>	ἔτετύφειμεν	ἔτετύφειτε	ἔτετύφεισαν and -εσαν
<i>Dual.</i>		ἔτετύφειτον	ἔτετυφείτην

Similarly 2 pluperf., ἐτετύπειν.

(D) 2 aor., *I struck.*

<i>Sing.</i>	ἔτυπον	ἔτυπες	ἔτυπε
	&c.	&c.	&c.

II. Imperative Mood.

(A) Present.

<i>Sing.</i>	τύπτε	τυπτέτω
<i>Plur.</i>	τύπτετε	τυπτέτωσαν οἱ τυπτόντων
<i>Dual.</i>	τύπτετον	τυπτέτων

(B) 1 aor.

<i>Sing.</i>	τύψον	τυψάτω
<i>Plur.</i>	τύψατε	τυψάτωσαν οἱ τυψάντων
<i>Dual.</i>	τύψατον	τυψάτων

(C) 1 perf.

<i>Sing.</i>	τέτυφε	τετυφέτω
	&c.	&c.

Similarly 2 perf., τέτυπε

(D) 2 aor.

<i>Sing.</i>	τύπε	τυπέτω
	&c.	&c.

III. Subjunctive Mood.

(A) Present.

<i>Sing.</i>	τύπτω	τύπτῃς	τύπτῃ
<i>Plur.</i>	τύπτωμεν	τύπτῃτε	τύπτωσι
<i>Dual.</i>		τύπτῃτον	τύπτῃτον

(B) 1 aor.

<i>Sing.</i>	τύψω	τύψῃς	τύψῃ
	&c.	&c.	&c.

(C) 1 perf.

<i>Sing.</i>	τετύφω	τετύφῃς	τετύφῃ
	&c.	&c.	&c.

Similarly 2 perf., τετύπω.

(D) 2 aor.

<i>Sing.</i>	τύπω	τύπῃς	τύπῃ
	&c.	&c.	&c.

IV. Optative Mood.

(A) Present.

<i>Sing.</i>	τύπτοιμι	τύπτοις	τύπτοι
<i>Plur.</i>	τύπτοιμεν	τύπτοιτε	τύπτοιεν
<i>Dual.</i>		τύπτοιτον	τυπτοίτην

(B, 1) Future.

<i>Sing.</i>	τύψοιμι	τύψοις	τύψοι
	&c.	&c.	&c.

(B, 2) 1 aor.

<i>Sing.</i>	τύψαιμι	τύψαις (or -ειας)	τύψαι (or -ειε)
<i>Plur.</i>	τύψαιμεν	τύψαιτε	τύψαιεν (or -ειεν)
<i>Dual.</i>		τύψαιτον	τυψαίτην

(C) 1 perf.

<i>Sing.</i>	τετύφοιμι	τετύφοις	τετύφοι
	&c.	&c.	&c.

Similarly 2 perf., τετύποις.

(D) 2 aor.

<i>Sing.</i>	τύποιμι	τύποις	τύποι
	&c.	&c.	&c.

V. Infinitive Mood.

(A) Present, τύπτειν (B) Future, τύψειν

(C) 1 perf., τετυφέναι (B, 2) 1 aor., τύψαι
2 perf., τετυπέναι.

(D) 2 aor., τυπεῖν.

VI. Participles.

(A) Present.

<i>Sing.</i>	N. V.	τύπτων	τύπτουσα	τύπτον
--------------	-------	--------	----------	--------

(See above, 211).

(B, 1) Future.

<i>Sing.</i>	N. V.	τύψων	τύψουσα	τύψον
--------------	-------	-------	---------	-------

(C) 1 perf.

<i>Sing.</i>	N. V.	τετυφώς	τετυφυῖα	τετυφός
--------------	-------	---------	----------	---------

(See above, 213).

Similarly 2 perf., τετυπώς.

(B, 2) 1 aor.

<i>Sing.</i>	N. V.	τύψᾱς	τύψᾱσα	τύψᾱν
--------------	-------	-------	--------	-------

(See above, 209).

(D) 2 aor.

<i>Sing.</i>	N. V.	τυπών	τυπούσα	τύπον
--------------	-------	-------	---------	-------

(2) MIDDLE VOICE.

I. Indicative Mood.

(A, 1) Present, *I strike myself* or *cause myself to be struck*.

<i>Sing.</i>	τύπτομαι	τύπτει (or -η)	τύπτεται
<i>Plur.</i>	τυπτόμεθα	τύπτεσθε	τύπτονται
<i>Dual.</i>	τυπτόμεθον	τύπτεσθον	τύπτεσθον

(B, 1) Future, *I shall strike myself.*

<i>Sing.</i>	τύψομαι	τύψει (or -η)	τύψεται
	&c.	&c.	&c.

(A, 2) Imperf., *I was striking myself.*

<i>Sing.</i>	έτυπτόμην	έτύπτου	έτύπτετο
<i>Plur.</i>	έτυπτόμεθα	έτύπτεσθε	έτύπτοντο
<i>Dual.</i>	έτυπτόμεθον	έτύπτεσθον	έτυπτέσθην

(B, 2) 1 aor., *I struck myself.*

<i>Sing.</i>	έτυψάμην	έτύψω	έτύψατο
<i>Plur.</i>	έτυψάμεθα	έτύψασθε	έτύψαντο
<i>Dual.</i>	έτυψάμεθον	έτύψασθον	έτυψάσθην

(D) 2 aor., *I struck myself.*

<i>Sing.</i>	έτυπόμην	έτύπου	έτύπετο
	&c.	&c.	&c.

II. Imperative Mood.

(A) Present.

<i>Sing.</i>	τύπτου	τυπτέσθω
<i>Plur.</i>	τύπτεσθε	τυπτέσθωσαν and τυπτέσθων
<i>Dual.</i>	τύπτεσθον	τυπτέσθων

(B) 1 aor.

<i>Sing.</i>	τύψαι	τυψάσθω
<i>Plur.</i>	τύψασθε	τυψάσθωσαν and τυψάσθων
<i>Dual.</i>	τύψασθον	τυψάσθων

(D) 2 aor.

<i>Sing.</i>	τυπού	τυπέσθω
	&c.	&c.

III. Subjunctive Mood.

(A) Present.

<i>Sing.</i>	τύπτωμαι	τύπτῃ	τύπτηται
<i>Plur.</i>	τυπτάμεθα	τύπτησθε	τύπτωνται
<i>Dual.</i>	τυπτάμεθον	τύπτησθον	τύπτησθον

(B) 1 aor.

<i>Sing.</i>	τύψωμαι	τύψῃ	τύψηται
	&c.	&c.	&c.

		(D) 2 aor.	
<i>Sing.</i>	τύωμαι	τύπη	τύπηται
	&c.	&c.	&c.

IV. Optative Mood.

(A) Present.

<i>Sing.</i>	τυπτοίμην	τύπτοιο	τύπτοιτο
<i>Plur.</i>	τυπτοίμεθα	τύπτοισθε	τύπτοιτο
<i>Dual.</i>	τυπτοίμεθον	τύπτοισθον	τυπτοίσθην

(B, 1) Future.

<i>Sing.</i>	τυφoίμην	τύφoιο	τύφoιτο
	&c.	&c.	&c.

(B, 2) 1 aor.

<i>Sing.</i>	τυφαιμην	τύφαιο	τύφαιτο
<i>Plur.</i>	τυφαιμέθα	τύφαισθε	τύφαιντο
<i>Dual.</i>	τυφαιμέθον	τύφαισθον	τυφαίσθην

(D) 2 aor.

<i>Sing.</i>	τυποίμην	τύποιο	τύποιτο
	&c.	&c.	&c.

V. Infinitive Mood.

(A) Present, τυπτεσθαι	(B, 1) Future, τύφασθαι
(B, 2) 1 aor., τύφασθαι	(D) 2 aor., τυπέσθαι

VI. Participle.

(A) Present, τυπτόμενος	-η -ον	gen. -ου, -ης, -ον
(B, 1) Future, τυφόμενος	-η -ον	as Present.
(B, 2) 1 aor., τυφάμενος	-η -ον	... Present.
(D) 2 aor., τυπόμενος	-η -ον	... Present.

(3) PASSIVE VOICE.

I. Indicative Mood.

(A, 1) Present, like the Present Middle.

(C, 1) Perfect, *I have been struck.*

<i>Sing.</i>	τέτυμμαι	τέτυφαι	τέτυπται
<i>Plur.</i>	τετύμμεθα	τέτυφθε	τετυμμένοι είσι
<i>Dual.</i>	τετύμμεθον	τέτυφθον	τέτυφθον

(A, 2) Imperfect, like the Imperfect Middle.

(C, 2) Pluperf., *I had been struck.*

<i>Sing.</i>	ἐτετύμμην	ἐτέτυψο	ἐτέτυπτο
<i>Plur.</i>	ἐτετύμμεθα	ἐτέτυφθε	τετυμμένοι ἦσαν
<i>Dual.</i>	ἐτετύμμεθον	ἐτέτυφθον	ἐτετύφθην

(D, 1) 1 aor., *I was struck.*

<i>Sing.</i>	ἐτύφθην	ἐτύφθης	ἐτύφθη
<i>Plur.</i>	ἐτύφθημεν	ἐτύφθητε	ἐτύφθησαν
<i>Dual.</i>		ἐτύφθητον	ἐτυφθήτην

(D, 2) 2 aor., *I was struck.*

<i>Sing.</i>	ἐτύπην	ἐτύπης	ἐτύπη
	&c.	&c.	&c.

(D, 3) 1 fut., *I shall be struck.*

<i>Sing.</i>	τυφθήσομαι	τυφθήσει (or -η)	τυφθήσεται
	&c.	&c.	&c.

(D, 4) 2 fut., *I shall be struck.*

<i>Sing.</i>	τυπήσομαι	τυπήσει (or -η)	τυπήσεται
	&c.	&c.	&c.

(C, 3) Paulo-post fut., *I shall have been struck.*

<i>Sing.</i>	τετύψομαι	τετύψει (or -η)	τετύψεται
	&c.	&c.	&c.

II. Imperative Mood.

(A) Present, like the Present Middle.

(C) Perfect.

<i>Sing.</i>	τέτυψο	τετύφθω
<i>Plur.</i>	τέτυφθε	τετύφθωσαν and τετύφθων
<i>Dual.</i>	τέτυφθον	τετύφθων

(D, 1) 1 aor.

<i>Sing.</i>	τύφθητι	τυφθήτω
<i>Plur.</i>	τύφθητε	τυφθήτωσαν and τυφθέντων
<i>Dual.</i>	τύφθητον	τυφθήτων

(D, 2) 2 aor.

<i>Sing.</i>	τύπηθι	τυπήτω
	&c.	&c.

III. Subjunctive Mood.

(A) Present, like the Present Middle.

(C) Perfect.

<i>Sing.</i>	τετυμμένος -η -ον	ὦ	ῆς	ῆ
<i>Plur.</i>	τετυμμένοι -αι -α	ῶμεν	ῆτε	ῶσι
<i>Dual.</i>	τετυμμένω -α -ω		ῆτον	ῆτον

(D, 1) 1 aor.

<i>Sing.</i>	τυφθῶ	τυφθῆς	τυφθῇ
	&c.	&c.	&c.

(D, 2) 2 aor.

<i>Sing.</i>	τυπῶ	τυπῆς	τυπῇ
	&c.	&c.	&c.

IV. Optative Mood.

(A) Present, like the Present Middle.

<i>Sing.</i>	τετυμμένος -η -ον	εἶην	εἶης	εἶη
<i>Plur.</i>	τετυμμένοι -αι -α	εἶμεν	εἶητε	εἶσαν
		εἶμεν	εἶτε	εἶεν
<i>Dual.</i>	τετυμμένω -α -α		εἶητον	εἶήτην

(D, 1) 1 aor.

<i>Sing.</i>	τυφθείην	τυφθείης	τυφθείη
<i>Plur.</i>	τυφθείημεν	τυφθείητε	(τυφθείησαν)
	-εἶμεν	-εἶτε	-εἶεν
<i>Dual.</i>		τυφθείητον	τυφθείήτην

(D, 2) 2 aor.

<i>Sing.</i>	τυπείην	τυπείης	τυπείη
	&c.	&c.	&c.

(D, 1 + B) 1 fut.

<i>Sing.</i>	τυφθήσοίμην	τυφθήσοιο	τυφθήσοιτο
	&c.	&c.	&c.

(D, 2 + B) 2 fut.

<i>Sing.</i>	τυπήσοίμην	τυπήσοιο	τυπήσοιτο
	&c.	&c.	&c.

(C + B) Paulo-post future.

<i>Sing.</i>	τετυψοίμην &c.	τετύψοιο &c.	τετύψοιτο &c.
--------------	-------------------	-----------------	------------------

V. Infinitive Mood.

(A) Present, like the Present Middle.

(C) Perfect,	τετύφθαι	(D, 1) 1 aor.,	τυφθῆναι
		(D, 2) 2 aor.,	τυπήναι
(D, 1 + B) 1 fut.,	τυφθήσεσθαι		
(D, 2 + B) 2 fut.,	τυπήσεσθαι		
(C + B) Paulo-post fut.,	τετύψεσθαι		

VI. Participles.

(A) Present, like the Present Middle.

(C) Perfect,	τετυμμένος	-η	-ον &c.
(D, 1) 1 aor.,	τυφθείς	-είσα	-έν &c.
(D, 2) 2 aor.,	τυπείς	-είσα	-έν &c.
(D, 1 + B) 1 fut.,	τυφθησόμενος	-η	-ον &c.
(D, 2 + B) 2 fut.,	τυπησόμενος	-η	-ον &c.
(C + B) Paulo-post fut.,	τετυψόμενος	-η	-ον &c.

For the declension of *τυφθείς* and *τυπείς*, see above, 240.

325 *First Conjugation.*

	Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Active.	Pres. τύπτω	τύπτε	τύπτω	τύπτοιμι	τύπτειν	τύπτων
	Imperf. ἐτυπτον	—	—	τύψοιμι	τύψειν	τύψων
	Fut. τύψω	τύψον	τύψω	τύψαιμι	τύψαι	τύψας
	1 aor. τέτυφα	τέτυφε	τέτυφω	τετύφωμι	τετυφέναι	τετυφώς
	1 perf. ἐτετύφην	—	—	—	—	—
	1 pluperf. ἐτετύφειν	—	—	—	—	—
	2 perf. τέτυπα	τέτυπε	τέτυπω	τετύποιμι	τετυπέναι	τετυπώς
Middle.	2 pluperf. ἐτετύπειν	—	—	—	—	—
	2 aor. ἔτυπον	τύπε	τύπω	τύποιμι	τυπεῖν	τυπών
	Pres. τύπτομαι	τύπτου	τύπτωμαι	τυπτοίμην	τύπτεσθαι	τυπτόμενος
	Imperf. ἐτυπτόμην	—	—	τυψοίμην	τύψεσθαι	τυψόμενος
	Fut. τύψομαι	τύψαι	τύψωμαι	τυψαίμην	τύψασθαι	τυψάμενος
	1 aor. ἐτυψόμην	τυποῦ	τύπωμαι	τυποίμην	τυπέσθαι	τυπόμενος
	2 aor. ἐτυπόμην	—	—	—	—	—
Passive.	Perf. τέτυμμαι	τέτυφο	τετυμμένος ὦ	τετυμμένος εἶην	τετύφθαι	τετυμμένος
	Pluperf. ἐτετύμην	—	—	τετυφοίμην	τετύφεσθαι	τετυφόμενος
	Paulo-p. fut. τετύφσομαι	τύφθητι	τυφθῶ	τυφθέην	τυφθῆναι	τυφθείς
	1 aor. ἐτύφθην	—	—	τυφθήσοιμην	τυφθήσεσθαι	τυφθήσόμενος
	1 fut. τυφθήσομαι	τύφθηθι	τυφθῶ	τυπέην	τυπῆναι	τυπείς
	2 aor. ἐτύπην	—	—	τυπησοίμην	τυπήσεσθαι	τυπησόμενος
	2 fut. τυπήσομαι	—	—	—	—	—

326 *Second Conjugation.*

	Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Active.	Pres. {	πλέκε	πλέκω	πλέκοιμι	πλέκειν	πλέκων
	Imperf. {	—	—	—	—	—
	Fut. {	πλέξω	πλέξω	πλέξοιμι	πλέξειν	πλέξων
	1 aor. {	πλέξα	—	πλέξαιμι	πλέξαι	πλέξας
	1 perf. {	πέπλεχα	πέπλεχέ	πεπλέχοιμι	πεπλεχέναι	πεπλεχώς
	1 pluperf. {	ἔπεπλεχην	—	—	—	—
	2 perf. {	*πέπλακα	πέπλακε	πεπλάκοιμι	πεπλακέναι	πεπλακώς
	2 pluperf. {	*ἔπεπλάκα	—	—	—	—
	2 aor. {	*ἔπλακον	πλάκε	πλάκοιμι	πλάκεῖν	πλακών
Middle.	Pres. {	πλέκομαι	πλέκομαι	πλέκοιμην	πλέεσθαι	πλεκόμενος
	Imperf. {	ἐπλεκόμην	—	—	—	—
	Fut. {	πλέξομαι	—	πλεξοίμην	πλέξασθαι	πλεξόμενος
	1 aor. {	ἐπλεξάμην	πλέξωμαι	πλεξάιμην	πλέξασθαι	πλεξάμενος
	2 aor. {	*ἐπλακόμην	πλάκωμαι	πλακοίμην	πλάκασθαι	πλακόμενος
Passive.	Perf. {	πέπλεγα	πεπλεμένος ὦ	πεπλεγμένος εἴην	πεπλέχθαι	πεπλεγμένος
	Pluperf. {	ἔπεπλέγην	—	—	—	—
	1 aor. {	πλεξόμην	πλεξθῶ	πλεξοίμην	πλεξέεσθαι	πλεξόμενος
	1 fut. {	πλεξθήσομαι	—	πλεξθῆναι	πλεξθήσασθαι	πλεξθήσόμενος
	2 aor. {	ἐπλάκην	πλάκῳ	πλάκην	πλάκηναι	πλάκεις
	2 fut. {	πλάκησομαι	—	πλάκησώμην	πλάκησεσθαι	πλάκησόμενος

327 *Third Conjugation.*

		Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Active.	Pres.	πείθω	πείθε	πείθω	πείβοιμι	πείθειν	πείθων
	Imperf.	ἐπείθον	—	—	—	—	—
	Fut.	πείσω	πείσον	πείσω	πείσοιμι	πείσαι	πείσων
	1 aor.	ἐπείσω	πείσον	πείσω	πείσοιμι	πείσαι	πείσας
	1 perf.	ἐπέπεικα	ἐπέπεικε	ἐπείκω	ἐπείκοιμι	ἐπείκειναι	ἐπείκειός
	1 pluperf.	ἐπεπέκειν	—	—	—	—	—
	2 perf.	ἐπέπεικα	ἐπέπεικε	ἐπείκω	ἐπείκοιμι	ἐπείκειναι	ἐπείκειός
Middle.	2 pluperf.	ἐπεπέκειν	—	—	—	—	—
	2 aor.	ἐπείθον	πείθε	πείθω	πείθοιμι	πείθειν	πείθων
	Pres.	πείβομαι	πείβου	πείβομαι	πείβοιμην	πείβεσθαι	πείβόμενος
	Imperf.	ἐπείβομην	—	—	—	—	—
	Fut.	πείσομαι	πείσαι	πείσωμαι	πείσοιμην	πείσεσθαι	πείσόμενος
	1 aor.	ἐπείσομαι	πείσαι	πείσωμαι	πείσοιμην	πείσεσθαι	πείσόμενος
	2 aor.	ἐπείβομην	πείθου	πείθωμαι	πείθοιμην	πείθεσθαι	πείβόμενος
Passive.	Perf.	ἐπέπεισμαι	ἐπέπεισο	ἐπείσῃ	ἐπείσομαι	ἐπείσθαι	ἐπείσμενος
	Pluperf.	ἐπεπέπισμαι	—	—	—	—	—
	Paulo-p. fut.	ἐπεπείσομαι	—	—	—	—	—
	1 aor.	ἐπείσθην	πείσθητι	πείσῃ	πείσοιμην	πείσεσθαι	πείσόμενος
	1 fut.	ἐπείσομαι	—	—	—	—	—
	2 aor.	ἐπείβην	πείβητι	πείβῃ	πείβοιμην	πείβεσθαι	πείβόμενος
	2 fut.	πείσομαι	—	—	—	—	—

398 Fourth Conjugation.

	Pres. Imperf. Fut.	1 aor. 1 perf. 1 pluperf.	2 perf. 2 pluperf. 2 aor.	Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Active.	σπεῖν	ἔσπειρον	σπεῖν	σπεῖω	σπεῖρε	σπεῖρω	σπεύρωμι	σπεῖραι	σπεύων
	σπεῖν	ἔσπειρα	σπεῖν	—	—	—	σπεύωμι	σπεῖραι	σπεύων
	ἔσπειρα	ἔσπειρα	ἔσπειρα	σπεῖω	σπεῖρε	σπεῖω	σπεύωμι	σπεῖραι	σπεύων
	ἔσπειρα	ἔσπειρα	ἔσπειρα	ἔσπειρω	ἔσπειρε	ἔσπειρω	ἔσπειρωμι	ἔσπειραι	ἔσπειραν
	*ἔσπειρα	*ἔσπειρα	*ἔσπειρα	ἔσπειρω	ἔσπειρε	ἔσπειρω	ἔσπειρωμι	ἔσπειραι	ἔσπειραν
	*ἔσπειρα	*ἔσπειρα	*ἔσπειρα	σπάρω	σπάρε	σπάρω	σπάρωμι	σπάραι	σπάρων
Middle.	σπεῖν	ἔσπειρόμην	σπεῖν	σπεῖωμαι	σπεῖρου	σπεῖρωμαι	σπεύωμαι	σπεῖσθαι	σπεύόμενος
	σπεῖν	ἔσπειρόμην	σπεῖν	—	—	—	σπεύωμαι	σπεῖσθαι	σπεύόμενος
	ἔσπειρα	ἔσπειράμην	ἔσπειρα	σπεῖωμαι	σπεῖραι	σπεῖωμαι	σπεύωμαι	σπεῖσθαι	σπεύόμενος
	*ἔσπειρα	*ἔσπειράμην	*ἔσπειρα	σπάρωμαι	σπάρου	σπάρωμαι	σπάρωμαι	σπάρσθαι	σπάρόμενος
Passive.	ἔσπαραμαι	ἔσπαράμην	ἔσπαραμαι	ἔσπαρσο	ἔσπαρσο	ἔσπαρσο	ἔσπαρσομαι	ἔσπαρσθαι	ἔσπαρσόμενος
	ἔσπαράμην	ἔσπαράμην	ἔσπαράμην	σπάρθητι	σπάρθητι	σπάρθω	σπαρθήσωμαι	σπαρθῆναι	σπαρθόμενος
	σπαρθήσομαι	σπαρθήσονται	σπαρθήσονται	—	—	—	σπαρθήσονται	σπαρθῆναι	σπαρθόμενος
	ἔσπαρθη	ἔσπαρθη	ἔσπαρθη	σπάρθηθι	σπάρθηθι	σπάρθω	σπαρθήσονται	σπαρθῆναι	σπαρθόμενος

329 Fifth Conjugation.

These assimilated verbs are conjugated according to their original characteristic; i. e. πέσσω like τύπτω, πράσσω like πλέκω.

330 Sixth Conjugation.

	Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Active.	Pres. { κελεύω ἐκέλευον	κέλευε	κελεύω	κελεύοιμι	κελεύειν	κελεύων
	Imperf. { κελεύσω ἐκέλευσα	—	—	κελεύσοιμι	κελεύσειν	κελεύσων
	Fut. { 1 aor. ἐκέλευσα 1 perf. ἐκέλευκα	κέλευσον	κελεύσω	κελεύσαιμι	κελεύσαι	κελεύσας
	1 pluperf. { ἐκέλευεκα ἐκέλευέκειν	κέλευσκε	κελεύκω	κελεύκοιμι	κεκελεύκηναι	κεκελευκώς
Middle.	Pres. { κελεύομαι ἐκελευόμην	κελείου	κελεύωμαι	κελευοίμην	κελεύεσθαι	κελεύόμενος
	Imperf. { κελεύομαι ἐκελευόμην	—	—	κελευσάιμην	κελεύσεσθαι	κελευσόμενος
	1 aor. { ἐκελευσάμην	κέλευσαι	κελεύσωμαι	κελευσάιμην	κελεύσασθαι	κελευσάμενος
Passive.	Perf. { κεκέλευσμαι ἐκεκελευσμένην	κεκέλευσο	κεκελευσμένος ὃ	κεκελευσμένος ἔην	κεκελευσθαι	κεκελευσμένος
	Pluperf. { κεκελεύσομαι ἐκεκελεύσθη	—	—	κεκελευσσοίμην	κεκελεύεσθαι	κεκελευσόμενος
	1 aor. { ἐκελεύσθην κελευσθήσομαι	κελεύσθητι	κελευσθῶ	κελευσθήην	κελευσθῆναι	κελευσθείς
		—	—	κελευσθήσοιμην	κελευσθήσεσθαι	κελευσθήσόμενος

The verbs of this conjugation have no secondary tenses. For the σ in the perf. and 1 aor. pass. of this particular verb, see above, 302, D, (f).

*General Observations on the Barytone Verbs¹.***331** *Dialects.***I.** *Peculiarities of the older language in general, as preserved in the poets, and particularly in the epic dialect.*

1 On the variation in the formation of particular tenses, we observe as follows :

(a) Besides the usual form of *the imperf. and of the 2 aor. act. and mid.*, another also occurs in the sing. and in the 3 pers. plur. with a strengthened ending. It is called *Ionic*, because it is used also by Ionic prose writers. Its peculiarity consists in this, that it affixes *-εσκον*, *-εσκόμην* instead of *-ον*, *-ομην*, and *-ασκον*, *-ασκόμην* instead of *-α*, *-άμην*, and generally omits the augment²; e. g.

δινεύεσκε	instead of	ἰδίνεσκε
καλῆεσκον	.....	ἰκάλειον
καλῆσκετο	.....	ἰκαλείτο
γοάσκεν	.....	ἰγόα
ἐλάσασκε	.....	ἰήλασε
πωλεσκόμην	.....	ἰπωλούμην
δασάσκετο	.....	ἰδάσατο
ἔλεσκε	.....	ἰέλε

In some instances, in the epic writers, the termination *-ασκον*, otherwise appended only to the tense-form of the 1 aor., is affixed to the unchanged root of the present. In Homer the only forms of this kind are *κρύπτασκον* and *ρίπτασκον* (from *κρύπτω* and *ρίπτω*) together with *ἀνασσεΐασκε* (from *ἀνασσεΐω*, *Hymn. in Apoll.* 403). The Homeric form *ἀγνώσασκε* (as we should write it for *ἀγνώσσασκε*) is an epic contraction from *ἀγνοήσασκε*, and consequently of regular formation.

With this strengthened form a strengthened or intensive signification is also connected, all such forms being *iterative*, i.e. denoting the repetition of an action or a custom³.

Obs. These forms sometimes occur in the Attic tragedians.

(b) The 2 perf. is so prevalent in epic language, that a 1 perf. appears only in vowel verbs, while all the rest invariably use the 2 perf. Even in some vowel verbs *κ* is rejected in epic Greek, and the form

¹ From Rost.

² There are very few cases in which the augment appears. In the common text of Homer only two instances occur: *ᾤρασκεν* (*Il.* xvii. 423) and *ἔμμεγέσκοντο* (*Od.* xx. 7). The Harleian MS. however often inserts the augment, and it appears regularly in Apollonius Rhodius. Herodotus (iv. 130) has *ἐλάβεσκον*.

³ See *New Cratylus*, § 386.

is thus assimilated to the 2 perf.; this occurs e.g. in the partic. *βεβαρηώς* (from the obsolete *βαρέω*), *κεκαφηώς* (from the unusual radical form *καφέω*, "to breathe with distress"), *κεκορηώς* (from *κορέννυμι*, "I satiate"), *κεχαρηώς* (from *χαίρω*, "I rejoice"), *πεπτήώς* (from *πίπτω*, "I fall"), *τετιυής* (from *τιέω*, "I am grieved"), *τετληώς* (from *τλήμι*, "I endure"); and in the 3 pers. plur. and partic. of *βέβηκα* (from *βαίνω*, "I go"), *ἕστηκα*, "I stand" (from *ἵστημι*), *πέφυκα*, "I am" (from *φύω*), and *τέθνηκα* (from *θνήσκω*, "I die"); but in these always by shortening the long vowel before the termination, so that we have *βεβᾶσι*, *βεβᾶώς*, *ἑστᾶώς*, *πεφῦσι*, *τεθῆσι*.

(c) The pluperf. had originally the endings *-εα*, *-εας*, *-εε(ν)*, which are universally retained in epic Greek, and of which traces still occur also in the Ionic and Attic dialects; e.g. *ᾔδεα*, "I knew," Att. contr. *ᾔδη*, 2 pers. *ᾔδεας*, contr. *ᾔδης* and *ᾔδησθα*, 3 pers. *ᾔδεε(ν)*, contr. *ᾔδει(ν)* or *ᾔδη*. In the third person the epic dialect generally adopts the contracted form in *-ει* and even in *-ειν*.

(d) Respecting the irregular formation of the fut. and 1 aor. much is to be observed in the older language. *Verba liquida*, in the first place, whose characteristic is λ or ρ, frequently form a fut. with σ; e.g. *κείρω*, "I shear," fut. *κέρσω*, aor. *ἔκερσα*; *ᾄρω*, "I join," fut. *ᾄρσω*, aor. *ᾄρσα* and *ᾔρσα*. From *κέλλω*, "I drive," the fut. *κέλσω* and aor. *ἔκελσα* have retained this formation even in the general language. On the contrary, in epic Greek the reverse of this also occurs, vowel verbs forming an aor. without σ; e.g. *καίω*, "I burn," aor. *ἔκηα*; *σεύω*, "I drive," aor. *ἔσσευα*; *χέω*, "I pour," aor. *χεῦα* or *ἔχευα* (Att. *ἔχεα*). In the fut. the σ is omitted, not only in forms like *ἀντιώω* (*Il.* XIII. 752) and *κρεμόω* (*Ib.* VII. 85), but also in *ἐξανίω* (*Ib.* XI. 365) and *ἐρύουσι* (*Ib.* 454). As a special irregularity in the formation of particular aorists it must be observed that the terminations of the two aorists are sometimes interchanged with each other, the termination *-ον* being appended to the tense-form of the 1 aor. (with σ), and, conversely, the termination *-α* to the root of the 2 aor. The first is exemplified in *ἔπτεσον* (from *πίπτω* for *πι-πέτω*), and in the following Homeric forms:

αείσειο (as imperat. aor. mid. of *αἶδω*, "I sing").

ᾄξετε (as imperat. aor. of *ᾄγω*, "I lead").

βήσεται or *ἐβήσεται* (3 sing. aor. mid. of *βαίνω*, "I go"); besides *βήσειο*, as imperat. So also

δύσεται or *ἐδύσεται*, besides the imperat. *δύσειο* (from *δύομαι*, "I put on").

ἔξον, *ἔξες* (as aor. act. of *ἔκω*, "I come").

λέξτεο or λέξτε, "lie down" (as imperat. aor. mid. of λέγω).

ῥρσεο, ῥρσευ and ῥρσο, "rise" (as imper. aor. mid. of ῥρω or ῥρ-
νυμι)¹.

Of the opposite case, where the termination -α is added to the root of the 2 aor., we have the familiar examples εἶπα, besides εἶπον, "I said," and ἤνεγκα, epic ἤνευκα or ἔνευκα, besides ἤνεγκον (as aor. to φέρω, "I bear"). Lastly, in the epic dialect the reduplication of σ, when a short vowel precedes, is everywhere allowed and frequently adopted to meet the exigencies of the verse; e.g. καλεσσάμενος (from καλέω, "I call"), ὁμοσσε (for ὁμοσε from ὀμνυμι, "I swear"), ἐγέλασσε (from γελάω, "I laugh"), κόμισσα (from κομίζω, "I bring"), ὀλέσσει (from ὀλλυμι, "I destroy"), ὀνόσσεται (from ὀνομαι, "I shame"), &c.

2 With regard to the augment in general, see above, 311. Homer retains it, unless metre, euphony, or the structure of the sentence makes its omission desirable. This subject has been fully discussed by Grashof in a Programme of the Gymnasium at Düsseldorf (1852). Homer is followed by the other poets, with certain limitations. In the MSS. of Herodotus there is a good deal of caprice, especially with regard to the temporal augment. Its omission is most regular in those verbs which have a specially Ionic form, as ἀγνέω, ἀεθλέω, ἀλκυτάζω, ἀναισιμῶω, ἀρρωδέω, ἀρτέομαι, ἐλινύω, ἔρδον and ἔρξαν, ἔργω (instead of εἶργω) and ἔσσώω (see W. Dindorf, *Commentatio de dialecto Herodoti*, prefixed to his edition, Paris, 1844, pp. xxi—xxiii). The temporal augment is sometimes omitted in forms beginning with a vowel, especially in οἶδα, and also in Homeric perfects like ἄνωγα, ἀλιτήμενος, &c.; Herodotus omits it in ἔωθα, οἰκῆσθαι, and in the 3 plur., perf. and plup., when the endings -αται and -ατο are substituted for -νται and -ντο, as in ἀγωνίδαται, ἀρτέαται, διοιχέαται, κατοικέαται, ὀρμέατο, &c. The regular reduplication is omitted in a very few epic perfects, as δέγμαι, δέχαται, δεγμένος. On the other hand, there are some forms in Homer in which the reduplication is strengthened by changing ε into ει, e.g. in δεῖδια, δεῖδιμεν, δεῖδιθε (instead of δέδια, &c.), δειδέχαται (instead of δεδέχαται), δεῖδεκτο (instead of δέδεκτο), &c. The use of reduplication, confined in the general language to the perf. and pluperf., is extended by the epic dialect to other tenses. This is used most frequently in the 2 aor. act. and mid., less frequently in the 1 fut. act. and mid.; e.g. πέπιθον and πεπιθήσω (from πείθω), ἤραρον (from ἄρω), λελάβεσθαι (from λαμβάνω), δεδέξομαι (from δέχομαι), &c. Of the 1 aor. with reduplication, the only certain examples are ἀκάχησε (*Il.* xxiii. 223) and ἐξαπάφησεν (*Hymn. in Apoll.* 376).

¹ Οἶσε is the present tense. See below, in the list of irregular verbs.

3 The following observations apply to the person-endings and modal inflexions :

(a) The 3 pers. dual imperf. act. is formed by Homer in some instances like the second person, and consequently has the termination *-τον* instead of *-την*. Such forms are *διώκετον* (*Il.* x. 364), *λαφύσσετον* (*Ib.* xviii. 583), and *τετεύχετον* (*Ib.* xiii. 346).

(b) Besides the terminations *-μεθον* and *-μεθα* of the dual and plur. pass., the full-sounding *-μεσθον* and *-μεσθα* are used according to the exigencies of the metre, not only by the epic writers, but also by the Doric and Attic poets.

(c) In the 3 pers. plur. pass. the perf. and pluperf. very generally, and the optat. frequently, substitute the terminations *-αται* and *-ατο* for *-νται* and *-ντο*; e.g. *κεχωρίδεται* (from *χωρίζω*), *τυπτοίατο* for *τύπτοντο*. The labial and guttural characteristics are aspirated; e.g. we have *τετράφαται*, *ὀρωρέχεται*, &c.

(d) In the 2 pers. sing. pass. the *σ* which follows a connecting vowel is rejected; but in that case *εαι* generally, and *αο* frequently, remain without contraction, and the termination *-εο* is either uncontracted, or takes the Ionic contraction into *ευ*, or the *ε* is even lengthened into *εε*, as e.g. *ἔρειο* (from *ἔρομαι*).

(e) In the 3 plur. of the pass. aor. the termination *-ησαν* is changed into *-εν*, regularly in Æolic and Doric, and frequently in epic Greek.

(f) The following peculiarities are to be observed in the subjunctive mood: (α) the epic dialect retains the fuller inflexions in *-μι*. This is very common in the 3 pers. sing.; e.g. we have *λάβησιν* and *ἄγῃσι* for *λάβῃ* and *ἄγῃ*. As examples of the 1 pers. with the ending *-ωμι* we have *εἵπωμι* (*Od.* xxii. 392), *ἴδωμι* (*Il.* xviii. 63), *κτείνωμι* (*Od.* xix. 490), *ἀγάγωμι* (*Il.* xxiv. 717), *ἴκωμι* (*Ib.* ix. 14), *ἐθέλωμι* (*Od.* xxi. 348), *τύχωμι* (*Ib.* xxii. 7). (β) Instead of *-ς* the 2 pers. sing. subj. has generally the fuller termination *-σθα*; e.g. *ἐθέλῃσθα*, *εἴπῃσθα*, for *ἐθέλῃς*, *εἴπῃς*. (γ) According to the exigencies of the metre, epic writers often shorten the modal vowel of the subj., so that *ε* is substituted for *η*, and *ο* for *ω*, and the form of the subj. in many cases assimilated to that of the indic.; e.g. *εἶδομεν* for *εἵδομεν*, *ἴομεν* for *ἴωμεν*, *φθίεται* for *φθίῃται*, &c.

(g) In epic the 3 pers. plur. imperat., both act. and pass., is always formed with the terminations *-ντων* and *-σθων*; e.g. *πινόντων* (not *πινέωσαν*), *ἐπέσθων* (not *ἐπέσθωσαν*).

(h) The complete termination of the infin. act. was *-μεναι*, by the abbreviation of which were formed partly *-μεν*, and, by rejecting *μ*,

(*εεν*) *ειν*; partly *-μεναι* and *-ναι*. In the pres. and fut. infin. Homer interchanges the terminations *-έμεναι*, *-έμεν* and *-ειν*; e.g. *ἀκονέμεναι*, *ἀκονέμεν* and *ἀκούειν*, *ἄξέμεναι*, *ἄξέμεν* and *ἄξειν* (from *ἄγω*). The inf. 2 aor. has the terminations *-έμεναι*, *-έμεν*, *-εῖν* and *-έειν*; e.g. *ἐλθέμεναι*, *ἐλθέμεν*, *ἐλθεῖν* (from *ἔλθον*), *βαλέειν* (from *βάλλω*). The inf. perf. appears in Homer only in forms where *κ* has been rejected (comp. above, 1, (b)), and always takes with him the termination *-μεναι* or *-μεν*; e.g. *τεθνάμεναι* and *τεθνάμεν*, *βεβάμεν*, *ἑστάμεν*. Besides the common termination *-ειν* of the infinitive, verbs in *-άω* and *-έω* have also *-εμεναι*, but contract the *ε* of the termination with the characteristic vowel into *η*; e.g. *φιλέειν*, *φιλεῖν* and *φιλήμεναι* (from *φιλέω*), *πεινήμεναι* (from *πεινάω*). The inf. aor. pass. has, besides the common termination *-ῆναι*, also *-ήμεναι*; e.g. *δαῆναι* and *δαήμεναι* (from *δάω*). All the remaining infinitives, as that of the 1 aor. act., and the whole of those in the pass., retain their simple termination unchanged.

(i) The terminations which have the circumflex in the common language, as *-ῶ* and *-οῦμαι* in the fut. act. and mid., *-εῖν* in the inf. 2 aor. act., and *-ῶ* in the subj. of the aor. pass., are in epic frequently resolved; e.g.

ἀγγελέω (as fut. of *ἀγγέλλω*).

βαλέειν (inf. aor. of *βάλλω*).

πεσέεσθαι (inf. fut. mid. to *πίπτω*).

μυγέωσι (3 plur. subj. 2 aor. pass. to *μύγνυμι*).

In such resolved forms of the subj. 2 aor. pass. it not unfrequently happens that the *ε* is lengthened in *αι*; e.g. *δαμείω* (subj. 2 aor. pass. to *δαμάω*), and also the modal vowel made short (see above, (e)); e.g. *δαμείετε*, as 2 pers. plur. to *δαμείω*.

(k) On the abbreviation of the termination *-ησαν* into *-εν*, see above, (c), and below, III. (5).

II. *Peculiarities of the Ionic Dialect.*

(1) The later Ionic dialect, as exhibited in the writings of Herodotus, possesses in common with the epic dialect just treated of, many peculiarities, which we shall therefore merely indicate by reference to the preceding. On the iterative tenses in *-εσκον* and *-εσκόμην*, see I. 1, (a). On the pluperfect *-εα*, see I. 1, (c). On *-αται* and *-ατο* for *-νται* and *-ντο*, see I. 3, (c). On the augment, see I. 2.

III. *Peculiarities of the Doric Dialect.*

(1) The change of *η* into *α*, so common to the Doric dialect, occurs in verbal forms in the dual termination *-ην* and the passive termination

-μην, which in Doric are therefore -αν and -μαν; e.g. *ἰκόμην* for *ἰκόμην*. The change is usual also in the derivative tenses of verbs in -άω and of some few in -έω, which lengthen the characteristic vowel into -η; e.g. *ἀγαπάω* for *ἀγαπήσω*, *ἐφίλασα* for *ἐφίλησα*. Its occurrence however is extremely rare in the termination -ην of the aor. pass. In verbs beginning with a the a is retained even when the temporal augment is introduced, but then it is always long; e.g. *ἄκούω*, aor. *ἄκουσα*.

(2) The Dorians frequently form the 2 pers. sing. indic. in -ες instead of -εις; e.g. *τύπτες*, *συρίζες* for *τύπτεις*, *συρίζεις*. Instead of -ς at the end, the second person of all the moods of the act. had in the old language the termination -σθα, which is still of frequent use in the Doric dialect, and occurs in the epic writers chiefly in the 2 pers. subj., more rarely in the optat. The common language has retained this termination in the following forms: *ἦσθα*, "thou wast" (from *εἰμί*), *ἦεισθα*, "thou wentest" (from *εἶμι*), *οἶσθα* and *ἦδεισθα*, "thou knowest, knewest" (from *οἶδα*), and *εἶπεςθα*, "thou saidst" (from *φημί*).

(3) The 1 pers. plur. of the active conjugation terminates in the Doric dialect in -μες instead of -μεν; e.g. *ἐτύπτομες* for *ἐτύπτομεν*. The Latin shows that this was the original form of the person-ending. In the passive they likewise use the fuller termination -μεσθον and -μεσθα for -μεθον and -μεθα (see above, I. 3, (h)).

(4) The 3 pers. plur. act. terminates in Doric in -ντι with a short connective vowel instead of -σι preceded by a long sound; e.g.

<i>ἀνατέλλοντι</i>	for	<i>ἀνατέλλουσι</i>
<i>τρέποντι</i>	...	<i>τρέπουσι</i>
<i>τύπτωντι</i>	...	<i>τύπτωσι</i>
<i>τετύφαντι</i>	...	<i>τετύφᾱσι</i>

The Latin shows that this was the original form.

In the 2 fut. the termination -έοντι is contracted by the Dorians into -εῦντι, e.g. *μενέοντι*, *μενεῦντι* for *μενοῦσι*, from *μένω*. Moreover it is to be remarked that this termination -ντι never receives the ν *ἑφελκυστικόν*. Instead of the termination -ουσι in the pres. and 1 fut., -ουσι also occurs, particularly in the poets, and this requires the ν *ἑφελκυστικόν*; e.g. *φυλάσσοισιν* for *φυλάσσουσιν*. And in Æolic we find -αισι for -ᾱσι.

(5) The termination -ησαν in the 3 pers. plur. of the aor. pass. and of the optat. is shortened in Doric into -εν, e.g. *ἔτυφθεν* for *ἐτύφθησαν*. This peculiarity is common also to the epic, where e.g. *τράφεν* for *ἐτράφησαν*, and such like forms, are quite usual; and in the optat. this

abbreviated termination predominates throughout in the common language also; e.g. τυφθεῖν for τυφθείησαν.

(6) The infin. act. instead of the termination -ειν has in Doric -εμεν or generally -εν, and more rarely the lengthened -ην; e.g. τύπτειν and τύπτεμεν for τύπτειν, λαβέν and λαβήν for λαβεῖν.

In the infin. perf. act. we have sometimes -ειν for -εναι, as γεγάκειν for γεγακέναι (Pind. *Ol.* vi. 49). And the Æolic has even an infin. in -ις, as γέλαϊς for γελάειν.

(7) In the terminations of participles the Dorians use -οι instead of -ου, and -αι instead of ᾱ; e.g.

τύπτοιςα	for	τύπτονςα
λαβοῖςα	...	λαβοῦςα
τύψαις and τύψαιςα	...	τύψᾱς, -ᾱςα.

The partic. perf. act. is sometimes formed by the Dorians with the termination of the partic. pres.; e.g. πεφρίκοντες (Pind. *Pyth.* iv. 183) for πεφρικότες. In some instances epic writers also adopt this formation; as e.g. κεκλήγοντες for κεκληγότες.

(8) On the formation of the 1 fut. act. and mid. we observe the following as Doric peculiarities: (a) All verbs in -ζω form the 1 fut. in -ξω. The same peculiarity is transferred also to the 1 aor. (b) The termination of the 1 fut. act. and mid. is circumflexed by the Dorians and conjugated throughout entirely like the termination of the Attic fut.; e.g.

τυψῶ, -εῖς, -εῖ, plural τυψοῦμεν or -εῦμεν, -εῖτε, -οὔντι or -εύντι.

Fut. mid. τυψοῦμαι, or -εῦμαι, &c.

This contraction seems to have originated in an old fut. in -σιω or -σιομαι, which is found in some forms; as πραξίομες for πράζομεν, χαριζιόμεθα for χαριζοῦμεθα, προλεψίω for προλείψω.

In some verbs, which form a fut. mid. with an active signification, this fut. has retained the Doric termination even in the common language, e.g. πεσοῦμαι and πευσσοῦμαι, fut. of πίπτω and πυνθάνομαι. So also, besides the two already mentioned, are formed the fut. of θέω, κλαίω, νέω, παίζω, πλέω, πνέω, πνίγω, φεύγω and χέζω; thus, θευσοῦμαι, κλανσοῦμαι, &c.

IV. Peculiarities of the Attic Dialect.

(1) The epic termination of the pluperf. -εα (see above, I 1, (c)) passed also into the Attic dialect, assuming the contracted form in -η, to which -ης (for -εας) corresponds in the 2 pers. and -ει or -ειν (for -εε

or -εεν) in the third. This termination, however, can be referred to with certainty only in the pluperf. of οἶδα, of which the following forms are usual in Attic Greek; 1 pers. ᾔδειν and ᾔδη, 2 pers. ᾔδεις or ᾔδειςθα and ᾔδης or ᾔδηςθα, 3 pers. ᾔδει and ᾔδεν.

(2) In the 2 pers. sing. pass. the Attics, after rejecting σ, contract -εαι into -ει. This appears to have been the only termination made use of in the older Attic language; subsequently it was interchanged with -η, though in the 2 fut. mid. -ει is the predominant termination. According to modern critics the ending -ει is to be preferred in Aristophanes, -η is most common in the MSS. of the tragedians, Thucydides, and Xenophon, and both endings are supported by authority in Plato and the orators (see Kühner, *Excurs. II. ad Xen. Memor.*). The -ει appears without change in the fut. ὄψει, and in βούλει, "thou art willing," and οἶει, "thou thinkest;" so that the use of βούλη and οἶη is invariably confined to the subjunctive.

(3) On the Attic future, see 302, B. 1, *Obs.* 3.

V. *Peculiarities of the Alexandrian Dialect and of the later Language.*

(1) In the 3 pers. plur. imperf. and 2 aor. the later language makes use of the termination -σαν instead of -ον; e. g. εἶπσαν for εἶπον, &c.

(2) In the 3 pers. plur. perf. act. the termination -αν occurs instead of -ᾶσι; e. g. εἶρηκαν for εἰρήκᾶσι, &c. Also in Cretan inscriptions we find ἀπέσταλκαν for ἀπεστάλακσι.

§ XII. *Class B. (b) or Circumflexed Verbs.*

332 The derivative verbs τιμάω, "I honour," from τιμή, "honour;" ποιέω, "I beget," "make of a certain kind" (from the root found in πῶϋ, ποι-μήν, ὀ-πύω, φύω, φύω, *fac-iō, fio, pu-er, pu-bes*, Sanscrit *pu-tra*, &c.); and μισθόω, "I let out for hire," from μισθός, "hire;" are thus inflected:

¹ It is not derived from ποιός, for in that case the verb would be ποιόω, a form which actually occurs, e. g. Arist. *Etik. Nic.* III. § 16, οἷον εἰ ἄριστος τοῦτο ἢ πέπενται ἢ πεπολεῖται ὡς δεῖ: and we have ποιός τις ποιῆσαι, Id. *ibid.* I. 9, § 8.

COMPARATIVE SYNOPSIS OF THE CONTRACTED CONJUGATION
IN -ω.

Active Voice.

Present (A, 1).

I honour.

I make.

I let.

I. Indicative Mood.

<i>Sing.</i>	(τιμάω) τιμῶ (τιμάεις) τιμᾷς (τιμάει) τιμᾷ	(ποιέω) ποιῶ (ποιέεις) ποιεῖς (ποιέει) ποιεῖ	(μισθόω) μισθῶ (μισθόεις) μισθοῖς ¹ (μισθόει) μισθοῖ ¹
<i>Plur.</i>	(τιμάομεν) τιμῶμεν (τιμάετε) τιμᾶτε (τιμάουσι) τιμῶσι	(ποιόομεν) ποιοῦμεν (ποιέετε) ποιεῖτε (ποιέουσι) ποιεῶσι	(μισθόομεν) μισθοῦμεν (μισθόετε) μισθοῦτε (μισθόουσι) μισθοῦσι
<i>Dual.</i>	— (τιμάετον) τιμᾶτον (τιμάετον) τιμᾶτον	— (ποιέετον) ποιεῖτον (ποιέετον) ποιεῖτον	— (μισθόετον) μισθοῦτον (μισθόετον) μισθοῦτον

II. Imperative Mood.

<i>Sing.</i>	(τίμαε) τίμα (τιμαέτω) τιμάτω	(ποίηε) ποίει (ποιέετω) ποιείτω	(μίσθοε) μίσθου (μισθοέτω) μισθούτω
<i>Plur.</i>	(τιμάετε) τιμᾶτε (τιμαέτωσαν) τιμάτωσαν (τιμαόντων) τιμώντων	(ποιέετε) ποιεῖτε (ποιέετωσαν) ποιεῖτωσαν (ποιεόντων) ποιούντων	(μισθόετε) μισθοῦτε (μισθοέτωσαν) μισθούτωσαν (μισθοόντων) μισθούντων
<i>Dual.</i>	(τιμάετον) τιμᾶτον (τιμαέτων) τιμάτων	(ποιέετον) ποιεῖτον (ποιέετων) ποιεῖτων	(μισθόετον) μισθοῦτον (μισθοέτων) μισθούτων

¹ The unusual contraction of -εις and -ους into -οῖς, as also of -δει and -τη into -οῖ, is founded upon the principle, that ι, as the chief vowel in the termination of the pres. and subj., must not be lost in the contraction.

III. Subjunctive Mood.

<i>Sing.</i>	(τιμάω) τιμῶ	(ποιέω) ποιῶ	(μισθόω) μισθῶ
	(τιμάης) τιμάς	(ποιέης) ποιῆς	(μισθόης) μισθοῖς ¹
	(τιμάη) τιμᾷ	(ποιέη) ποιῇ	(μισθόη) μισθοῖ ¹
<i>Plur.</i>	(τιμάωμεν)	(ποιέωμεν)	(μισθόωμεν)
	τιμῶμεν	ποιῶμεν	μισθῶμεν
	(τιμάητε) τιμάτε	(ποιέητε) ποιῆτε	(μισθόητε) μισθώτε
	(τιμάωσι) τιμῶσι	(ποιέωσι) ποιῶσι	(μισθόωσι) μισθῶσι
<i>Dual.</i>	—	—	—
	(τιμάητον)	(ποιέητον)	(μισθόητον)
	τιμᾶτον	ποιῆτον	μισθᾶτον
	(τιμάητον)	(ποιέητον)	(μισθόητον)
	τιμᾶτον	ποιῆτον	μισθᾶτον

IV. Optative Mood.

<i>Sing.</i>	(τιμάοιμι) τιμῶμι	(ποιέοιμι) ποιῶμι	(μισθόοιμι) μισθοῖμι
	(τιμάοις) τιμῶς	(ποιέοις) ποιῶς	(μισθόοις) μισθοῖς
	(τιμάοι) τιμῶ	(ποιέοι) ποιῶ	(μισθόοι) μισθοῖ
<i>Plur.</i>	(τιμάοιμεν)	(ποιέοιμεν)	(μισθόοιμεν)
	τιμῶμεν	ποιῶμεν	μισθοῖμεν
	(τιμάοιτε) τιμῶτε	(ποιέοιτε) ποιῶτε	(μισθόοιτε) μισθοῖτε
	(τιμάοιεν) τιμῶεν	(ποιέοιεν) ποιῶεν	(μισθόοιεν) μισθοῖεν
<i>Dual.</i>	—	—	—
	(τιμάοιτον)	(ποιέοιτον)	(μισθόοιτον)
	τιμῶτον	ποιῶτον	μισθοῖτον
	(τιμαοίτην)	(ποιεοίτην)	(μισθοοίτην)
	τιμῶτην	ποιῶτην	μισθοῖτην

Attic Form².

<i>Sing.</i>	τιμῶην	ποιῶην	μισθῶην
	τιμῶης	ποιῶης	μισθῶης
	τιμῶῃ	ποιῶῃ	μισθῶῃ
<i>Plur.</i>	τιμῶημεν	ποιῶημεν	μισθῶημεν
	τιμῶητε	ποιῶητε	μισθῶῃητε
	τιμῶεν	ποιῶεν	μισθῶῃεν
<i>Dual.</i>	τιμῶῃητον	ποιῶῃητον	μισθῶῃητον
	τιμῶῃτην	ποιῶῃτην	μισθῶῃτην

¹ See note to present tense.² On the use of this accessory form of the opt. the following is to be observed :

(1) It is most common in verbs in -άω, but in both the other classes also the singular

V. Infinitive Mood.

(τιμάειν) τιμᾶν¹ (ποιεῖν) ποιεῖν (μισθόειν) μισθοῖν

VI. Participle.

(τιμάων, -άουσα, -άον) (ποιέων, -έουσα, -έον) (μισθόων, -όουσα, -όν)
 τιμῶν, -ῶσα, -ῶν ποιῶν, -οῦσα, -οῦν μισθῶν -οῦσα, -οῦν
 gen. τιμώντος, &c. gen. ποιούντος, &c. gen. μισθοῦντος, &c.

Imperfect (A, 2).

<i>Sing.</i>	(ἐτίμαον) ἐτίμων	(ἐπολεον) ἐπολούν	(ἐμίσθοον) ἐμίσθουν
	(ἐτίμαες) ἐτίμας	(ἐποιέες) ἐποιέεις	(ἐμίσθοες) ἐμίσθους
	(ἐτίμαε) ἐτίμα	(ἐποιέε) ἐποιεί	(ἐμίσθοε) ἐμίσθου
<i>Plur.</i>	(ἐτιμάομεν)	(ἐποιόομεν)	(ἐμισθόομεν)
	ἐτιμῶμεν	ἐποιούμεν	ἐμισθοῦμεν
	(ἐτιμάετε)	(ἐποιέετε)	(ἐμισθόετε)
	ἐτιμᾶτε	ἐποιεῖτε	ἐμισθοῦτε
	(ἐτίμαον)	(ἐπολεον)	(ἐμίσθοον)
	ἐτίμων	ἐπολούν	ἐμίσθουν
<i>Dual.</i>	—	—	—
	(ἐτιμάετον)	(ἐποιέετον)	(ἐμισθόετον)
	ἐτιμᾶτον	ἐποιεῖτον	ἐμισθοῦτον
	(ἐτιμαέτην)	(ἐποιεέτην)	(ἐμισθοέτην)
	ἐτιμάτην	ἐποιεῖτην	ἐμισθοῦτην

Passive Voice.

Present (A, 1).

I. Indicative Mood.

<i>Sing.</i>	(τιμάομαι)	(ποιέομαι)	(μισθόομαι)
	τιμῶμαι	ποιούμαι	μισθοῦμαι
	(τιμάῃ) τιμᾶ	(ποιεῇ) ποιῇ, ποιεῖ	(μισθῇ) μισθοῖ
	(τιμάεται)	(ποιέεται)	(μισθόεται)
	τιμᾶται	ποιεῖται	μισθοῦται

of this form occurs in Attic Greek more frequently than the usual one in -οιμι. On the contrary, in the plural its use is almost wholly confined to verbs in -δω. (2) From the appellation *Attic form* it must not be inferred, that it belonged exclusively to the Attic writers, since it also occurs, although less frequently, in the other dialects.

¹ The ι subscribed under the infinitive termination -ᾶν should properly be omitted, because its admission into the termination -εω is owing solely to the contraction of -εε into -ει. As however it is invariably retained in the older editions of Greek writers, its use may be regarded as conventionally established.

<i>Plur.</i>	(τιμάμεθα)	(ποιεόμεθα)	(μισθοόμεθα)
	τιμώμεθα	ποιούμεθα	μισθούμεθα
	(τιμάεσθε)	(ποιέεσθε)	(μισθόεσθε)
	τιμᾶσθε	ποιεῖσθε	μισθοῦσθε
	(τιμᾶνται)	(ποιέονται)	(μισθόονται)
	τιμῶνται	ποιῶνται	μισθοῦνται
<i>Dual.</i>	(τιμάμεθον)	(ποιεόμεθον)	(μισθοόμεθον)
	τιμώμεθον	ποιούμεθον	μισθούμεθον
	(τιμάεσθον)	(ποιέεσθον)	(μισθόεσθον)
	τιμᾶσθον	ποιεῖσθον	μισθοῦσθον
	(τιμάεσθον)	(ποιέεσθον)	(μισθόεσθον)
	τιμᾶσθον	ποιεῖσθον	μισθοῦσθον

II. Imperative Mood.

<i>Sing.</i>	(τιμάον) τιμῶ	(ποιέον) ποιῶ	(μισθόν) μισθοῦ
	(τιμάεσθω)	(ποιέεσθω)	(μισθόεσθω)
	τιμάσθω	ποιεῖσθω	μισθοῦσθω
<i>Plur.</i>	(τιμάεσθε)	(ποιέεσθε)	(μισθόεσθε)
	τιμᾶσθε	ποιεῖσθε	μισθοῦσθε
	(τιμάεσθωσαν)	(ποιέεσθωσαν)	(μισθόεσθωσαν)
	τιμάσθωσαν	ποιεῖσθωσαν	μισθοῦσθωσαν
	οἱ (τιμάεσθων)	οἱ (ποιέεσθων)	οἱ (μισθόεσθων)
	τιμάσθων	ποιεῖσθων	μισθοῦσθων
<i>Dual.</i>	(τιμάεσθον)	(ποιέεσθον)	(μισθόεσθον)
	τιμᾶσθον	ποιεῖσθον	μισθοῦσθον
	(τιμάεσθων)	(ποιέεσθων)	(μισθόεσθων)
	τιμάσθων	ποιεῖσθων	μισθοῦσθων

III. Subjunctive Mood.

<i>Sing.</i>	(τιμάωμαι)	(ποιέωμαι)	(μισθόωμαι)
	τιμῶμαι	ποιῶμαι	μισθῶμαι
	(τιμάῃ) τιμᾷ	(ποιέῃ) ποιῇ	(μισθῃ) μισθοῖ
	(τιμάηται) τιμᾶται	(ποιέηται) ποιῇται	(μισθόηται) μισθῶται
<i>Plur.</i>	(τιμαῶμεθα)	(ποιεῶμεθα)	(μισθοῶμεθα)
	τιμῶμεθα	ποιῶμεθα	μισθῶμεθα
	(τιμάησθε)	(ποιέησθε)	(μισθόησθε)
	τιμᾶσθε	ποιῇσθε	μισθῶσθε
	(τιμάωνται)	(ποιέωνται)	(μισθόωνται)
	τιμῶνται	ποιῶνται	μισθῶνται

<i>Dual.</i>	(τιμαῶμεθον)	(ποιεῶμεθον)	(μισθῶμεθον)
	τιμῶμεθον	ποιῶμεθον	μισθῶμεθον
	(τιμάησθον)	(ποιέησθον)	(μισθόησθον)
	τιμᾶσθον	ποιῆσθον	μισθῶσθον
	(τιμάησθον)	(ποιέησθον)	(μισθόησθον)
	τιμᾶσθον	ποιῆσθον	μισθῶσθον

IV. Optative Mood.

<i>Sing.</i>	(τιμαίμην)	(ποιείμην)	(μισθοίμην)
	τιμῆμην	ποιοίμην	μισθοίμην
	(τιμάοιο) τιμῶ	(ποιέοιο) ποιοῖο	(μισθόοιο) μισθοῖο
	(τιμάοιτο) τιμῶτο	(ποιέοιτο) ποιοῖτο	(μισθόοιτο) μισθοῖτο
<i>Plur.</i>	(τιμαοίμεθα)	(ποιεοίμεθα)	(μισθοοίμεθα)
	τιμῶμεθα	ποιοίμεθα	μισθοίμεθα
	(τιμάοισθε)	(ποιέοισθε)	(μισθόοισθε)
	τιμῶσθε	ποιοῖσθε	μισθοῖσθε
	(τιμάοιντο)	(ποιέοιντο)	(μισθόοιντο)
	τιμῶντο	ποιοῖντο	μισθοῖντο
<i>Dual.</i>	(τιμαοίμεθον)	(ποιεοίμεθον)	(μισθοοίμεθον)
	τιμῶμεθον	ποιοίμεθον	μισθοίμεθον
	(τιμάοισθον)	(ποιέοισθον)	(μισθόοισθον)
	τιμῶσθον	ποιοῖσθον	μισθοῖσθον
	(τιμαοίσθην)	(ποιεοίσθην)	(μισθοοίσθην)
	τιμῶσθην	ποιοῖσθην	μισθοῖσθην

V. Infinitive.

(τιμάεσθαι)	(ποιέεσθαι)	(μισθόεσθαι)
τιμᾶσθαι	ποιεῖσθαι	μισθοῦσθαι

VI. Participle.

(τιμαόμενος)	(ποιεόμενος)	(μισθοόμενος)
τιμώμενος	ποιούμενος	μισθούμενος

Imperfect (A, 2).

<i>Sing.</i>	(ἐτιμαόμην)	(ἐποιεόμην)	(ἐμισθοόμην)
	ἐτιμώμην	ἐποιούμην	ἐμισθοούμην
	(ἐτιμάου)	(ἐποιέου)	(ἐμισθόου)
	ἐτιμῶ	ἐποιοῦ	ἐμισθοῦ
	(ἐτιμάετο)	(ἐποιέετο)	(ἐμισθόετο)
	ἐτιμᾶτο	ἐποιεῖτο	ἐμισθοῦτο

<i>Plur.</i>	(ἐτιμάμεθα)	(ἐποιούμεθα)	(ἐμισθοούμεθα)
	ἐτιμάμεθα	ἐποιούμεθα	ἐμισθούμεθα
	(ἐτιμάεσθε)	(ἐποιέεσθε)	(ἐμισθόεσθε)
	ἐτιμᾶσθε	ἐποιεῖσθε	ἐμισθοῦσθε
	(ἐτιμάονται)	(ἐποιούνται)	(ἐμισθούνται)
	ἐτιμῶντο	ἐποιούντο	ἐμισθοῦντο
<i>Dual.</i>	(ἐτιμάμεθον)	(ἐποιούμεθον)	(ἐμισθοούμεθον)
	ἐτιμάμεθον	ἐποιούμεθον	ἐμισθούμεθον
	(ἐτιμάεσθον)	(ἐποιέεσθον)	(ἐμισθόεσθον)
	ἐτιμᾶσθον	ἐποιεῖσθον	ἐμισθοῦσθον
	(ἐτιμάεσθην)	(ἐποιέεσθην)	(ἐμισθοέσθην)
	ἐτιμάσθην	ἐποιεῖσθην	ἐμισθοῦσθην

I. Indicative Mood.

Perfect (C, 1) and Pluperfect (C, 2).

<i>Sing.</i>	τετίμημαι	πεποίημαι	μεμίσθωμαι
	ἐτετιμήμην	ἐπεποιήμην	ἐμεμισθώμην
	τετίμησαι	πεποίησαι	μεμίσθωσαι
	ἐτετίμησο	ἐπεποίησο	ἐμεμίσθωσο
	τετίμηται	πεποιήται	μεμίσθωται
	ἐτετίμητο	ἐπεποίητο	ἐμεμίσθωτο
<i>Plur.</i>	τετιμήμεθα	πεποήμεθα	μεμισθώμεθα
	ἐτετιμήμεθα	ἐπεποιήμεθα	ἐμεμισθώμεθα
	τετίμησθε	πεποίησθε	μεμισθώσθε
	ἐτετίμησθε	ἐπεποίησθε	ἐμεμισθώσθε
	τετίμηνται	πεποιήνται	μεμισθώνται
	ἐτετίμηντο	ἐπεποίηντο	ἐμεμισθώντο
<i>Dual.</i>	τετιμήμεθον	πεποιήμεθον	μεμισθώμεθον
	ἐτετιμήμεθον	ἐπεποιήμεθον	ἐμεμισθώμεθον
	τετίμησθον	πεποίησθον	μεμισθώσθον
	ἐτετίμησθον	ἐπεποίησθον	ἐμεμισθώσθον
	τετίμησθην	πεποίησθην	μεμισθώσθην
	ἐτετιμήσθην	ἐπεποιήσθην	ἐμεμισθώσθην

<i>II. Imperative</i>	τετίμησο	πεποίησο	μεμίσθωσο
	τετιμήσθω	πεποιήσθω	μεμισθώσθω
	&c.	&c.	&c.

<i>III. Subjunctive</i>	τετιμημένος ᾧ	πεποιημένος ᾧ	μεμισθωμένος ᾧ
	&c.	&c.	&c.

IV. Optative	τετιμημένος εἴην, &c.	πεποιημένος εἴην, &c.	μεμισθωμένος εἴην, &c.
V. Infinitive	τετιμῆσθαι	πεποιήσθαι	μεμισθῶσθαι
VI. Participle	τετιμημένος -η, -ον	πεποιημένος -η, -ον	μεμισθωμένος -η, -ον

All the remaining tenses are formed quite regularly.

Active.

1 fut. (B, 1)	τιμήσω	ποιήσω	μισθώσω
	-σεις, σει	-σεις, σει	-σεις, -σει
1 aor. (B, 2)	έτιμησα	έποιήσα	έμισθωσα
Perfect (C, 1)	τετίμηκα	πεποίηκα	μεμισθώκα
Pluperf. (C, 2)	έτετιμήκειν	έπεποιήκειν	έμεμισθώκειν

Passive.

1 aor. (D, 1)	έτιμήθην	έποιήθην	έμισθώθην
1 fut. (D, 1+B)	τιμηθήσομαι	ποιηθήσομαι	μισθωθήσομαι
Paulo-p. fut. (C, 1+B)	τετιμήσομαι	πεποιήσομαι	μεμισθώσομαι

Middle.

1 fut. (B, 1)	τιμήσομαι	ποιήσομαι	μισθώσομαι.
1 aor. (B, 2)	έτιμησάμην	έποιησάμην	έμισθωσάμην

333 General Observations on the Circumflexed Verbs.

(1) In the common language the secondary tenses of these verbs are wanting, and only a few traces of them are found even in the older language.

(2) For the more accurate definition of the rule, that contracted verbs lengthen the characteristic vowel in derivative tenses, namely, α into η, &c., the following remarks must be added :

(a) Verbs in -άω almost invariably lengthen the characteristic vowel in the derivative tenses ; but when α is preceded by an ε, or ι, or ρ, they take not η, but long α ; e. g.

εἶα, "I permit," fut. εἶάσω, 1 aor. εἶᾶσα.

ἐστιάω, "I entertain," fut. ἐστιάσω, 1 aor. ἐιστιάωσα.

δράω, "I do," fut. δράσω, 1 aor. ἔδρᾶσα.

χράω, χράομαι alone takes an η when ρ precedes. On the contrary, ἀκροάομαι, "I hear," and μακκοάω, "I am senseless," take long α instead

of η; e. g. ἀκροᾶσθαι, &c. The following verbs are to be observed as special exceptions, for they retain the short α in the derivative tenses: γελᾶω, δαμάω, ἐλάω, ἔραμαι, θλάω, ἰλάω, ἱμάω, κεράω, κλάω, κρεμάω (in the transitive sense), πάομαι, σπάω and χαλάω,—thus: fut. γελάσω, δαμάσω, ἐλάσω, &c.

(b) Of verbs in -έω, the following retain in the derivative tenses the ε unchanged: αἰδέομαι, ἀκέομαι, ἀλέω, ἀρκέω, ἐμέω, ζέω, καλέω, ξέω, τελέω, τρέω,—thus: fut. αἰδέσομαι, ἀκέσομαι, &c.

Other verbs in -έω take the long vowel in some tenses, while in others they retain the short one. These are as follow:

αἰνέω, "I praise," fut. αἰνέσω, 1 aor. ἤνεσα, perf. ἤνεκα, 1 aor. pass. ἠνέθην, perf. pass. ἤνημαι. The epic forms are αἰνήσω, &c.

αἶρέω, "I take," retains the short vowel only in the 1 aor. pass. ἤρεθην.

δέω, "I bind," has in the fut. δήσω, 1 aor. ἔδησα, but in the perf. δέδεκα, perf. pass. δέδεμαι, 1 aor. pass. ἐδέθην.

ποθέω, "I desire," interchanges, according to the difference of dialects, between ποθέσω and ποθήσω, &c. In the perfect only it always takes η, πεπόθηκα, πεπόθημαι.

Six verbs in -έω, all implying a continuous motion, change the characteristic into ευ in the fut., namely, θέω, "I run;" νέω, "I swim;" πλέω, "I sail;" πνέω, "I blow;" ῥέω, "I flow;" χέω, "I pour;" fut. θευσσῶμαι, πλεύσω, ῥεύσω, &c.

(c) In verbs in -όω, the short vowel is retained in the derivative tenses only by ἄρώω, "I plough," fut. ἄρόσω, and ὁμόω (obsolete radical form to ὁμνυμι), aor. ὤμοσα.

(3) The subjunct. and optat. perf. pass. appear only in certain trisyllabic perfects, particularly of those which have a present signification, such as κέκτημαι, "I possess," from κτάομαι; μέμνημαι, "I remember," from μιμνήσκω; κέκλημαι, "I am called," from καλέω; e. g.

κέκτημαι, subj. κέκτωμαι, opt. κεκτήμην and κεκτώμην, -ῶο, -ῶτο, &c.

μέμνημαι, subj. μέμνωμαι, opt. μεμνήμην and μεμνώμην, -ῶο, -ῶτο, &c.

(4) On the application and neglect of contraction, the following are the general rules. The Attic writers use exclusively the contracted form. But in verbs in -έω, whose root is monosyllabic, contraction does not take place if ε is followed by one of the dull sounds ο, ω, οι, ου, or by an η; e. g. πλέω, πλεῖς, πλεῖ, πλείτον, but πλέομεν, πλέουσι, πλέωσι, πλέη, &c. An exception is formed by δέω, "I bind," which is contracted even when a dull sound follows; e. g. δέομαι, δοῦμαι. On the

contrary, the Ionians adopt contraction in verbs in *-άω* and *-όω*, but not in those in *-έω*. On the peculiarities of the remaining dialects, in respect to contraction, see below, (6).

(5) Some verbs in *-άω* take *η* instead of *α* in contraction. This invariably happens in *ζάω*, "I live;" *πεινάω*, "I am hungry;" *διψάω*, "I am thirsty;" *χράομαι*, "I use;" e. g.

ζάω, *ζῆς*, *ζῆ*, dual *ζῆτον*, *ζῆτον*, plur. *ζῶμεν*, *ζῆτε*, *ζῶσι*, inf. *ζῆν*, imperf. *ἔζων*, *ἔζης*, *ἔζη*, &c.

In *κνάω*, "I rub;" *σμάω*, "I smear;" *ψάω*, "I scour;" this, although not the only one in use, is the common mode of contraction.

(6) The following are the peculiarities of the different dialects in the use of contracted verbs:

(a) The epic dialect adopts or neglects contraction according to the exigencies of the metre. The following observations apply to the different classes of contracted verbs.

(a) In verbs in *-έω*, if *ε* is followed by *ω*, *φ*, *οι* and *ου*, contraction does not take place; but if another sound follows, it is partly omitted, partly applied, and *εο* is then contracted into *ευ*. Frequently also *ε* is lengthened into *ει*, with the omission of contraction; e. g. *τελείει*, *ἐτελείετο* (from *τελέω*) *πλείειν* and *θείειν* for *πλέειν* and *θείειν*. In epic Greek the termination *-εαι* of the 2 pers. sing. pres. pass. is not contracted into *η*, but either remains in the resolved form, e. g. *φιλέειαι*, or the *ε* of the root is contracted with the *ε* of the termination into *ει*, e. g. *μυθεΐαι* for *μυθέειαι*, or one *ε* is rejected, e. g. *μυθεΐαι*. In the 2 pers. sing. imperf. and imperat. either *εο* is contracted into *ευ*, or, as most frequently happens, an *ε* is rejected; e. g. *αἰτέο*, *φοβέο* for *αἰτέεο*, *φοβέεο*.

(β) Verbs in *-όω* are either contracted in the usual manner, or they neglect contraction, and change the characteristic vowel *ο* into *ω*; e. g. *ὑπνώοντα* (from *ὑπνώω*), &c. Also some forms in these verbs, as in verbs in *-άω* (see under (γ)), exhibit a lengthening of the sound, which presupposes a contracted form, and generally takes place with *οω* and *οφ*; e. g.

ἀρώωσι for *ἀρόουσι*, *ἀρούσι*,
δηϊόωντο for *δηϊόοντο*, *δηϊούντο*,
δηϊόφεν for *δηϊόοιεν*, *δηϊοῖεν*.

(γ) Verbs in *-άω* occur in epic Greek without contraction only in particular cases, chiefly when the root is monosyllabic, or the characteristic vowel *α* is long; e. g. *ἔχραε* (from *χράω*), *διψᾶων* (from *διψάω*), and from *ναιετάω*, *ναιετάονσι*, *ναιετόντα*, &c. In general, however, these verbs undergo contraction, and then again the contracted sound is frequently

lengthened, a similar and, for the most part, short sound being inserted before it; e. g.

ὄράω	contr.	ὄρῳ	epic lengthened form	ὄρόω
ὄράεις	...	ὄρῃς	...	ὄράας
ὄράεσθαι	...	ὄρᾶσθαι	...	ὄράασθαι
ὄράοιμι	...	ὄρῳμι	...	ὄρόοιμι

Whether a long or short vowel must be inserted, is determined by the nature of the word and by the relation of the syllables to the metre. The short sound is inserted when the preceding syllable is short, as in all the above examples; on the contrary, the long sound enters where a long syllable is essential to the metre, consequently chiefly in the middle of other long syllables; e. g.

μνάεσθαι	contr.	μνᾶσθαι	epic lengthened form	μνάασθαι
μεινυνάει	...	μεινυνῇ	...	μεινυνᾶει
ἡβάουσα	...	ἡβῶσα	...	ἡβῶουσα

In rare instances, and only in certain forms of particular verbs, the inserted sound follows that of the contraction. This happens only in the mingled sound ω, when succeeded by ντ, and in ψ, which is then lengthened into ωι; e. g.

ἡβᾶοντες	contr.	ἡβῶντες	epic lengthened form	ἡβῶοντες
δράοιμι	...	δρῳμι	...	δρόοιμι

Obs. 1 In epic Greek the third pers. dual in -την of some verbs contracts -αι into η; e. g. *προσανδήτην* (from *προσανδᾶω*). This contraction occurs in the same form of two verbs also in -ίω, namely, in *ἀπειλήτην* (from *ἀπειλέω*) and *ὀμαρτήτην* (from *ὀμαρτέω*). Also an η enters into infinitives of verbs in -δω and -έω, formed with the termination -μεναι; e. g. *γότημεναι*, *πεινήμεναι* (from *γότηω*, *πεινήω*); so also *φιλήμεναι* (from *φιλέω*), &c.

Obs. 2 In the epic writers, the imperf. in some verbs changes α into ε; e. g. *μενύρεον* (from *μενυνᾶω*), *ὀμύκλεον* (from *ὀμυκλέω*), *ἤντεον* (from *ἤντᾶω*). On the further extension of this usage by the Ionians, see below, (b).

Obs. 3 In some verbs in -οῶ, the Ionic contraction of οη into ω (see below, (b)) occurs also in the epic language; e. g. *ἐπιβῶσομαι* for *ἐπιβόσομαι* (from *ἐπιβόω*).

(b) In the Ionic dialect verbs in -έω are generally uncontracted, except that they frequently contract εο and εου into ευ; e. g. *ποιεῦ* for *ποιεῶ*, *ποιεύμενος* for *ποιούμενος*. Also in Ionic, as has been shown above ((a), (a)) in the case of the epic dialect, an ε is frequently rejected in the 3 pers. sing. imperf. pass. In verbs in -οω the Ionians make use of the contracted sound ευ instead of ου; e. g. *ἐδικαίεν* for *ἐδικαίουν* (from *δικαίω*). They also adopt the usual contractions in verbs in -ίω. Verbs in -ίω are likewise regularly contracted by them, although they frequently choose η instead of α as the mixed sound of contraction; e. g. *ὄρῃν* for *ὀρᾶν*: this particularly happens if an ι precedes; e. g. *θυμῇται*, *ιῆσθαι* for

θυμᾶται, ἰᾶσθαι. But in many cases the *a* of these verbs changes in Ionic into *ε*, and contraction is then omitted; e.g. φοιτέω for φοιτάω, ἐρώτεον for ἐρώταον, &c. They frequently, however, adopt the contraction of *αο* into *ω*, and insert an additional *ε* before the mixed sound; e.g. χρώνται for χρώνται (from χράομαι), ἐκτέωντο for ἐκτώωντο (from κτάομαι), &c. As therefore verbs in *-άω* become in this manner verbs in *-έω*, they also admit of contraction into *ευ* (consequently for *αο* and *αον*); e.g. εἰρώτευν for εἰρώτων, ἀγαπεύντες for ἀγαπώντες. It is remarkable that the Ionians, with whom the resolved form predominates, should adopt contraction in certain cases where the Attic writers reject it. This happens in the derivative tenses of verbs in *-οάω*, where *οη* is contracted into *ω*; e.g. βῶσω, ἔβωσα for βοήσω, ἐβόησα (from βοάω), ἀμβῶσας for ἀναβοήσας. The epic prolongation in verbs in *-άω* and *-έω* is rarely used by the Ionians.

(c) The Doric dialect, like the Ionic, contracts *εο* and *εον* into *ευ*; e.g. ποιῶντι for ποιέοντι = ποιέουσι. In verbs in *-άω* the Dorians contract *αο*, *αον* and *αω* into *α*; e.g. πεινᾶμες for πεινάομεν, contr. πεινώμεν, πεινᾶντι for πεινάουσι, contr. πεινώσι. On the contrary, it is worthy of remark that *αι* and *αιε* are contracted by them not into *α* but into *η*; e.g. ἐρή and ἐρήν for ἐρᾶ and ἐρᾶν, τολμήτε for τολμάτε. Also verbs in *-εω* take the Doric infinitive termination *-ην*, contr. from *-ειν*; e.g. κοσμήν for κοσμεῖν. In very broad Doric we have φιλίω, φιλίομες, φιλίοντι for φιλέω, φιλέομες, φιλέουσι.

(d) On the Æolic dialect nothing can be advanced with safety, on account of the few and uncertain traces of its usage. A particular infinitive form of verbs in *-άω* and *-έω* with the terminations *-αις* and *-οις* is given as a peculiarity belonging to it; e.g. γέλαις for γελᾶν, ὕφοις for ὑφῶν.

(7) With respect to the accent in contracted verbs, attention must be paid to the general rules for the accentuation of verbal forms combined with the observations on the change of the accent in contraction.

§ XIII. *Anomalous Verbs.*

334 Although the verbs which have been given in the paradigms are called regular, the student has already seen that they are all liable to defects and anomalies; and even τίπτω, the most complete specimen of a regular conjugation, will be found again in the list of irregular verbs. In fact, the more common the occurrence of a verb is, the more liable it is to casual affections; and

the study of the irregular verbs is, in fact, a study of those verbs which the learner will meet with most frequently in the course of his reading.

335 The irregularities with which the student has to make himself acquainted, may be classed under two different heads. (I) Anomalies of signification. (II) Anomalies of form.

(I) *Anomalies of Signification.*

336 Anomalies of signification arise from some apparent contradiction between the form of the person-endings and the action expressed. Properly speaking, the person-endings which are equivalent to an instrumental case, such as *-μι*, *-μεν*, &c., are appropriated to the active voice; while those which are equivalent to a locative case are appropriated to the middle or passive voice. Thus *δίδω-μι* means, "a giving by me;" *δίδο-μεν*, "a giving by us;" but *δίδο-μαι*, "a giving on or of me;" *διδό-μεθα*, "a giving on or of us" (285). But the passive form of the person-endings is in many cases exclusively adopted by verbs which have no trace of a passive meaning, and which we call *deponent*, because they have entirely *deponed* or laid aside the signification proper to the person-endings. On the other hand we have seen that an insertion of the elements *θη* or *η* supersedes the proper force of the active person-endings, as affecting the voice of a verb (289, (g)). And with regard to the future, we shall see that the form in *-μαι*, from B (290), or what is commonly called the first future middle, may be used in particular verbs as a passive (342), and in other verbs as an active future (344). In considering, therefore, the anomalies of signification exhibited by the Greek verb, it will be desirable to notice first the deponent verbs, in which the form is throughout inconsistent with the signification, and then to pass on to the anomalous use of particular tenses.

(A) *Deponent Verbs.*

337 The meaning of the deponent verbs and their relation to the middle voice will be explained in the Syntax. Here it is merely necessary to say that (1) if the aorist is formed in *-σάμην*, according to the type of the middle voice, a verb of this class is

called "middle deponent" (*deponens medium*); as λογίζομαι, "I set down to any one's account," aorist ἐλογισάμην; but it is to be remarked that some of these verbs have by the side of their aorist middle with an active signification, also a passive aorist with a passive meaning; as ἐδωρησάμην, "I made a present," but ἐδωρήθην, "I received a gift."

(2) If the aorist in use has only the passive endings, a verb of this class is called "passive deponent" (*deponens passivum*); as ἐνθυμέομαι, "I lay to heart, I ponder," 1 aor. ἐνεθυμήθην.

But besides these there are

(3) Deponents with both passive and middle forms of the aorist, and among these (a) some prefer the passive form, as διαλέγομαι, "I converse," 1 aor. both διελέχθην and διελεξάμην, the former being most used; (b) others prefer the middle form, as ἀποκρίνομαι, "I answer," 1 aor. both ἀπεκρίθην and ἀπεκρινάμην, the latter being most used; (c) others use both aorists indifferently, as πειράομαι, "I attempt," 1 aor. ἐπειράθην and ἐπειρασάμην.

(4) Deponents used only in the present and imperfect, as ἀναρρίχάομαι, "I clamber."

The following lists give examples of all these different classes:

338

1 Middle Deponents.

ἀγάζομαι, ἀγαίομαι, "wonder."	ἄράομαι, "pray."
αἰνυγματίζομαι, αἰνίσσομαι, "speak obscurely."	ἀσπάζομαι, "greet or welcome."
αἰσθάνομαι, "perceive."	βιάζομαι, "compel."
αἰτιόομαι, "inculpate."	βληχάομαι, "bleat."
ἁκέομαι, "heal."	βραυκανάομαι, βρυχανάομαι (βρυχάομαι), "roar."
ἁκρατίζομαι, "breakfast."	βριμάομαι, βριμόομαι, "snort with anger."
ἁκροάομαι, "hear."	βρωμάομαι, "bray like an ass."
ἅλλομαι, "leap."	γίγνομαι, "come into being, be- come, exhibit or prove my- self."
ἀναβιώσσομαι, "restore to life."	δεδίδισκομαι, "greet."
ἀναίνομαι, "deny."	δεδίδισσομαι, δεδίσσομαι, "fright- en, alarm."
ἀναπνύζομαι, "wind up, reel off (threads from a cocoon, &c.)."	
ἀποδιοπομπεύομαι, "purify by an atoning sacrifice."	

δηλέομαι, "destroy, injure."	μητίομαι, "reflect."
δηριόμαι, δηρίομαι, "strive."	μηχανάομαι, "devise."
διακελεύομαι, "encourage."	μιμέομαι, "imitate."
δίζημαι, "seek."	μινύρομαι, "hum a tune."
δωρέομαι, "make a present of."	μιστυλάομαι (μυστιλ-), "sop bread in gravy."
ἐγκαναχάομαι, "make a sound on something," e. g. a shell.	μορμολύττομαι, "frighten."
ἐλεφαίρομαι, "cheat with empty hope, deceive."	μυθέομαι, "speak."
ἐπιδορπίζομαι, "eat after."	μυκάομαι, "bellow."
ἔπομαι, "follow."	μωκάομαι and μωμάομαι, "mock."
ἐργάζομαι, "work out."	νήχομαι, "swim."
εὔχομαι, "pray."	ξυλεύομαι and ξυλίζομαι, "fetch wood."
ἐψιάομαι, "play."	ὀγκάομαι, "cry out, bray."
ἡγέομαι, "lead the way."	ὀδύρομαι, "lament."
θεάομαι, "behold."	ὀδύσασθαι, "hate."
ιάομαι, "heal."	οἶχομαι, "depart."
ιεράομαι, "act as priest."	οἶωνίζομαι, "derive auguries."
ικνέομαι, "arrive."	ὀλοφύρομαι, "bewail."
ἵπταμαι, "fly."	ὀρχέομαι, "dance."
ἵπτομαι, "afflict."	ὀσμάομαι, "smell."
καλυμάομαι, "glean."	ὀσσεύομαι, "derive auguries."
κεῖμαι, "lie."	ὀσφραίνομαι, "smell."
κέλομαι, "exhort."	ὀφρύνομαι, "act proudly."
κινύρομαι, "utter a plaintive sound."	ὀψάομαι, "eat dainties."
κλανθυμυρίζομαι, "whimper."	παλαμάομαι, "manage."
κνυζάομαι, "whine."	παρακελεύομαι, "exhort."
λινωπτάομαι, "watch nets."	παραμυθέομαι, "console."
λίσσομαι, "beseech."	παρρησιάζομαι, "speak freely."
λογίζομαι, "reckon or impute."	πατέομαι, "eat."
λωβάομαι, "insult."	πέτομαι, "fly."
μαίομαι, "strive."	πέυθομαι, "learn by inquiry."
μαρτίρομαι, "call to witness."	πληκτίζομαι, "fight."
μασάομαι or μασσάομαι, "chew."	πλωτίζομαι, "swim."
μάχομαι, "fight."	ποτνιάομαι, "appeal to, implore."
μήδομαι, "care for."	πραγματεύομαι, "am employed."
μηκάομαι, "bleat."	προκαλίζομαι, "challenge."
μηρυκάομαι, "ruminate, chew the cud."	προσιμιάζομαι, "prelude."
	προφασίζομαι, "make excuse."

πτερύσσομαι, "flutter."	ὑποκορίζομαι, "flatter."
ῥέγκομαι, "snore."	ὑποκρίνομαι, "answer, act a part."
ῥύομαι, "deliver."	φείδομαι, "spare."
ῥώομαι, "make haste."	φθέγγομαι, "speak."
σκαριφάομαι, "scratch with the feet."	φρυγανίζομαι, "collect fire-wood."
σκοπιωρόομαι, "spy."	χαρίζομαι, "gratify."
στημονίζομαι, "weave."	χασμάομαι, "gape."
στοχάζομαι, "aim."	χελύσσομαι, "expectorate."
στομύλλομαι, "chatter."	χράομαι, "use, employ."
τοξάζομαι, "shoot with a bow."	ὠνέομαι, "busy."
ὑπισχνέομαι, "promise."	ὠρύομαι, "howl."

339

2 Passive Deponents.

In these verbs the middle future is either exclusively used, or is at least the prevailing form. And the same remark applies to the deponents of the third class, except that ἔραμαι has always ἐρασθήσομαι, and διαλέγομαι has both διαλεχθήσομαι and διαλέξομαι.

ἀντιόομαι and	ἐπιμέλομαι and ἐπιμελέομαι,
ἐναντιόομαι, "am opposed."	"take care."
ἀπονοέομαι, "despair."	ἐπίσταμαι, "understand."
ἀπορέομαι, "am in difficulty."	εὐθυμέομαι, "am cheerful."
βούλομαι, "desire."	εἰλαβέομαι, "am careful."
δέομαι, "want, pray."	εὐπορέομαι, "enjoy abundance."
δέρκομαι, "see."	κρέμαμαι, "am hanging."
διανοέομαι, "think."	οἶομαι, "think."
δύναμαι, "am able."	προθυμέομαι, "am heartily disposed."
δυσσαρεστέομαι, "am displeased."	σέβομαι, "revere."
ἐνθυμέομαι, "reflect."	ὑποτοπέομαι, "conjecture."
ἐννοέομαι, "take thought."	

340 3 Deponents with Passive and Middle Aorist.

(a) The aor. pass. is the usual form.

ἄγαμαι, "admire."	διαλέγομαι, "converse."
αἰδέομαι, "respect."	ἔραμαι, "love."
ἀμιλλάομαι, "contend."	νεμεσάομαι, "am indignant."
ἄρνέομαι, "deny."	φιλοτιμέομαι, "am ambitious."

(b) The aor. mid. is the usual form.

ἀμείβομαι, "answer."	θοινάομαι, "feast."
ἀποκρίνομαι, "reply."	μέμφομαι, "blame."
ἀπολογέομαι, "make a defence."	φιλοφρονέομαι, "treat kindly."
βρυχάομαι, "roar."	

(c) Both aorists are used indifferently.

αὐλίζομαι, "encamp."	ὄνομαι, "reproach."
ἐπινοέομαι, "purpose."	ὀρέγομαι, "strive."
ἰμείρομαι, "desire."	πειράομαι, "attempt."
λοιδορέομαι, "abuse."	προνοέομαι, "have forethought."
ὄτομαι, "think."	

341 4 Deponents used only in the Present and Imperfect.

ἄζομαι, "am astonished."	λάζομαι (-ναι), "take."
αἴνυμαι, "take."	λιλαίομαι, "desire."
ἀκουάζομαι, "hear."	μάρναμαι, "contend."
ἀναῤῥιχάομαι, "clamber."	μέδομαι, "take thought."
ἄντομαι, "meet."	μύρομαι, "bewail."
ἀποκραιπαλίζομαι, "sleep off a debauch."	μῶμαι, "desire."
ἄρνυμαι, "receive."	νεμεσίζομαι, "become wroth."
βρέμομαι, "roar."	νίσσομαι, "go."
βρενθίομαι (-ύνομαι), "bear my- self proudly."	ὄθομαι, "have a care for."
δαιμονίζομαι, "am possessed."	ὀπίζομαι, "take thought."
εἰλυσπάομαι, "wriggle, crawl."	ὀργιάζομαι, "keep a revel."
ἔλδομαι, "desire."	ὄσσομαι, "conjecture."
ἐμπάζομαι, "pay attention."	πένομαι, "labour."
ἐρέπτομαι, "feed on."	πλίσσομαι, "step out."
εὐχετάομαι, "pray."	σίνομαι, "hurt."
ἦμαι, "sit."	σκύζομαι, "am enraged."
θρέομαι, "cry."	σοῦμαι, "rush."
ἰνδάλλομαι, "appear."	στεῦται, "he is resolved."
κωνειάζομαι, "drink hemlock."	τρομέομαι, "tremble."
	φέβομαι, "am scared."

(B) *Anomalous Use of particular Tenses.*

(1) Anomalous use of the Future.

342 The following are examples of the passive use of the so-called future middle:

ἄρξομαι, "shall be ruled."
 ἀλώσομαι, "shall be taken."
 ἀνιάσομαι, "shall be grieved."
 δηλώσομαι, "shall be shown."
 ἐάσομαι, "shall be suffered."
 καλοῦμαι for καλέσομαι, "shall be called."

(also κεκλήσομαι, but κληθήσομαι is of rare occurrence in Attic Greek).

λέξομαι, "shall be spoken of."
 μισήσομαι, στυγήσομαι, "shall be hated."
 ὀνειδιῶμαι, "shall be reproached."
 τιμήσομαι, "shall be honoured."

343 Sometimes the paulo-post future is used without any distinction of meaning for the passive future; thus we have βεβλήσομαι, κεκλήσομαι, μεμνήσομαι, in the same sense as βληθήσομαι, κληθήσομαι, μνησθήσομαι.

344 Some active verbs always employ the middle form of the future in an active signification. The following is a list of these verbs:

ᾄδω, "sing," ᾄσομαι.
 ἀκούω, "hear," ἀκούσομαι.
 ἁμαρτάνω, "err," ἁμαρτήσομαι.
 ἀπαντᾷω, "go to meet," -τήσομαι.
 ἀπολαύω, "enjoy," -άσομαι.
 βαδίζω, "walk," βαδιῶμαι.
 βαίνω, "go," βήσομαι.
 βίδω, "live," -ώσομαι.
 βοάω, "cry out," -ήσομαι.
 γελᾷω, "laugh," generally γελάσομαι, but also γελάσω.
 γηράσκω, "grow old," γηράσομαι.
 γινώσκω, "come to know," γνώσομαι.
 γρύζω, "grunt," γρύξομαι, but also γρύξω.
 δαρθάνω, "slumber," δαρθήσομαι.

διδράσκω, "run away," δράσομαι.
 ἐσθίω, "eat," ἔδομαι and φάγομαι (Hellenistic: see

Lobeck *ad Phryg.* p. 327).

θαυμάζω, "wonder," -άσομαι.

θέω, "run," θεύσομαι.

θηράω, "hunt," -άσομαι.

θνήσκω, "am dying," θανούμαι.

κάμνω, "am weary," καμούμαι.

κιχάνω, "overtake," κιχήσομαι.

κλάω, "weep," κλαύσομαι.

κλέπτω, "steal," κλέψομαι.

λαγχάνω, "obtain by lot," λήξομαι.

λαμβάνω, "receive," λήψομαι.

μανθάνω, "learn," μαθήσομαι.

οἰμώζω, "bewail," οἰμώξομαι.

ὀμνυμι, "swear," ὀμοῦμαι.

πάσχω, "suffer," πείσομαι.

πίνω, "drink," πίομαι.

πίπτω, "fall," πεσοῦμαι.

πλέω, "sail," πλεύσομαι and -σοῦμαι.

ροφέω, "gulp down," -ήσομαι.

σιγᾶω, "remain silent," σιγήσομαι.

σιωπᾶω, "hold my peace," -ήσομαι.

σκώπτω, "mock," σκώψομαι.

σπουδάζω, "am busy," -άσομαι.

τυγχάνω, "hit the mark," τεύξομαι.

τρέχω, "run," θρέξομαι and δραμοῦμαι.

τρώγω, "nibble," τρώξομαι.

φεύγω, "flee," φεύξομαι and -ξοῦμαι.

φθάνω, "am first," φθήσομαι.

χαίνω or χάσκω, "yawn," χανοῦμαι.

χωρέω, "go," χωρήσομαι: but the active form also occurs in the compounds, as in προσχωρήσω. Thucyd. II. 80.

345 The following employ both forms:

ἀρπάζω, "seize," -άσομαι and -άσω.

διώκω, "pursue," -ώξομαι and -ώξω.

ἐπαινέω, "praise," -έσομαι, but also -έσω: likewise παραινέσω.

Soph. *Œd. Col.* 1181.

ζάω, "live," ζήσομαι and ζήσω.

θιγγάνω, "touch," *θίξομαι* and *θίξω*.
κολάζω, "chastise," *κολάσομαι*, *κολῶμαι*, and *κολάσω*, *κολῶ*.
κωκύνω, "utter wailings," *-ύσομαι* and *-ύσω*.
λάσκω, "sound," *λακήσομαι* and *-ήσω*.
ναυστολέω, "navigate," *-ήσομαι* and *-ήσω*.
πνέω, "breathe or blow," *πνεύσω* and *πνεύσομαι*, *-σοῦμαι*.
ποθέω, "long for," *-έσομαι* and *-έσω*.
τίκτω, "bring forth," *τέξομαι* and *τέξω*.
φροντίζω, "cogitate," *-ίσομαι* and *-ίσω*.

(2) Anomalous uses of the Aorist and Perfect.

346 The 2 aorist middle occasionally occurs in a passive sense; for example, in some compounds of *σχέσθαι*, as *κατασχεσθαι*, *συσχόμενος*. But it may be laid down that the 1 aorist middle is always confined to its proper middle or deponent signification. Thus, though *πράξεσθαι* might be passive, *πράξασθαι* must be middle.

347 There is a by no means inconsiderable number of active verbs which use their second perfect in a passive signification, and, perhaps on this account, the old grammars have erroneously classed this form of the perfect with the middle voice, supposing, for example, that *πέποιθα* means "I have persuaded myself." Such are

<i>ἄγνυμι</i> , "break,"	perf. <i>ἔαγα</i> , "am broken."
<i>ἀνόγω</i> , "open,"	... <i>ἀνέφγα</i> , "stood open."
<i>ἀραρίσκω</i> , "fasten,"	... <i>ἄρᾱρα</i> , "am fixed."
<i>δαίω</i> , "light up a fire,"	... <i>δέδῃα</i> , "blaze forth."
<i>ἐγείρω</i> , "waken,"	... <i>ἐγρήγορα</i> , "am awakened."
<i>ἐλπώ</i> , "give hope,"	... <i>ἐσλπα</i> , "hope."
<i>μαίνομαι</i> , "go mad,"	... <i>μέμῃνα</i> , "am maddened."
<i>δλλυμι</i> , "destroy,"	... <i>ὄλωλα</i> , "am undone."
<i>ὄρνυμι</i> , "excite,"	... <i>ὄρωρα</i> , "am excited."
<i>πείθω</i> , "persuade,"	... <i>πέποιθα</i> , "trust, or am persuaded."
<i>πήγνυμι</i> , "fix,"	... <i>πέπηγα</i> , "stick fast."
<i>πράσσω</i> , "do,"	... <i>πέπρᾱγα</i> , "have fared."
<i>ῥήγνυμι</i> , "break,"	... <i>ῥῥῶγα</i> , "am burst open."
<i>τήκω</i> , "melt,"	... <i>τέτηκα</i> , "am melted."
<i>φαίνω</i> , "show,"	... <i>πέφηνα</i> , "appear."

Obs. There is no direct evidence to show whether this anomaly arises from the absorption of a passive ectasis, or from the cause suggested above, in the case of *ἔστηκα* (316). Such phrases as *ἔχει καλῶς*, as the Romans said *bene se habet*, may indicate the possibility of a change of usage without a change of form, and the peculiar case of *ἦκω*, 'am come,' used as the perfect of *ἔρχομαι*, but obviously derived, like (comp. *ἡμέρα*, *ἰμέρα*), from *ἦκα* the aor., or more probably from *εἶκα*, perfect of *ἵμι*, 'I send,' and subsequently furnished with passive extensions in *ἰκνέομαι*, *ἰκόμην*, &c., shows that there was a good deal of licence in these changes of application. In fact, as the perfect indicates a state consequent upon an action, its passive application in certain cases springs rather from a habit of mind common to all nations than from any peculiarity in the Greek language. In almost all the cases, in which we find this transition in Greek, we find something similar in English. Compare, for example, the double use of *λαύνω* with the English, *the clouds drive*; and *ἦκω* from *ἵμι*, with the intransitive, *I was shot across the river*; *τέτευχα*, 'I am here at this moment' (Herod. 14), with such phrases as, *I have just made the mouth of the river*; and the intransitive *ἔχω* with our auxiliary, *I have gone, walked*, &c. Conversely, but for the same reason, some neuter verbs become active: thus, *ἀρχομαι*, lit. 'I go up,' means 'I recount' (Eurip. *Herac.* 200; Pind. viii. 54).

348 The same phenomenon is observable in the second aorist as well as in the perfect and pluperfect of certain verbs. Thus *ἵστημι*, 'I set up, or cause to stand,' *δύω*, 'I put on,' *φύω*, 'I produce,' make *ἔστην*, *ἔστηκα*, *εἰστήκειν*, 'I stand or stood'; *ἔδυν*, *δέδυκα*, 'I have gone or am gone into'; *ἔφυν*, *πέφυκα*, 'I am born or am by nature.' Also from *σβέννυμι*, 'I extinguish,' *σκέλλω*, 'I dry,' we have the intransitive second aorists *ἔσβην*, 'I was extinguished,' *ἔσκλην*, 'I was dried up.' The verbs *ἀραρίσκω* and *δρυνυμι*, besides the intransitive perfects mentioned above, have the intransitive aorists *ἤραρον*, *ᾠρορον*, and we have also *ἐρείπω*, 'I dash down,' *ἤριπον*, 'I fell.' The intransitive *βαίνω*, 'I go,' is the transitive 1 aor. *ἔβησα*, 'I caused to go,' and the intransitive 2 aor. *ἔβην*, 'I went.' But this and other Greek verbs have multiple forms for the transitive and intransitive meanings of the present; thus we have *βαίνω*, 'I go,' but *βιβάζω*, 'I cause to go'; *δύνω*, 'I go in,' but *δύω*, 'I cause to go in'; *ἐλπίζω*, 'I hope,' but *ἐλπω*, 'I cause to hope'; *μεθύω*, 'I get drunk,' but *θύσκω*, 'I intoxicate'; *πίνω*, 'I drink,' but *πιπίσκω*, 'I give drink'; *πλήθω*, 'I am full,' but *πίμπλημι*, 'I fill'; &c.

349 It is hardly correct to speak of such usages as *οἶδα*, 'I know,' from *ἴδω*, 'to see'; *δέδορκα*, 'I see,' from *δέρκομαι*, 'I try

to get sight of;" *κέκτημαι*, "I possess," from *κτώμαι*, "I acquire," &c. &c. as anomalies; for they spring from the primary signification of the perfect tense, as denoting the state consequent on an act; and in this way *μέμνημαι*, "I remember," i. e. "I have been reminded," is strictly analogous to the Latin *memini*. But there is a singular anomaly in the 1 aor. pass. *ἐμνήσθην*, which is used, like the 1 aor. mid. *ἐμνησάμην*, in the sense "I mentioned," as Thucyd. i. 10: *ἄλλων μεγέθους πέρι ἐν νεῶν καταλόγῳ οὐκ ἐμνήσθη*, "he has not made mention of the others in regard to their size in the catalogue of the ships;" cf. Hom. *Il.* ii. 491: *εἰ μὴ Μοῦσαι μνησαίᾱθ' ὅσοι ὑπὸ Ἴλιον ἦλθον*, "unless the Muses (goddesses of memory) were to remind me how many came to the siege of Troy;" Dem. *de Coron.* 270, 7: *ἀπορῶ τοῦ πρώτου μνησθῶ*, "I am at a loss which to mention first;" Hypereides, *Orat. Funeb.* col. 4, l. 26: *νῦν δὲ πόθεν ἄρξωμαι λέγειν ἢ τίνος πρώτου μνησθῶ*; "but now whence shall I begin to speak, or of what shall I first make mention?" *Ibid.* col. 5, l. 14: *ἀλλὰ περὶ τῆς παιδείας αὐτῶν ἐμνησθῶ*; "shall I mention besides their education?" Pind. *Ol.* vii. 60: *μνασθέντι δὲ Ζεὺς ἅμ' ἄλιν μέλλεν θέμεν*, "Jupiter was proceeding to cast lots again for him, when he mentioned it." This anomaly can only be explained from the opposition between the perfect as indicating a state, and the aorist as predicating a single act, which is discussed in the Syntax. And this case is not at any rate more remarkable than the usage of *πράξεσθαι* as passive, but of *πράξασθαι* as active (see on Pind. *Pyth.* iv. 243). In Thucyd. v. 41, § 2: *οὐκ ἑόντων Λακεδαιμονίων μεμνήσθαι περὶ αὐτῆς*, it almost seems as if the perfect was used as the passive of the aorist, for the meaning must be, "the Lacedæmonians not allowing mention to be made of it." We may perhaps compare with *ἐμνήσθην* the isolated use of *γνώσομαι*, "I will celebrate," in Pind. *Ol.* xiii. 3: *γνώσομαι τὰν Ὀλβίαν Κόρινθον*.

350 Deponent middle verbs sometimes use a perfect of the passive form, with both an active and passive signification; the following are examples: *εἵργασμαι*, "I have done" and "I have been done," from *ἐργάζομαι*, "I do;" the pass. tense is particularly emphatic in the phrase *ὡς ἐπ' ἐξειργασμένοις*, "when things are thoroughly done and cannot be undone;" *κεκτημένος* means both "possessing" and "possest," and even *κατακέχρηται*, which governs the dative, is used in a passive sense. Isocr. *Panegy.* 74. So

also with regard to the passive aorists of such verbs: ἐκτίθην = ἐκ-τησάμην, εἰργάσθην = εἰργασάμην, &c. There are even irregularities in the use of the present tense: thus, ἀνούμενα is passive in Plat. *Phæd.* 69. Perhaps the greatest difficulty which can arise from these anomalies of signification, is the employment of a middle form, which is strictly discriminated by common usage from the active, in a merely deponent or active sense. See especially the case of διδάσκομαι, which is discussed in the Syntax (below, 434).

(II) *Anomalies of Form.*

351 Anomalies of form, or irregularities in the inflexions of verbs through their moods and tenses, arise either from the practice of making up the different tenses of verbs by forms derived from different but synonymous roots, as in the case of εἶμι (above, 321); or from the use of some strengthening affix in the present tense, which is neglected in the other tenses: such affixes are -θι-, -σκ-, -ν-, -νι-, -νῃ-, -νυ-, -ια-, -τ-. The explanation of these forms is given in the next part of the Grammar (below, 366). But it belongs to the subject now before us to remark that the affixes -θη- (η) and -σκ- are used to form tenses within the domain of a regular verb. Thus we have seen (above, 291), that the former is used regularly to make the passive aorist, and that the latter is employed by the Ionic writers to construct a set of iterative tenses from the imperfect and aorist tenses of the indicative mood (331, I, 1, (a)); e.g. imperf. κλαίεσκον, "I continually bewailed," of a continuous act continually repeated; aor. λάβεσκον, "I kept taking," of a single act continually repeated. As the augment is always omitted, these tenses may be compared with the optative mood, to one usage of which (i. e. the iterative) they fully correspond.

The following tables (from Krüger's *Grammar*) classify the irregularities found in the forms of anomalous verbs:

352 I. Verbs in -ω, with collateral forms in -εω or -εομαι.

Present.	Future.	Aorist.	Perfect.
ἀλέξω, "ward off"	[ἀλεξήσω]	[ἤλεξα]	
Middle	ἀλεξήσομαι	ἤλεξάμην	
βόσχω, "feed"	βοσκήσω		
(ἐ)θέλω, "will"	(ἐ)θελήσω	ἠθέλησα	ἠθέληκα

Present.	Future.	Aorist.	Perfect.
ἐρῶ, "take oneself off"	ἐρήσω	ἤρρησα	ἤρρηκα
εὔδω, "sleep"	εὔδησω	—	—
ἐψω, "boil"	ἐψήσω	ἤψησα	?
Passive		ἤψηθην	ἤψημαι
Middle	ἐψήσομαι	ἤψησάμην	
μέλει, "it is a care"	μελήσει	ἐμέλησεν	μεμέληκεν
μέλλω, "am going"	μελλήσω	ἐμέλλησα	?
μένω, "remain"	μενῶ	ἔμεινα	μεμένηκα
νέμω, "distribute"	νεμῶ	ἐνειμα	νενέμηκα
Passive		ἐνεμήθην	νενέμημαι
ὀζω, "smell (of)"	ὀξήσω	ὠξισα	[ὀδωδα]
ὀφείλω, "owe (ought)"	ὀφειλήσω	ὠφείλησα	ὠφείληκα
τύπτω, "beat"	τυπτήσω	(ἔτυπον)	?
Passive	τυπτήσομαι	ἐτύπην	τέτυμμαι
χαίρω, "rejoice"	χαιρήσω	ἐχάρην	κεχάρηκα (-ημαι)
ἄχθομαι, "am vexed (at)"	ἄχθέσ(θ)ήσομαι	ἤχθέσθην	?
βούλομαι, "will, choose"	βουλήσομαι	ἐβουλήθην	βεβούλημαι
[ἔρομαι], "ask"	ἐρήσομαι	ἤρόμην	—
μάχομαι, "fight"	μαχοῦμαι	ἐμαχεσάμην	μεμάχημαι
μέλωμαι, "care for"	μελήσομαι	ἐμελήθην	μεμέλημαι
οἶομαι, "think"	οἰήσομαι	ὤήθην	—
οἴχομαι, "am gone"	οἰχήσομαι ●	—	[ὄχημαι]

II. Verbs in -έω, with a collateral form in -ω.

γαμέω, "marry"	γαμῶ	ἔγημα	γεγάμηκα
Middle	γαμοῦμαι	ἐγημάμην	γεγάμημαι
δοκέω, "seem"	δόξω	ἔδοξα	δέδογμαι
ρίπτω, "throw"	ρίψω	ἔρριψα	ἔρριφα
Passive		ἐρρίφ(θ)ην	ἔρριμμαι
ὠθέω, "thrust"	ὠσω(ὠθήσω)	ἔωσα	(ἔωκα)
Passive	ὠσθήσομαι	ἐώσθην	ἔωσμαι
Middle	ὠσομαι	ἐώσάμην	

[. Verbs with -*άνω*, -*άνομαι* appended to the simple root, ch are added some verbs ending in -*νω*, -*ίνω*, -*αύνω* = -*ανύω*, *αι*, -*νέομαι*.

Present.	Future.	Aorist.	Perfect.
<i>ίνω</i> , "miss, sin" ssive	<i>άμαρτήσομαι</i>	<i>ήμαρτον</i> <i>άμαρτηθή-</i> <i>ναι</i>	<i>ήμάρτηκα</i> <i>ήμάρτημαι</i>
<i>ύνω</i> , "increase" ssive	<i>αύξήσω</i> <i>αύξή(θή)σο-</i> <i>μαι</i>	<i>ηύξησα</i> <i>ηύξήθην</i>	<i>ηύξηκα</i> <i>ηύξημαι</i>
<i>άνω</i> , "bud"	<i>βλαστήσω</i>	<i>έβλαστον</i>	<i>(β)εβλάστηκα</i>
<i>νω</i> , "sleep"	<i>δαρθήσομαι(?)</i>	<i>έδαρθον</i>	<i>δεδάρθηκα</i>
<i>ύνω</i> , "slip"	<i>όλισθήσω(?)</i>	<i>ώλισθον</i>	<i>(ώ)λίσθηκα</i>
<i>ομαι</i> , "perceive"	<i>αἰσθήσομαι</i>	<i>ήσθόμην</i>	<i>ήσθημαι</i>
<i>άνομαι</i> , "become" led	<i>άπεχθήσομαι</i>	<i>άπηχθόμην</i>	<i>άπήχθημαι</i>
'pay" ssive ddle	<i>τίσω</i>	<i>έτισα, τίσαι</i> <i>έτίσθην</i> <i>έτισάμην</i>	<i>τέτικα</i> <i>τέτισμαι</i>
, "come before"	<i>φθήσομαι</i>	<i>έφθᾶσα</i> <i>έφθην</i>	<i>έφθᾶκα</i>
"bite" ssive	<i>δήξομαι</i> <i>δηχθήσομαι</i>	<i>έδακον</i> <i>έδήχθην</i>	<i>?</i> <i>δέδηγμαι</i>
, "become weary"	<i>καμούμαι</i>	<i>έκαμον</i>	<i>κέκμηκα</i>
"cut" ssive	<i>τεμῶ</i> <i>τετμήσομαι</i>	<i>έτεμον</i> <i>έτμήθην</i>	<i>τέτμηκα</i> <i>τέτμημαι</i>
"go"	<i>βήσομαι</i>	<i>έβην</i>	<i>βέβηκα</i>
, "drive" ssive ddle	<i>έλῶ</i>	<i>ήλᾶσα</i> <i>ήλᾶθην</i> <i>ήλασάμην</i>	<i>έλήλᾶκα</i> <i>έλήλᾶμαι</i>
<i>ύνομαι</i> , "smell"	<i>όσφρήσομαι</i>	<i>ώσφρόμην</i>	<i>[ώσφρημαι]</i>
<i>ι</i> , "come"	<i>ίζομαι</i>	<i>ικόμην</i>	<i>ιγμαι</i>

. Verbs with -*άνω*, -*άνομαι* appended to a root shortened and hened by the insertion of *ν*.

<i>ω</i> , "am hid"	<i>λήσω</i>	<i>έλαθον</i>	<i>λέληθα</i>
idle	<i>λήσομαι</i>	<i>έλαθόμην</i>	<i>λέλησμαι</i>
<i>ω</i> , "learn"	<i>μαθήσομαι</i>	<i>έμαθον</i>	<i>μεμάθηκα</i>
<i>νω</i> , "take"	<i>λήψομαι</i>	<i>έλαβον</i>	<i>έληψα</i>

Present.	Future.	Aorist.	Perfect.
Passive	ληφθήσομαι	ἐλήφθην	εἴλημμαι
Middle		ἐλαβόμην	
θυγγάνω, "touch"	θίξομαι(-ω)	ἔθυγον	?
λαγχάνω, "receive by lot"	λήξομαι	ἔλαχον	εἴληχα
Passive		ἐλήχθην	εἴληγμαι
τυγχάνω, "hit a mark"	τεύξομαι	ἔτυχον	τετύχηκα
πυνθάνομαι, "inquire"	πεύσομαι	ἐπυθόμην	πέπυσμαι

V. Verbs with -σκω appended to the simple root.

γηρά(σκ)ω, "grow old"	γηράσομαι(-σω?)	ἐγήρᾱσα	γεγήρᾱκα
ἡβά(σκ)ω, "grow up"	ἡβήσω	ἡβησα	ἡβηκα
ἄρέσκω, "please"	ἄρέσω	ἤρεσα	(ἄρηρεκα)
εὔρισκω, "find"	εὔρήσω	εὔρον	εὔρηκα
Passive	εὔρεθήσομαι	εὔρέθην	εὔρημαι
ἀναλίσκω, "spend"	ἀναλώσω	ἀνάλωσα	ἀνάλωκα
		ἀνήλωσα	ἀνήλωκα
Passive	ἀναλωθήσομαι	ἀναλώθην	ἀνάλωμαι
		ἀνηλώθην	ἀνήλωμαι
ἀμβλίσκω, "miscarry"	(ἀμβλώσω)	ἤμβλωσα	ἤμβλωκα
θνήσκω, "die"	θανοῦμαι	ἔθανον	τέθνηκα
ἱλάσκομαι, "propitiate"	ἱλάσομαι	ἱλασάμην	
Passive		ἱλάσθην	(ἱλασμαι)
ἀλίσκομαι, "am taken"	ἀλώσομαι	ἑάλων	ἑάλωκα
		ἤλων	ἤλωκα

VI. Verbs with -σκω appended to the reduplicated root.

βιβρώσκω, "eat"	[βρώσομαι]	[ἔβρωσα]	βέβρωκα
Passive	(βρωθήσομαι)	ἐβρώθην	βέβρωμαι
γινώσκω, "know"	γνώσομαι	ἔγνων	ἔγνωκα
Passive	γνωσθήσομαι	ἐγνώσθην	ἔγνωσμαι
τιτρώσκω, "wound"	τρώσω	ἔτρωσα	?
Passive	τρωθήσομαι	ἐτρώθην	τέτρωμαι
μυμνήσκω, "put in mind"	μνήσω	ἔμνησα	
Passive (=remember)	μνησθήσομαι	ἐμνήσθην	μέμνημαι
	μεμνήσομαι	(349)	
διδράσκω, "run away"	δράσομαι	ἔδρᾱν ¹	δέδρᾱκα
πιπράσκω, "buy"			πέπρᾱκα
Passive	πεπράσομαι	ἐπράθην	πέπρᾱμαι

¹ Only in compounds with ἀπό, ἐξ and διδ (as above, 323).

VII. Verbs with -νυμι appended to a consonantal root.

Present.	Future.	Aorist.	Perfect.
ἄγνυμι, "break"	ἄξω	ἔαξα	ἔαγα
Passive		(ἐάγην)	[ἔαγμαι]
δείκνυμι, "show"	δείξω	ἔδειξα	δέδειχα
ζεύγνυμι, "bind"	ζεύξω	ἔζευξα	?
Passive		ἐζύγην (ἐζεύχθην)	ἔζευγμαι
Middle	ζεύξομαι	ἔζευξάμην	
μίγνυμι, "mix"	μίξω	ἔμιξα	(μέμιχα)
Passive	μιχθήσομαι	ἐμίχθην ἐμίγην	μέμνημαι
οἴνυμι, οἴγω, "open"	οἴξω	ἔφξα, οἴξαι	ἔφχα
Passive (= am open)		ἐφύχθην οἴχθῆναι	ἔφγμαι
ὀμόρρυνυμι, "wipe off"		ὠμορξα	?
Passive		ὠμόρρχθην	?
Middle	ὀμόρξομαι	ὠμορξάμην	
πήγνυμι, "fix, fasten"		ἔπηξα	πέπηγα (347)
ρήγνυμι, "tear"	ρήξω	ἔρρηξα	ἔρρωγα (347)
Passive	ρήγήσομαι	ἐρρήγην	
Middle		ἐρρήξάμην	
ὀμνυμι, "swear"	ὀμοῦμαι	ὤμοσα	ὀμώμοκα
		ὀμο(σ)θῆναι	ὀμωμόςθαι
ὀλλυμι, "destroy"	ὀλῶ	ὤλεσα	ὀλώλεκα
Middle	ὀλοῦμαι	ὤλόμην	ὀλώλα (347)

VIII. Verbs with -νῦμι appended to a vowel root.

ἀμφιέννυμι, "put on (clothes)"	ἀμφιῶ	ἠμφίεσα	—
Middle	ἀμφιέσομαι		ἠμφίεσμαι
κορέννυμι, "satisfy"	(κορέσω)	ἐκόρεσα	[κεκόρηκα]
Passive		ἐκορέσθην	κεκόρεσμαι
σβέννυμι, "extinguish"	σβέσω	ἔσβεσα	
Passive	σβεσθήσομαι	ἐσβέσθην	ἔσβεσμαι
Intransitive	σβήσομαι	ἔσβην	ἔσβηκα
στορέννυμι, "strew, spread"	στορῶ	ἔστόρεσα	—

Present.	Future.	Aorist.	Perfect.
(Comp. στρώννυμι)		[ἐστορέσθην]	ἐστορέσμαι
κεράννυμι, "mix"	κεράσω(?)	ἐκέρᾱσα	κέκρᾱκα(?)
Passive		{ἐκράβην {ἐκέρᾱσθην	{κέκρᾱμαι {[κεκέρασμαι]
Middle		ἐκερασάμην	
κρεμάννυμι, "hang"	κρεμῶ	ἐκρέμᾱσα	?
(trans.)			
Passive		ἐκρεμάσθην	(κεκρέμαμαι)
κρέμαμαι, "hang" (in-	κρεμήσομαι		
trans.)			
πετάννυμι, "spread out,	πετάσω, πετώ	ἐπέτᾱσα	[πεπέτᾱκα]
extend"			
Passive		ἐπετάσθην	πέπτᾱμαι
σκεδάννυμι, "scatter"	σκεδῶ	ἐσκέδᾱσα	
Passive		ἐσκεδάσθην	ἐσκέδασμαι
ζώννυμι, "gird"	ζώσω	ἔζωσα	[ἔζωκα]
Passive			ἔζωσμαι
Middle		ἐζωσάμην	
ρῶννυμι, "strengthen"	ρῶσω		?
Passive	ῥωσθήσομαι	ἐρῥῶσθην	ἔρῥωμαι
στρώννυμι, "strew"	στρώσω	ἔστρωσα	
Passive		ἐστρώσθην	ἔστρωμαι
Middle		ἐστρωσάμην	
χρῶννυμι, "colour"		ἔχρωσα	?
Passive		ἐχρώσθην	κέχρωσμαι

IX. Verbs with tenses derived from other roots.

Present.	Borrowed Root.	Future.	Aorist.	Perfect.
αἰρέω, "take"	ἐλ-	αἰρήσω	εἶλον	ἤρηκα
		αἰρεθήσομαι	ἤρέθην	ἤρημαι
εἰπεῖν, "say"	ἐρ-	ἐρῶ	εἶπον(-α)	εἶρηκα
Passive		ῥηθήσομαι	ἐρῥήθην	εἶρημαι
		εἰρήσομαι		
ἔρχομαι, "go"	ἐλευθ-	ἐλεύσομαι	ἦλθον	ἐλήλυθα
ἐσθίω, "eat"	ἐδ-, φαγ-	ἔδομαι	ἔφαγον	ἐδήδοκα
Passive			(ἠδέσθην)	ἐδήδεσμαι
ἔχω, "have"	σχ-, σχε-	ἔξω, σχήσω	ἔσχον	ἔσχηκα
Passive			[ἐσχέθην]	ἔσχημαι

Present.	Borrowed Root.	Future.	Aorist.	Perfect.
Middle		ἔξομαι	ἐσχόμην	ἔσχηκα
		σχήσομαι		
ὁράω, "see"	ὁπ-, ἰδ-	ἴψομαι	εἶδον	ἑώρακα
Passive		ὀφθήσομαι	ᾤφθην	ἑώραμαι
				ᾤμμαι
Middle			εἰδόμην	
πίνω, "drink"	πε-, πο-	πίομαι	ἔπιον	πέπωκα
Passive		ποθήσομαι	ἐπόθην	πέπομαι
τρέχω, "run"	δραμ-	δραμοῦμαι	ἔδραμον	δεδράμηκα
Passive				δεδραμῆσθαι
φέρω, "bear"	ἐνεκ-, οἰ-	οἴσω	ἤνεγκον	ἐνήνοχα
Passive		{ ἐνεχθήσομαι οἰσθήσομαι	{ ἤνέχθην	ἐνήνεγμαι
Middle		οἴσομαι	ἤνεγκάμην	

§ XIV. List of Defective and Irregular Verbs.

353 Roots are distinguished by capitals; poetical words by an asterisk.

A.

AA-, "I damage or stultify," *ἄσα*, contr. *ἄσα*, *ἄασθην*, *ἄασάμην*, of which the 3 sing. *ἄσατε* is used in an active sense, as is also the 3 sing. pres. middle *ἄσεται*. Both *α*'s may be made long or short according to the exigencies of the metre.

*Ἀγαλόμεαι** and *ἄγαμαι*, "I admire," *ἀγάσομαι*, *ἡγάσθην* and *ἡγασάμην*.

Ἀγείρω, "I collect," another form of *ἐγείρω*, 3 pl. 2 aor. mid. *ἀγέροντο*, 3 pl. plup. pass. *ἀγηγέρατο*, lengthened forms *ἡγερέθονται*, *ἡγερέθεσθαι*, aor. part. *ἀγρόμενος*, all with passive significations.

Ἀγνοέω, "I am ignorant," epic *ἀγνοιέω**, fut. *ἀγνοήσομαι*, according to the grammarians (see Thom. M. 7), but *ἀγνοήσω* in Demosth. (885, 1; 1266, 19), who uses *ἀγνοήσομαι* as passive (310, 7), 2 sing. aor. iterat. *ἀγνώσασκε* (above, 331, I, 1, (a)).

Ἀγνυ-μι, "I break," root FAF- (cf. *ρήγνυμι*), fut. *ἄξω*, aor. *ἔαξα*, *ἑάγην*, 2 perf. *ἔαγα* with pass. signification. Instead of *κατάρξαις*, 2 sing. 1 aor. opt. act. we have *κατάρξαις* = *κατάρξαις*.

Ἄγω, "I lead," 2 aor. *ἡγαγον*, perf. *ἤχα* and *ἀγόχα*.

᾿Αεῖδω, "I sing," contr. ᾿ᾰδω, imperf. ἤειδον, contr. ᾱδον, fut. ᾰσομαι.

᾿Αείρω, "I raise," contr. αῖρω: see αῖρέω.

᾿Αημι, "I blow," takes no augment and retains the *η* in the dual and plural, and in the derived tenses, e. g. dual ᾰητον, inf. ᾰῆναι, pass. pres. part. ᾰήμενος, imperf. ᾰητο, but in the 3 pl. pr. act. ᾰεῖσι (with irregular accent), part. ᾰεῖς. In Homer we have an aorist ᾰεσα.

Αἰδέομαι, "I reverence," fut. αἰδέσομαι, epic αἰδήσομαι, aor. ᾱδεσάμην, ᾱδέσθην. There are epic by-forms αἰδομαι, imp. αἰδετο.

Αἰνέω, "I praise," fut. αἰνέσω or αἰνέσομαι, perf. pass. ᾱνημαι, 1 aor. pass. ᾱνέθην. Hesiod, *Op. et D.* 683, has the Æolic by-form αἶνημι.

Αἶνυμαι, "I take," exists only in the pres. and imperf., and the latter has no augment.

Αἰρέω, "I take," αἰρήσω, 1 aor. pass. ᾱρέθην, 2 aor. act. (from root 'ΕΛ-) εἶλον. In the middle, αἰρούμαι signifies "I choose," i. e. take for myself. Distinguish this from αῖρω, "I raise," for αἰείρω, 1 aor. act. ᾰείρα, 3 sing. subj. ᾰέρση, 1 aor. mid. ᾱράμην for ᾰειράμην, infin. 1 aor. act. ᾰραι, mid. ᾰρασθαι, plup. pass. ᾰωρω.

Αἰσ-θά-νομαι, "I perceive," fut. αἰσθήσομαι, 2 aor. ᾱσθόμην.

᾿Αῖω, "I hear," only in the pres. and imperf., the latter unaugmented. The Ionic prose writers have the compound ἐπαῖω with the irregular 3 per. pl. 1 aor. ἐπήϊσαν.

᾿ΑΚ-, "I point," ἀκαχμένος*, "pointed."

᾿Ακαχίζω*, "I humble or afflict," from ᾿ΑΧ-, aor. ᾱκαχον, fut. ἀκακήσω, 1 aor. ᾱκάχησα, perf. pass. ἀκάχημαι, ἀκακήμενος or ἀκηχέμενος, with irregular accent.

᾿Ακέομαι "I heal," fut. ἀκέσομαι, 1 aor. ᾱκέσθην, with pass. signification.

᾿Ακούω, "I hear," fut. ἀκούσομαι, 1 aor. ᾱκουσα, perf. act. ἀκήκοα, perf. pass. ᾱκουσμαι.

᾿Αλάομαι, "I wander," perf. with pres. signification ἀλάλημαι*.

᾿Αλδή-σκω, "I nourish," from ΑΛΔΕ-, ΑΛΔ-, fut. ἀλδήσω.

᾿Αλείφω, "I anoint," perf. ἀλήλιφα, perf. pass. ἀλήλιμμαι, later ᾱλειμμαι, 1 aor. pass. ᾱλείφθην, rarer form ᾱλίφην.

᾿Αλέξω*, "I ward off," fut. ἀλεξήσω and ἀλέξομαι, 1 aor. mid. ἀλέξασθαι, from ΑΛΕΚ-, ΑΛΚ-, probably strengthened by *θι*-; comp. αὔξω.

ἄλλομαι*, "I avoid," also ἀλεύομαι, 1 aor. ἤλευάμην, inf. ἀλέασθαι and ἀλεύασθαι. Another form in Homer is ἀλεείνω*.

ἄλέω, "I grind," later ἀλήθω, fut. ἀλέσω, Attic ἀλώ, perf. pass. ἀλήλεσμαι.

ἄλ-ίσκομαι, "I am taken," fut. ἀλώσομαι, 2 aor. ἤλων or ἐάλων, "I was taken," infin. ἀλῶναι, part. ἀλοίς, perf. ἐάλωκα, ἤλωκα, from ἄΛΟ-; comp. ἀμβλ-ίσκω.

ἄλιταίνω*, "I offend," fut. ἀλιτήσω, 2 aor. ἤλιτον, part. perf. pass. ἀλιτήμενος, with deponent signification.

ἄλλομαι, "I leap," fut. ἀλούμαι, 1 aor. ἤλάμην, ἄλασθαι. Hence in Homer ἄλσο, ἄλτο, ἄλμενος for ἤλασο, ἤλατο, ἀλάμενος.

ἄλφαίνω*, "I find, acquire," 2 aor. ἤλφον.

ἄμαρτ-άνω, "I err," fut. ἀμαρτήσομαι, perf. ἡμάρτηκα, pass. ἡμάρτημαι (as if there were also a form ἈΜΑΡΤΕ-), 2 aor. ἡμαρτον (in Homer ἡμβροτον); the fut. ἀμαρτήσω is Ionic.

ἄμβλίσκω, "I make an abortion," fut. ἀμβλώσω, &c., 2 aor. ἡμβλων.

ἄμπλακίσκω*, "I fail, miss," 2 aor. ἡμπλακον, inf. ἀμπλακεῖν, fut. ὀμπλακίσσω.

ἄναίνομαι, "I deny or refuse," only pres. and imperf. and the aor. ἀνηνάμην, inf. ἀνήνασθαι.

ἄναλ-ίσκω, ἀνᾶλῶ, "I take up and consume," fut. ἀναλώσω, aor. ἀνάλωσα, perf. act. ἀνάλωκα, perf. pass. ἀνάλωμαι, 1 aor. pass. ἀνᾶλώθην. Comp. ἀλίσκομαι, which contains the same root, although the quantity of the first syllable differs.

Obs. As the second *a* in this verb is already long, it receives no augment in the old Attic writers, though ἀνήλωσα appears to have been said in the language of common life.

ἄνδάνω, "I please," from FAΔ- with double nasal, imperf. ἡνδανον, ἐάνδανον and ἐήνδανον*, 2 aor. ἔαδον, perf. ἔαδα, fut. ἀδήσω.

ἄνηνοθεν*, "it stands up," as if derived from the root ἄΝΘ- in ἄνθος.

ἄνοίγω and ἀνοίγνυμι, "I open," fut. ἀνοίξω, 1 aor. ἀνέφξα, perf. act. ἀνέφχα, perf. pass. ἀνέφγμαι, 2 perf. ἀνέφγα; less frequently ἡνοιξα, &c.

ἄνώγω, ἀνωγέω, "I order," imperf. ἄνωγον, fut. ἀνώξω, 1 aor. ἡνωξα, a secondary verb from an old perf. ἄνωγα*, with a *present* meaning, pluperf. ἡνώγειν, Ionic ἡνώγεα, imperat. ἄνωχθι and ἄνωγε.

So Γεγώνω, γεγωνέω, "I speak aloud," from the old perf. γέγωνα*, ἦκω from εἶκα, &c.

Ἀπαφίσκω*, "I deceive," 2 aor. ἤπαφον, inf. ἀπαφεῖν, subj. ἀπάφω, &c. The other tenses from ἀπατάω.

Ἀπεχθάνομαι, "I am hated," fut. ἀπεχθήσομαι, perf. ἀπήχθημαι, 2 aor. ἀπηχθόμην.

Ἀπούρας*, "having separated," and ἀπουράμενος*, "being deprived," in a passive sense, 1 aor. part. from ΟΥΡ=ΑΥΡ=ΦΑΥ, which is also found in ἐπ-αυρ-ίσκομαι, "I derive advantage from," fut. ἐπ-αυρ-ήσομαι, aor. ἔπηυρον. Comp. also εὐρ-ίσκω.

We have from the same root the imperf. ἀπηύρων*, 1 aor. ἀπηύρα*, part. ἀπηύρας, 1 aor. mid. ἀπηυράμην.

Ἀράομαι, "I pray," is regular, except the 2 aor. pass. inf. ἀρήμεναι* (Hom. *Od.* xxii. 322).

Ἀρέσκω, from ἈΡ-, "I please," fut. ἀρέσω, aor. ἤρεσα, aor. pass. ἠρέσθην.

From the same root in the sense, "I annex" or "adapt" (fut. ἄρσω), 1 aor. ἤρσα*, perf. pass. ἀρήρεμαι, 1 aor. pass. ἤρθη, 2 perf. ἤρρη, Ionic ἤραρα, Doric ἄραρα, mostly intrans. "to fit, to be fast," 2 aor. ἤραρον. Homer has the participle ἀράρυντα. From ἄρρη came ἀράρω and ἀραρίσκω.

Also in the sense, "I render favourable," fut. ἀρέσω*, ἀρέσομαι, aor. ἤρεσα, mid. ἀρέσασθαι.

Ἀριστάω, "I breakfast," in colloquial Attic had ἠρίσταμεν and ἠριστάναι as 1 pl. and inf. perf. (*Athen.* x. p. 423).

Ἀρνυμαι*, "I gain," has only the pres. and imp.

Ἀρόω, "I plough," fut. ἀρόσω, perf. pass. ἀρήρομαι.

Ἀρπάζω, "I snatch," has ἀρπάμενος* in the later poets.

Αὐξάνω, ἀέξω*, αὖξω, "I increase," fut. αὐξήσω, 1 aor. ηὔξησα, perf. pass. ηὔξημαι, aor. pass. ηὔξήθην.

Ἀυτέω*, "I cry out," fut. αὖσω, aor. ἤυσα.

Ἀφάσσω*, "I touch," 1 aor. ἤφασα.

Ἀχθομαι, "I am angry," fut. ἀχθήσομαι and ἀχθεσθήσομαι, 1 aor. ἠχθέσθην.

Ἄω*, "I satisfy," inf. ἄμεναι, contr. for ἀέμεναι, fut. ἄσω, aor. ἄσα. We have ἄται (*Hesiod, Scut.* 101), for which it is proposed to read ἄται, "he satisfies himself."

B.

Βαίνω, "I go," from ΒΑ-, with affix νι and metathesis, fut. βήσομαι, perf. βέβηκα, pl. βέβαμεν, βέβατε, βεβᾶσι, subj. βεβῶ, inf. βεβάναι, part. βεβώς, -ῶσα, 2 aor. ἔβην, imperat. βῆθι, in com-

pounds *βά*, as *κατάβα*, intrans.; fut. *βήσω*, 1 aor. *ἔβησα*, transit. The Ionic subjunctive is *βέω*. In Homer we find *βείομαι*, "I shall go." From the fut. *βήσομαι* comes an epic imperf. *ἐβησόμεν*.

From the same root we have *βιβάω*, *βῆμι*, *βίβημι*.

Some compounds have a perfect and aorist passive; as *παραβεβάσθαι*, *παραβαθείς*.

Βάλλω, "I cast," fut. *βαλῶ*, and in the Attic poets sometimes *βαλλήσω*, 2 aor. *ἔβαλον*, 2 aor. mid. *ἐβαλόμην*, perf. *βέβληκα*, &c. Epic forms are, 3 dual 2 aor. act. *βλήτην*, inf. *βλημέναι*, &c., as from *ΒΙΒΑΗΜΙ*.

Βιβρώσκω, BOP-, BPO-, *βρῶμι*, "I eat" (fut. *βρώσομαι*), perf. *βέβρωκα*, part. *βεβρώς*, pass. *βέβρωμαι*, paulo-post fut. *βεβρώσομαι*, 1 aor. *ἐβρώθην*, 1 fut. *βρωθήσομαι*, 2 aor. *ἔβρων*. Another form, *βεβρώθω*, occurs in Homer.

Βιώω, "I live," fut. *βιώσομαι*, 1 aor. *ἐβίωσα*, 2 aor. *ἐβίων*, as from *βίωμι*, whence *βίωθι*, *βιόην*, *βιώναι*, *βιούς*. We have also *βιόμεσθα*, "we shall live," in Hom. *Hygn. Ap.* 528, where Wolf reads *βεόμεσθα*.

Βλαστάνω, "I bud," fut. *βλαστήσω*, 2 aor. *ἔβλαστόν*, perf. *βεβλάστηκα* and *ἐβλάστηκα*, pluperf. *ἐβεβλαστήκειν*.

Βοάω, "I shout," fut. *βοήσομαι*, Ionic *βώσομαι*, 1 aor. *ἐβόησα*, *ἔβωσα*, 1 aor. pass. *ἐβώσθην*, perf. *βέβωμαι*.

Βίσκω, "I feed," fut. *βοσκήσω*.

Βούλομαι, "I am desirous," fut. *βουλήσομαι*, perf. pass. *βεβούλημαι*, 1 aor. *ἐβουλήθην*, *ἡβουλήθην*, poetic 2 perf. *βέβουλα*, as in *προβέβουλα**.

*Βραχεῖν**, *ἔβραχεν*, "it made a sudden noise" (clashed, shrieked, roared, rattled, &c.).

BPOX-*, "to swallow up," in the forms *ἀναβρόξειεν*, *καταβρόξειεν* and *ἀναβροχέν*, part. 2 aor. pass.

*Βρύχω**, "I bite or gnash with the teeth," perf. part. *βεβρυχώς* (*Il.* XIII. 393), also *βέβρυχεν* (*Ib.* XVII. 264), *ἐβεβρυχει* (*Od.* XII. 242) of the noise of the sea.

Βυνέω, "I stop up," *βύσω*, *ἔβυσσα*, *ἐβύσθην*, *βέβυσμαι*.

Γ.

Γαμέω, "I marry¹," from *ΓΑΜ-* or *᾿ΑΜ-*, "together," Attic fut. *γαμῶ*, mid. *γαμouμαι*, 1 aor. *ἔγημα* (in the New Testament *ἐγάμησα*), perf. *γεγάμηκα*; 1 aor. *ἐγαμήθην* is found in late writers.

¹ Active, to marry a wife (*uxorem ducere*); middle, to marry a husband (*nubere*).

Γεγώνω, see Ἀνάγω.

Γέντο*, "he took," an epic form for ἔλετο = εἵλετο, see αἶρεω, and compare κέντο for κέλετο.

Γεύμεθα (Theocr. *Id.* xiv. 51) is probably a mutilated form of the perf. pass. γεγεύμεθα.

Γηρά-σκω, "I grow old," tenses supplied from γηράω. The Attics, for γηράσαι, said γηράναι, γηράς, as if from γήρημι.

Γινώ-σκω, Attic, γινώσκω in writers not Attic, "I know," from ΓΝΟ-, fut. γνώσομαι, perf. ἔγνωκα, perf. pass. ἔγνωσμαι, 1 aor. pass. ἐγνώσθην. As from ΓΙΓΝΩΜΙ, 2 aor. ἔγνω, imperat. γνώθι, opt. γνοίην (Attic γνῶην), plur. γνοῖμεν, γνοῖεν, subj. γνῶ, infin. γνῶναι, part. γνούς.

Γίνομαι, or commonly Γίγνομαι, "I come into being," root ΓΑ- = ΓΕΝ- (107), fut. γενήσομαι, perf. mid. γέγονα, perf. pass. γεγένημαι, 2 aor. ἐγενόμην, 1 aor. ἐγεινάμην, "I begat" or "brought forth." The form γείνομαι occurs in Ionic and Doric poets.

Also with the usual evanescence of ν (above, 107), perf. γέγαα, plural γέγαμεν, γεγάατε, γεγάασι, infin. γεγάναι, γεγάμεν, part. γεγαώς, Attic γεγώς.

Two other presents formed from the perfects are γεγήκω, γεγάω.

Γοάω and Γοάομαι, "I bewail," 2 aor. ἔγοον.

Γρηγορέω, see ἐγείρω.

Δ.

ΔΑ-, "I teach," 2 aor. ἔδασον, 2 aor. pass. ἐδάην, opt. δαείην, subj. δαῶ, inf. δαῖναι, part. δαείς, fut. δαήσομαι, perf. δεδάκηκα, δέδασα, "I have learned," part. δεδαώς, "having learned," perf. pass. δεδάημαι.

Hence, 1st, causative, διδά-σκω, "I teach," διδάξω and διδάσκησω, δεδίδαχα; 2nd, δήω (in a future sense), "I shall find," (Hom. *Il.* xiii. 260), infin. δεδάσθαι, "to search out" (*Od.* xvi. 361).

ΔΑ-, "I burn," δαίω, perf. δέδηα, 2 aor. mid. subj. δάηται.

Hence, δήϊος, "a ravager," δηῖώω, "I lay waste."

ΔΑΙ-, "I divide," perf. pass. 3 pers. pl. Ionic δεδαίταται, with derivative forms, as from a dental verb, 1 aor. mid. ἐδασσάμην, perf. pass. (in Homer) δέδασται; hence δαίνυμι, "I give to eat," fut. δαίσω, 1 aor. ἔδαισα, aor. part. pass. δαισθείς. We have also a by-form δατέομαι, 1 aor. δατέασθαι.

Δάκνω, "I bite," fut. δήξομαι, perf. δέδηχα, perf. pass. δέδηγμαι, 1 aor. ἐδήχθην, 2 aor. ἔδακον.

Δάμνημι, δαμάω*, "I subdue," fut. δαμιῶ*, perf. δέδμηκα, pres. pass. δέδμημαι, pluperf. ἐδεδμήμην, 3 pers. pl. in Homer δεδμήατο, 2 aor. pass. ἐδάμην, part. δαμείς. Another form, δαμάζω, is regular. Comp. δέμω, which probably contains the same root.

Δαρθάνω, "I sleep," fut. δαρθήσομαι, 2 aor. ἔδαρθον, in the poets ἔδραθον, perf. δεδάρθηκα.

Δέατο*, "it appeared" (Hom. *Od.* vi. 242), also δοάσσετο as aor. with the subj. δοάσsetαι instead of δοάσσηται. The old grammarians, who read δόατο for δέατο, derived this form from δοιάζω, "I doubt," and Apollonius Rhodius uses other forms in this personal signification, as the opt. aor. δοάσσαι (III. 955), and the indic. δοάσσατο (III. 770).

Δεδίσκομαι* or δειδίσκομαι, "I welcome," connected with δείκνυμι.

Δείκνυμι, δεικνύω, "I show," root ΔΕΚ-, "to hold out the hand," fut. δέξω, 1 aor. ἔδειξα, perf. pass. δέδειγμαι, 1 aor. pass. ἐδείχθην, &c., imperat. δεικνῦ for δεικνῦθι. In the Ionic it is δέξω, ἔδεξα, &c.

Δειπνέω, "I sup," regular, with the exception of the epic forms δεδείπναμεν, δεδειπνάναι.

Δέμω, "I build," 1 aor. ἔδειμα, perf. δέδμηκα.

Δέρκομαι, "I see," perf. δέδορκα in the same signification as the present; aor. ἔδρακον, ἐδράκην and ἐδέρχθην as deponents.

Δέρω, "I flay," Ionic and poetic δείρω, Attic δαίρω, fut. δερῶ, aor. ἔδειρα, perf. pass. δέδαρμαι, aor. ἐδάρην.

Δέχομαι, "I hold out my hand to take or receive," Ionic δέκομαι, syncopated aor. ἔδεκτο, δέχθαι. Perf. pass. part. δεδεγμένος and δεδοκήμενος, "watching," "lurking." Same root as δέκ-νυ-μι and δοκ-έω.

Δέω, "I bind," paulo-post fut. as simple fut. δεδήσομαι. From an obsolete δίδημι we have δίδη as 3 pers. sing. imp. (Hom. *Il.* xi. 105), and διδέασι as 3 pers. pl. pres. (Xen. *Anab.* v. 8, § 24).

Δέω, "I want," used impersonally, δεῖ, fut. δεήσει; pass. δέομαι, "I need," "I entreat," fut. δεήσομαι.

ΔΙ-, "I fear," fut. δείσομαι, 1 aor. ἔδισα, 2 aor. ἔδιον, perf. δέδοικα, δέδια, plural δέδιμεν, δέδιτε, δεδίασι, imperat. δέδιθι. In Homer δειδοικα, δειδια, δειδιθι. Δίημι signifies "I pursue," pass. "I flee."

Διδράσκω generally used in composition, "I run," fut. δράσομαι, 1 aor. ἔδρασα, perf. δέδρακα. We have also, but only in composition with ἀπό, ἐκ and διά, 2 aor. ἔδραν, δρώ, δράλην, δράναναι,

δράς, as from a verb in -μι. The root is δραF-, δραπ- or δραμ. Comp. δραπέτης and ἔδραμον, δραμεῖν.

Δίξημι*, "I seek," fut. διζήσομαι, aor. ἐδίξασάμην. The 2 sing. δίξαι, δίξο seem to belong to a form δίζομαι.

Δικεῖν*, "to throw," aor. indic. ἔδικον, is used only in this tense.

Διώκω, "I pursue," fut. διώξω and διώξομαι, with lengthened form διωκάθω.

Δοκέω, "I seem," fut. δοκήσω*, perf. δεδόκηκα*. Also fut. δόξω, 1 aor. ἔδοξα, perf. pass. δέδογμαi. The root is ΔΕΚ-, as in δέχομαι and δείκνυμι.

Δραμεῖν, see διδράσκω and τρέχω.

Δύναμαι, "I am able," imperf. ἐδυνάμην, Attic ἡδυνάμην, fut. δυνήσομαι, 1 aor. mid. ἐδυνησάμην, 1 aor. pass. ἐδυνήθην (Attic ἡδυνήθην), sometimes ἐδυνάσθην, perf. pass. δεδύνημαι.

Δύω, transitive, "I put on," δύνω, intransitive, 2 aor. ἔδυν, "I went into," "put on myself," δύθι, δύναι, δύς, perf. δέδυνκα, cf. ἔφυν, πέφυκα. For ἔδυν, 3 pers. sing. 2 aor., we find δύσκειν. The 2 fut. δύσω, 1 aor. ἔδυσσα, are active, with a distinct opposition to the middle (below, 432, 1, αα, β).

Δωρέομαι, "I present," fut. δωρήσομαι, aor. ἔδωρησάμην; but perf. δεδώρημαι is used also as pass., and this is the only use of ἔδωρηθην.

E.

Ἑάφθη*, "it clung," a form referred to ἄπτω, and occurring only in Hom. *Il.* XIII. 543, XIV. 419.

Ἑγείρω, "I wake," perf. ἐγήγερκα, ἐγήγερμαι, aor. ἡγέρθην and ἡγρόμην. Also ἐγρήγορα, "I am awake." The root is ἈΓΕΡ-, "to gather" or "collect." From this we have the secondary form ηρηγορέω.

ΕΔ-, "I eat," see ἐσθίω.

Ἑέλδομαι*, "I wish," for ἔλδομαι. Similarly ἔελμαι for εἶλω, ἐέλπομαι for ἔλπομαι, ἐέργω for εἶργω.

Ἑζομαι, "I seat myself," more frequently used in the compound καθέζομαι, fut. καθεδούμαι, aor. ἐκαθήμην.

ἙΘ-, "I am accustomed," perf. εἴωθα, part. ἔθων in Homer.

Ἑθέλω, "I wish," also θέλω, fut. θελήσω, θελήσω, perf. ἡθέληκα.

ΕΙΔ-, or more properly FΙΔ-, "I see," 2 aor. εἶδον (Homer ἴδον), ἰδέ, ἴδω, ἴδοιμι, ἰδεῖν, ἰδών. These complete the tenses of

ὁράω, which has no future or aorist. Pres. mid. *εἶδομαι*, "I seem," *videor*, 1 aor. *εἰσάμην*. The 2 aor. *εἰδόμην* has an *active* sense, "I see with interest," "I behold" or "gaze on;" imperat. *ἰδοῦ* perispomenon (*ἰδοῦ* oxytone, *ecce*).

The same root also signifies, "I know," fut. Hom. *εἰδήσω*, Attic *εἴσομαι*, 2 perf. *οἶδα*, "I know," pluperf. *ᾔδειν*: *ἰδμεν* for *οἶδαμεν*, infin. *ἰδμεναι*, subj. *ἰδέω*, in Homer and Doric writers.

The following table shows the different tenses of this verb which were in common use:

Indicative.			
Perf.	<i>Sing.</i>	<i>οἶδα</i>	<i>οἶσθα</i>
	<i>Plur.</i>	<i>ἴσμεν¹</i>	<i>ἴστε</i>
	<i>Dual.</i>		<i>ἴστων</i>
Pluperf.	<i>Sing.</i>	<i>ᾔδειν</i>	<i>ᾔδεις</i> and <i>ᾔδει</i>
	<i>Ep.</i>	<i>ᾔδεα</i> , Attic <i>ᾔδη</i>	<i>ᾔδειςθα</i> Attic <i>ᾔδη</i>
	<i>Plur.</i>	<i>ᾔδειμεν</i>	<i>ᾔδειτε</i>
		poet. <i>ᾔσμεν</i>	<i>ᾔστε</i>
	<i>Dual.</i>		<i>ᾔδειτον</i>
Fut.			poet. <i>ᾔστων</i>
			<i>ᾔστην</i>
<i>εἴσομαι</i> and <i>εἰδήσω</i> .			

Imperative.

<i>Sing.</i>	<i>ἴσθι</i>	<i>ἴστω</i>
<i>Plur.</i>	<i>ἴστε</i>	<i>ἴτωσαν</i>
<i>Dual.</i>	<i>ἴστων</i>	<i>ἴστων</i>

Subjunctive.

εἰδῶ *εἰδῆς* *εἰδῆ, κ.τ.λ.*

(*Ep.* *ἰδέω* or *εἰδέω* with synizesis, *Il.* XIV. 235).

Optative.

<i>Sing.</i>	<i>εἰδείην</i>	<i>εἰδείης</i>	<i>εἰδείη</i>
<i>Plur.</i>	<i>εἰδείημεν</i>	<i>εἰδείητε</i>	<i>εἰδείησαν</i>
	<i>εἰδείμεν</i>		<i>εἰδείεν</i>
<i>Dual.</i>		<i>εἰδείητον</i>	<i>εἰδείητην</i>

¹ In the Ionic and epic writers we have *ἰδμεν*, and *οἶδαμεν*, *οἶσθε*, *οἶσασι* also occur in Ionic and later writers. *Οἶδαμεν* is found in Antiph. 2, α, 3; *οἶσθε* in Aristoph. *Ach.* 294; and *οἶσας* in Eurip. *Alcest.* 780.

Infinitive.	Participle.
εἶδέναι (Ep. and Ion. ἰδμεναι and ἰδμεν)	εἰδώς (Ep. fem. ἰδυῖα)

The verb ἰσθμι is found only in the Doric poets, and is a later variation.

EIK-, "I resemble," 2 perf. οἶκα, ξοικα, pl. ξοιγμεν, plup. ἐφκειν; another Attic form is εἶκα, fut. εἴξω. For εἵκασιν the Attics said εἴξασιν.

Εἴλω*, εἴλλω or εἴλλω, also εἰλέω, "I roll together," aor. ἐλσα, inf. ἐλσαι or ἐέλσαι, perf. pass. ἐελμαι, 2 aor. pass. ἐάλην or ἐάλην, 3 pl. ἄλεν, inf. ἀλῆναι or ἀλήναι, also ἀλήμεναι, 3 sing. plup. pass. ἐόλητο, according to which Pindar has the 3 sing. imp. act. ἐόλει.

Εἴμαρται, see μείρομαι.

Εἴρω*, "I say," only epic; see under 'ΕΠ-.

Εἴρω, "I string together," aor. εἶρα and ἔρσα, perf. pass. ἔερμαι, plup. ἐέρμην.

'Εκέκλετο*, see κέλομαι.

'Ελαίνω, "I drive" (i. e. both *veho* and *vehor*), for ἐλα-νύω, root 'ΕΛΑ- (above, 144), fut. ἐλάσω, Attic ἐλῶ, 1 aor. ἤλασα, perf. ἐλήλακα, perf. pass. ἐλήλαμαι, 1 aor. ἠλάβην.

'Ελέγχω, "I confute," perf. pass. ἐλήλεγμαι.

'Ελίσσω, "I wind," perf. pass. εἴλυσμαι, and in the unattic writers ἐλήλυγμαι.

'Ελκω, "I drag," forms 1 aor. and perf. as from ἐλκυ-.

'Ελπω, "I cause to hope," ἔλπομαι, perf. ἔολπα, "I hope."

'ΕΛ-, "I take," see αἶρέω.

'ΕΛΤΘ-, "I come," see ἔρχομαι.

'Εμέω, "I vomit," perf. ἐμήμεκα.

'ΕΝΕΚ-, 'ΕΝΕΙΚ-, 'ΕΝΕΓΚ-, "I bear," see φέρω.

'Ενίπτω*, "I chide," an Homeric word, has two forms of the 2 aor. ἡνίπαπον and ἐνένιπον.

'Εννυμι*, "I put on," fut. ἔσω, ἔσσω, ἔσσομαι, 1 aor. ἔσα, ἔσσα, ἔσσάμην, perf. pass εἶμαι, pluperf. 2 pers. sing. ἔσσο, 3 ἔστο, 3 pl. εἶατο, aor. pass. ἔσθην (εἶαται and εἶατο are also from ἔζω).

In prose, only ἀμφιέννυμι occurs, fut. ἀμφιέσομαι and ἀμφιῶ (from ἀμφιέσω), 1 aor. ἡμφίεσα, perf. pass. ἡμφιέσμαι.

'ΕΝΟΘ-, "I shake" (?), 2 perf. ἐνήνοθε, "it lies upon." (See Buttmann, *Lexil.* pp. 110, 133, Eng. Tr.).

Ἐπίσταμαι, "I understand," middle of ἐφίστημι, Ionic ἐπίστημι, imperf. ἡπιστάμην, fut. ἐπιστήσομαι, 1 aor. ἐπιστήθην, Attic ἡπιστήθην.

ἘΠ-, or more properly ἘΠΙ-, "I say," ἐνέπω, ἐνέπω, 2 aor. ἔπον, εἰπέ, εἶπω, εἵποιμι, εἰπεῖν, εἰπών, 1 aor. εἶπα, an Ionic form, whence the Attics said εἶπας (2 pers. sing. indic.), also εἰπάτω, ἐπάτων, εἶπατε, and sometimes εἶπον or εἰπόν, in the imperat.

For ἔπω the poets used ἔσπω, whence ἐνίσπω.

Tenses supplied from ἘΡ- are fut. ἐρέω (ἐρέσω) Ionic, ἐρῶ Attic; perf. act. εἶρηκα, perf. pass. εἶρημαι, 1 aor. pass. ἐρρήθην, Ionic ἐρρέθην, fut. εἰρήσομαι. The middle, in a causative sense, "I cause to speak," is used to form tenses of ἐρωτάω, "I ask." In this sense we have an aorist ἡρόμην, ἐροῦ, ἔρωμαι, ἐρέσθαι, and fut. ἐρήσομαι. From εἶρημαι are derived ῥῆμα, ῥήτωρ, &c.

Ἐπαυρίσκομαι*, "I enjoy" or "derive advantage from," in Theognis ἐπαυρίσκω, in Hesiod ἐπαυρέω. See above, ἀπούρας.

Ἐπεφνον*, see ΦΕΝ-.

Ἐπίσταμαι, "I understand," imperf. ἐπίστασο and ἐπίστω, imperf. ἡπιστάμην, fut. ἐπιστήσομαι, aor. ἡπιστήθην.

Ἐπιτόσσαις*, see τεύχω.

Ἐπλευ*, ἔπλεο, ἔπλετο, see πέλω.

Ἐπω*, "I am employed about anything" (in Homer, and the compounds in Attic prose), imperf. εἶπον, 2 aor. ἔσπον, as in ἔπ-εσπον, ἐπισπές, ἐπίσπω, ἐπίσποιμι, ἐπισπεῖν, ἐπισπών, fut. ἐφέψω. Whence the middle

Ἐπομαι, "I follow," imperf. εἰπόμην, 2 aor. ἐσπόμην, imperat. σπέε, σπεῖο, fut. ἔψομαι. Poets after Homer had also ἔσπωμαι, ἐσποίμην, ἐσπέσθαι.

Ἐπώχατο* (Il. XIII. 340), see ἔχω.

Ἐράω, "I love" (in epic, &c. ἔραμαι, 1 aor. ἡρασάμην), 1 aor. ἡράσθην, ἀμανι, part. pass. ἐρώμενος, "loved."

ΕΡΓ-, or more properly ἘΕΡΓ-, "I do," fut. ἔρξω, 1 aor. ἔρξα, 2 perf. ἔοργα: other forms of the present are ἔρδω and ῥέξω. Hence Ἐργάζομαι, "I labour at" (see 354).

Ἐργω, "I inclose," "keep off," in Homer and Herodotus; in the former frequently ἐέργω. Hence ἔρχαται, ἔρχατο, ἀπέρξαι, ἡπεργμένος.

In Attic writers εἴργω, "I shut out," εἴργω, εἴργυνμι (aspirated), "I shut in."

Ἐρδω, "I do," see ῥέξω.

Ἐρείδω, "I lean against," plup. pass. 3 sing. ἡρήρειστο, 3 pl. ἐρηρέδατο, "was fixed firm" or "rested."

Ἐρείπω, "I dash down," 2 aor. ἤριπον, intr., but also in a passive form, as appears from the participle ἐριπείς, perf. ἐρήριπα, intr., but also in a passive form, ἐρήριμμαι.

Obs. These verbs, though almost contradictory in signification, are often confused by students, and sometimes even by lexicographers and commentators, as in Aristoph. *Eq.* 627, 8, where, and in Pind. *Pyth.* iv. 264, 267, the two verbs occur in immediate contrast.

Ἐπιδ-, "I contend," 1 fut. ἐριδήσω, 1 aor. mid. ἐριδήσασθαι*, perf. with pres. signification ἐρηρίσμαι. Hence ἐρίζω and ἐριδαίνω.

Ἐρῶ, "I go slowly" or "to my sorrow," fut. ἐρῶρῶσω, &c.

Ἐρυγγάνω, "I eructate," also ἐρεύγομαι, aor. ἤρυγον.

Ἐρυθαίνω, "I make red," ἐρεύθω, fut. ἐρεύσω, ἐρυθθήσω, perf. ἡρίθηκα.

Ἐρύκω, "I draw back," 2 aor. ἡρύκακον*.

Ἐρύω, "I draw," has *υ* short in flexion; *μηρύω*, though another form of the same word (117), has the *υ* long. We have, however, *εἰρίστατο*, *ῥύσθαι*, &c.

The forms and meanings of this word occasion some difficulty. (1) In the middle sense, "I draw to myself," we have fut. ἐρύσσομαι and ἐρύομαι, aor. ῥύσάμην, ἐρυσσάμην, εἰρῖσάμην, plup. 3 sing. εἴρῡτο, 3 pl. εἰρύατο. (2) In the sense, "I deliver," we have ῥύομαι, fut. ῥύσομαι, aor. ἐρῥυσάμην, but in epic poetry also ῥῖσάμην (*Il.* xv. 29). Other varieties occur, which explain themselves.

Ἐρχομαι (from ἘΡΧ-, ὈΡΧ-, connected with ὈΡΕΓ-,) "I make a straight line for myself," "I go forward," "I come," is the most irregular verb in the Greek language. The imperf. ἡρχόμεν is never used by Attic writers (see Cobet, *Var. Lect.* p. 32). The complement of tenses is made up from Ἴ-, which furnishes the imperf. ἦεν or ἦα, and the fut. εἶμι (322); from ἘΑΤΘ-, which furnishes the aor. ἦλθον (*Hom.* ἦλυθον), fut. ἐλεύσομαι (very rare in good Attic), perf. ἐλήλυθα (*Hom.* εἰλήλουθα); from Ἴ-, which furnishes the perf. in the sense, "I am come," gen. ἦκω, ἵκω, ἰκάνω, ἰκνέομαι (above, 347, *Obs.*); in the sense, "I am gone," οἴχομαι, οἴχωκα, the past tenses of these verbs representing the pluperfect. The infin. pres. is gen. ἵεναι, and the partic. ἰών.

Ἐσθίω, ἔσθω, "I eat," from ἘΔ-, perf. act. ἐδήδοκα, perf. pass. ἐδήδεσμαι, 2 perf. ἔδηδα, fut. ἔδομαι: from ΦΑΓ-, 2 aor. ἔφαγον. The fut. φάγομαι is Hellenistic.

Εἶδω, καθεύδω, "I sleep," fut. *εὐδήσω, καθευδήσω*, imperf. *ἐκάθιδον*, more rarely *καθηῖδον* and *καθεῖδον*.

Εὐρίσκω, "I find," from 'ETP-, fut. *εὐρήσω*, perf. act. *εὔρηκα*, 3rd pass. *εὔρημαι*, 1 aor. *εὐρέθην*, 2 aor. act. *εὔρον*, mid. *εὐρόμην*. verbal adjective *εὐρετός*. See *ἀπούρας*.

Ἔχω, "I have in my hand," i.e. "I possess," or, perhaps primarily, "I hold forth and give," fut. *ἔξω*, 2 aor. *ἔσχον*, imperat. *σχές*, subj. *χῶ*, opt. *σχολήν*, inf. *σχεῖν*, part. *σχών*, 2 aor. mid. *ἐσχόμεν*, *σχού*, *χῶμαι*, *σχολήμην*, *σχέσθαι*, *σχόμενος*. Also fut. *σχήσω*, mid. *σχήομαι*, perf. *ἔσχηκα*, perf. pass. *ἔσχημαι*, 1 aor. *ἐσχέθην*, fut. *σχήσομαι*. Hence a new present *σχέθω*. From *ἔχω* are also formed *ἔχω* = *ἔχ-σκω* and the compounds *ὑπίσχομαι*, *ὑπισχνέομαι*, "I promise." *Ἀμπέχω*, "I clothe," has a mid. *ἀμπισχνέομαι*. The perfect *ἔκωχα*, in the Homeric *συνωχάτατε* (*Il.* II. 218), is a peculiar formation, and we have also *ἐπώχατο* as the 3 pl. pluperf. from *ἐπέχω*.

There are the following irregularities in the compounds of *ἔχω*:

(1) *ἀνέχομαι* makes imp. *ἡνείχόμεν*, aor. *ἡνεσχόμεν*, infin. *ἵνασχεσθαι*.

(2) *ἀμπέχω* makes imp. *ἀμπείχον*, fut. *ἀμφέξω*, aor. *ἡμπισχον*, inf. *ἀμπισχεῖν*, and the middle *ἀμπέχομαι* or *ἀμπισχνέομαι* makes imp. *ἡμπειχόμεν*, fut. *ἀμφέξομαι*, aor. *ἡμπισχόμεν*.

(3) *ὑπισχνέομαι* or *ὑπίσχομαι* has fut. *ὑποσχήσομαι*, aor. *ὑπεσχέμην*, imperf. *ὑπόσχον*, perf. *ὑπέσχημαι*.

Ἔ-, "I place" or "set up," 1 aor. *έἰσα*, mid. *είσάμην*, perf. pass. *ἤμαι*, "I sit," derivative forms *ἔζομαι*, *ἔζω*, q. v.

Ἐψω, "I cook," fut. *ἐψήσω* and *ἐψήσομαι*, verbals *ἐφθός*, *ἐψηγτός*, *ἐψηγτός*.

Z.

Ζάω, "I live" (*ζω, ζῆς, ζῆ*, above, 333, (5)), imperat. *ζῆ* and *ζῆθι*, imperf. *ἔζων* and *ἔζην*, -ης, -η, fut. *ζήσω* and *ζήσομαι*. The Attics use the aorist *ἐβίων*, *βιῶναι*, *βιούς*, and the perf. *βεβίωκα*.

Ζέω, "I boil," fut. *ζέσω*, verbal *ζεστός*.

H.

Ἡγέομαι, "I lead the way," "I consider" (like the two meanings of *duco*), perf. with pres. signification *ἡγήμαι*, part. *τὰ ἀγνημένα*, "that which is usual" (Demosth. in *Macart.* p. 1072, 28), where Dindorf writes *ἀγνημένα*.

ἩΔ-, "I please," see *ἀνδάνω*.

Ἡμαι, "I sit," perf. pass. of ἔ-, "I set," pluperf. 3 pers. pl. ἔατο and εἶατο for ἦντο, imperat. ἦσο, infin. ἦσθαι, part. ἦμενος, not ἡμένος, on account of the *present* signification.

Compound κάθημαι, κάθησο, καθοίμην, κάθωμαι, καθήσθαι; imperf. ἐκαθήμην. See ἴζω.

Ἡμί, see φημί.

Ἡμύω, "I sink," is irregular only in the Homeric perfect ὑπεμνήμυκε (*Il.* xxii. 491), which seems to present the Attic reduplication with a shortening of the first vowel.

Ἡνεγκα, ἦνεγκον, see φέρω.

Θ.

ΘΑΦ-*, "I am astonished" or "perplexed," used only in the poets, 2 perf. τέθηπα, 2 aor. ἔταφον. Hence τάφος, "astonishment," θαῦ-μα = θάφ-α-μα, θάομαι (only in the Doric poets and in the forms θάμεθα, θάσθε, θάσαι, &c.), θεάομαι, &c.

Θαλέθω*, "I bloom" or "flourish," a poetic variety for θάλλω, for which Homer uses θηλέω, and the later epic poets θάλέω, fut. θηλήσω, perf. τέθηλα, part. τεθάλυια.

Θάπτω, "I bury," fut. θάψω, perf. pass. τέθαμμαι, 1 aor. ἐθάφθην, 2 aor. ἐτάφην.

Θέλω, see ἐθέλω.

Θέρομαι*, "I warm myself," only in the pres. and imperf., in the fut. θέρσομαι, aor. ἐθήρην, subj. θερέω.

Θέω, "I run," fut. θεύσομαι. See τρέχω.

Θιγγάνω, "I touch," ΘΙΓ-, fut. θίξω and θίξομαι, 2 aor. ἔθιγον.

Θνήσκω, "I die," from ΘΑΝ-, fut. θανοῦμαι, 2 aor. ἔθανον, perf. τέθνηκα, plural τέθναμεν, -ατε, -ασι, imperat. τέθναθι, subj. τεθνήκω, optat. τεθναίην, inf. τεθνάναι, part. τεθνεώς, τεθνηώς and τεθνείως. From τέθνηκα comes a new verb τεθνήκω, fut. τεθνήξω, τεθνήξομαι.

Θρύπτω, "I break up," 2 aor. pass. ἐτρύφην, fut. θρυφθήσομαι.

Θρώσκω, "I leap," from ΘΟΡ-, fut. θοροῦμαι, 2 aor. ἔθορον, perf. τέθορα. Another form is θόρνυμαι.

Θύω, "I sacrifice," perf. τέθϋκα, 1 aor. pass. ἐτύθην.

Ι.

Ἰδρύω, "I establish," has, instead of its 1 aor. pass. ἰδρύθην, the Homeric by-form ἰδρύνθην.

ἴζω, καθίζω, "I seat myself," root *ἴΔ-*, fut. *καθιδῶ*, aor. *ἐκάθισα* and *καθίσα*, fut. middle *καθιζήσομαι*. We find also *καθέζομαι* as from *ἔζω*, imperf. *ἐκαθεζόμεν*, in the tragedians *καθεζόμεν* used as an aor., fut. *καθεδοῦμαι*.

ἴημι, "I set a going," root *ἴ-*; the following forms are in use:

Active, pres. *ἴημι, ἴης, &c.* *ἰᾶσιν* or *ἰέουσιν*, *ἴει* for *ἴεθι*, *ἰῶ, ἰέην, ἰέναι, ἰείς*; imperf. *ἴην* and *ἴουν* (in comp. *ἀφίουν* or *ἠφίουν*, also *ἠφίειν*), 3 pl. *ἠφίεσαν*, fut. *ἦσω*, 1 aor. *ἦκα*, Ionic *ἐηκα*, perf. *εἶκα*. The 1 aor. is used only in the sing. In the plural we have *ἔμεν, ἔτε, ἔσαν*, or with the augment *εἴμεν, εἴτε, εἴσαν* (*ἀφείσαν*, &c.), as from 2 aor. *ἦν*. Also in the moods *ἔς, ὦ, εἴην, εἶναι, εἴς*.

Passive and middle like *τίθημι*, i.e. *ἵεμαι, &c.* Perf. pass. *εἶμαι, εἴσθαι, εἰμένος*, 1 aor. middle *ἠκάμην*, 2 aor. middle *ἔμην* or *εἴμην*, 1 aor. pass. *ἔθην* or *εἴθην*. The 1 aor. middle is used only in the indic. In the moods we have *οὐ, ἔμην, εἴμην, ἔσθαι, ἔμενος, ἔθητι, ἐθῶ, ἐθείμην, ἐθήναι, ἐθείς*.

From the perf. act. with an intransitive signification we have (above, 347, *Obs.*)

ἴκνέομαι, "I come," by the side of *ἵκω* and *ἰκάνω*, fut. *ἵξομαι*, 2 aor. *ἰκόμην*, perf. (only in composition) *ἀφῶγμαι*.

ἰλάσκομαι, "I conciliate" or "propitiate," from *ἰλάομαι*, fut. *ἰλάσομαι*, imperat. *ἴληθι* or *ἴλᾱθι*, pres. mid. *ἴλαμαι**.

ἴπταμαι, see *πέτομαι*.

ἴσημι, "I know," in the sing. occurs only in the Doric *ἴσαμι* and *ἴσατι* for *ἴσησι*. See *FIΔ-*.

ἴσχω, see *ἔχω*.

K.

καί-νν-μαι, root *KAΘ-*; the dental is also omitted (above, 87) in *και-νός* and *κα-λός*; perf. pass. *κέκασμαι*, "I surpass," also "I am distinguished by," pl. perf. *ἐκεκάσμεν*, part. *κεκασμένος* and *κεκαδμένος*.

καίω, "I burn" (*υρο*), Attic *κάω*, fut. *καύσω*, 1 aor. *ἔκανσα, ἔκηα*, part. *κέας, κείας*, and in later writers *καύσας*, perf. pass. *κέκαυμαι*, 1 aor. *ἐκαύθην*, 2 aor. *ἐκάην*, 1 aor. mid. *ἐκειάμην**.

καλέω, "I call," fut. *καλέσω*, contr. *καλῶ*, aor. *ἐκάλεσα*, perf. *κέκληκα*, aor. pass. *ἐκλήθην*, perf. pass. *κέκλημαι*, opt. *κεκλήμην*, *κέκληο*, fut. pass. *κληθήσομαι* and *κεκλήσομαι*, fut. mid. *καλοῦμαι*.

Κάμνω, "I grow weary," fut. καμουμαι, 2 aor. ἔκαμον, perf. κέκμηκα, part. κεκμηκώς, κεκμηώς.

Καυάζαι*, see ἄγνυμι.

Κεῖμαι, "I lie down" (a syncopated perfect), imperat. κείσθαι, subj. κέωμαι, opt. κεοίμην (as from κέομαι), inf. κείσθαι, part. κείμενος, imperf. ἐκείμην, fut. κείσομαι.

Κέλομαι*, "I order," fut. κελήσομαι*, 2 aor. ἐκεκλόμην*.

Κεντέω, "I goad," is regular, except that we have the epic aor. κένσαι* for κεντήσαι.

Κεράννυμι, "I mix," fut. κεράσω, contr. κερῶ, 1 aor. ἐκέρᾱσθαι, perf. pass. κέρᾱμαι and κεκέρασμαι, 1 aor. ἐκράθην and ἐκεράσθην. Also κερνάω, κέρνημι.

Κερδαίνω, "I gain," fut. κερδανῶ, Ionic κερδανέω, 1 aor. ἐκέρδανα; also in Ionic and later writers κερδήσομαι and ἐκέρδησα.

Κεύθω, "I conceal," has the epic aor. κέκϋθον.

Κηδῶ, root ΚΑΔ-, "I make anxious," "I afflict," "I bereave," κηδήσω, aor. κέκαδον, perf. κέκηδα, fut. pass. κεκαδήσομαι. We should refer to this root the form κεκάδοντο, which is generally connected with χάζομαι. The anxiety of the enemy when the warrior was about to shoot (Hom. *Il.* iv. 497, xv. 574) was as natural as their retreating; and as in one case the foeman is shot through the temple, in the other through the breast, the mention of retreat is rather out of place. The preposition too is ὑπό, and not ἀνά.

Κιχᾶνω, "I overtake," from ΚΙΧ-, 2 aor. ἔκιχον, fut. κιχήσω, 2 aor. ἐκίχην, κιχείην, κίχω, κιχήναι, κιχείς. We have also the Attic present κυγχᾶνω.

Κίχρημι, "I lend," fut. χρήσω, 1 aor. ἔχρησα.

Κλάζω, "I clang," "make a noise," fut. κλάγξω, perf. κέκλαγγα, 2 perf. κέκληγα, 2 aor. ἔκλαγον.

Κλαίω, "I weep," Attic κλάω, fut. κλαιήσω, κλαύσω, κλαύσομαι and κλαυσούμαι.

Κλάω, "I break," fut. κλάσω, has an aor. partic. ἀποκλῶς (Anacr. fr. 16).

Κλέπτω, "I steal," has the perf. κέκλοφα and the aor. ἐκλάπην.

Κλινῶ, "I incline," fut. κλινῶ, aor. ἐκλίνα, perf. κέκλικα, aor. pass. ἐκλίθην, also ἐκλίνθην, and rarely fut. κατακλινήσομαι.

Κλύω*, "I listen," imperf. ἔκλυον, imperat. κλύθι, κλύτε and κέκλυθι, κέκλυτε.

Κορέννυμι, "I satisfy," fut. κορέσω, 1 aor. ἐκόρεσα, perf. κεκόρηκα*, p. pass. κεκόρημαι*, Attic κεκόρεσμαι, 1 aor. pass. ἐκορέσθην.

Κράζω, "I crow," fut. κεκράξομαι, 2 aor. ἔκραγον, perf. κέκρῶγα, imperat. pass. κέκραχθι, as if from a verb in -μι.

Κρεμάννυμι, "I suspend," from ΚΡΕΜΑ-, fut. κρεμάσω, contr. κρεμῶ, 1 aor. ἐκρέμασα, 1 aor. pass. ἐκρεμάσθην, middle κρέμαμαι, "I hang," like ἵσταμαι, fut. κρεμήσομαι. Another form is κρήμνυμι, imperat. κρήμνη*, pass. κρήμναμαι.

Κρίνω, "I judge," has κρινῶ, ἐκρίνα, κέκρικα, ἐκρίθην and ἐκρίνθην*. Comp. κλίνω.

Κτάομαι, "I acquire," has κέκτημαι and ἔκτμηαι, "I possess."

Κτείνω, "I kill," root ΚΤΑ-, fut. κτενῶ, 1 aor. ἔκτεινα, perf. ἔκτονα, 1 aor. pass. ἐκτάθην (in Homer only), 2 aor. ἔκτανον and also ἔκταν, inf. κτάμεναι, part. κτάς; mid. (with passive signification) κτάσθαι, κτάμενος.

Κτίζω, "I build," has the part. pass. κτίμενος*.

Κυέω and κύσχω or κύσχομαι, "I conceive," fut. κνήσω. The aor. ἔκῤυσε signifies "he fecundated," and κυσαμένη is intransitive like the usual active form.

Κυλίνδω and κυλινδέω, "I roll," from κυλῖω, fut. κυλίσω, 1 aor. ἐκύλισα, pass. ἐκυλίσθην.

Κυνέω, "I kiss," fut. κύσω, aor. ἐκύσα.

Κυρέω, "I hit upon," is regular, but has also the primary forms κύρομαι, ἔκυρον, κύρσω, ἔκυρσα.

Κυσαμένη, see κυέω.

Λ.

Λαγχάνω, "I receive by lot," from ΛΑΧ-, fut. λήξομαι, perf. εἴληχα, 2 aor. ἔλαχον. An old perf. was λέλογχα. Homer has λελάχω, "I give by lot."

Λάζομαι and λάζυμαι*, "I take," only in the pres. and imperf.

Λαμβάνω, "I take," from ΛΑΒ-, fut. λήψομαι, perf. εἴληφα (Ionic λελάβηκα), pass. perf. εἴλημμαι or λέλημμαι, 1 aor. ἐλήφθην, 2 aor. ἔλαβον. Ionic forms are λάμψομαι, ἐλαμψάμην, λέλαμμαι, ἐλάμφθην.

Λανθάνω, "I am hidden," root ΛΑΘ-, mid. λανθάνομαι and λήθομαι, "I forget," from λήθω, fut. λήσω, perf. λέλησμαι, 2 aor. ἔλαθον, ἐλαθόμην, mid. perf. λέληθα. Homer has λελάθω, "I cause to forget."

Λάσκω*, "I speak aloud," 2 aor. ἔλακον, fut. λακήσομαι, 1 aor. ἐλάκησα, perf. λέληκα (epic) or λέλακα, with the signification of the present.

Λάω*, "I wish" or "will," only in Doric poetry and in 2 sing. λῆς, 3 sing. λῆ, 3 pl. λῶντι.

Λέγω, "I say," fut. λέξω, perf. wanting, p. pass. λέλεγμαι, 1 aor. ἐλέχθην. But Λέγω, "I collect," fut. λέξω, perf. εἶλογα, p. pass. εἵλεγμαι, 2 aor. ἐλέγην.

Λείπω, "I leave," perf. λέλοιπα, perf. pass. λέλειμμαι, aor. ἐλείφθην, rarely ἐλίφθην* (Callim. *Hymn. in Cer.* 94) or ἐλίπην (Dio Cass. xxxvii. 43).

Λείχω and λιχμάομαι, "I lick," is regular with the exception of the participle λελειχμότες.

Λιλαίομαι*, "I desire" (connected with λάω), perf. with pres. signification λελίημαι for λελίλημαι.

Λιμπάνω, by-form of λείπω, used only in pres. and imperf.

Λίσσομαι* and λίττομαι (fut. λίσσομαι), 1 aor. ἐλίσσάμην and ἐλιτόμην.

Λούω, "I wash," from ΛΟΦ-, fut. λοέσω, λούσω, 1 aor. ἐλόεσα, ἐλόεσσα, contr. ἔλουσα, Attic pres. λούμαι (from λόομαι), imperf. plur. ἔλουμεν.

Λύω, "I loose," λύσω, ἔλυσα; but ἐλύθην, ἐλύμαι. Homer has a 2 aor. pass. λύμην, λύτο, λύντο, and opt. λελύτο. Pindar has imper. λύθι (*Fragment.* 55).

Λῶ, see λάω.

M.

Μαίνομαι, "I am mad," μανοῦμαι, ἐμάνην, μέμνηνα, synonymous with the present. But 1 aor. act. ἔμνηνα means "I made mad" (Eurip. *Ion*, 520, *Iph. A.* 581, according to Hermann, Arist. *Thesm.* 561).

Μανθάνω, "I learn," from ΜΑΘ-, 2 aor. ἔμαθον, fut. μαθήσομαι, Doric μαθεῖν, perf. μεμάθηκα.

Μάρπτω*, "I seize," perf. part. μεμαρπώς, 2 aor. μέμαρπον, opt. μεμάποιεν, inf. μαπέειν.

Μάχομαι, "I fight," fut. μαχέσομαι and (as from μαχέομαι) μαχήσομαι, Attic μαχοῦμαι, 1 aor. ἐμαχεσάμην, and in Homer ἐμαχησάμην, perf. pass. μεμαχημένος.

Μαίομαι, "I seek" or "desire," root MA-=MEN- (above, 107, cf. 160), perf. μέμαα, μεμάασι, μέμονα, μεμαός, also syncopated

μέμᾱμεν, &c., pres. mid. μῶμαι, imper. μῶεο, 1 fut. μάσομαι, 1 aor. ἐμασάμην: cf. δαίω, δάσασθαι, &c. The root MEN- appears in the present μένω, "I am fixed" or "remain," with perf. μεμένηκα. Also in μι-μνή-σκω.

Μείρομαι*, "I obtain a share," perf. ἔμμορα, perf. pass. εἵμαρται, "it is fated," part. εἵμαρμένος.

Μέλλω, "I am minded to do," fut. μελλήσω, imperf. ἔμελλον and ἤμελλον.

Μέλω, "I am an object of concern" (Hom. *Od.* ix. 20), μέλομαι, "I lay to heart," fut. μελήσω, μελήσομαι, poetic form μέμβλομαι, perf. mid. μέμηλα. The active is generally impersonal, as μέλει μοι, "it concerns me," &c. The compound μεταμέλει, "it repents," is always impersonal.

Μενοιάω*, "I think," imp. μενοίνεον.

Μένω, see μαίομαι.

Μιαίνω, "I defile," aor. ἐμίνα or ἐμίᾱνα, pass. aor. ἐμίανθη with 3 pl. ἐμίανθεν*.

Μηκάομαι, "I bleat," 2 aor. ἔμακον, perf. μέμηκα, part. μεμηκώς, μεμηκυῖα and μεμᾱκυῖα.

Μίγνυμι, "I mix," and μίσγω* for μίγ-σκω from ΜΙΓ-, fut. μίξω, perf. pass. μέμνγμαι, 1 aor. pass. ἐμίχθην, 2 aor. ἐμίγην.

Μιμνήσκω, "I remind," root MEN- = MA-, fut. act. μνήσω, "I will remind," mid. μνήσομαι, "I will remember," perf. pass. μέμνημαι, but 1 aor. ἐμνήσθην and ἐμνησάμην, "I made mention" (above, 349).

ΜΟΛ-, "I come," fut. μολοῦμαι, aor. ἔμολον, perf. μέμβλωκα*. The ordinary present is the inchoative βλώσκω.

Μυκάομαι, "I roar," fut. μυκήσομαι, 2 aor. ἔμῡκον, perf. μέμῡκα.

N.

Ναιετάω*, "I dwell," part. ναιετάουσα for ναιετόουσα.

Ναίω*, "I dwell," 1 aor. ἔνασσα, "I made to dwell," 1 aor. middle ἐνασσάμην, 1 aor. pass. ἐνάσθην. Cf. δαίω and μαίομαι.

Νάσσω, "I stop up," fut. νάξω, perf. pass. νένασμαι.

Νεικέω, "I quarrel," fut. νεικέσω.

Νείσσομαι*, see νέομαι.

Νέμω, "I distribute," fut. νεμῶ or νεμήσω, aor. ἔνειμα, perf. νενέμηκα, aor. pass. ἐνεμήθην and ἐνεμέθην. There is a by-form νεμέθω.

Νέω occurs in four different senses:

(1) Νέω, "I heap," 1 aor. ἔνησα, perf. pass. νένημαι and νένησμαι.

(2) Νέω, "I spin," conjugated regularly. Hence the derivative νήθω.

(3) Νέω, "I swim," fut. νενσοῦμαι, 1 aor. ἔνευσα, perf. νένευκα (e.g. Plat. *Resp.* 441 c; but ἀπένευσα, Plat. *Theæt.* 165 A; ἀπονεύκαμεν, Arist. *Rhet.* i. 1, § 11, must be referred to ἀπονείω). Hence νήχω, fut. νήξομαι.

(4) Νέομαι* (used only in the poets), "I go," "return;" in Homer also νεῦμαι. Hence the form νίσσομαι or νείσσομαι, fut. νίσομαι.

Νίζω, "I wash," tenses supplied from νίπτω.

Νυστάζω, "I nod," fut. νυστάσω and νυστάξω.

Νωμάω, a by-form of νέμω.

Ξ.

Ξέω, "I cut with the edge," root ΞΕΦ- (found in ξίφος, cf. βρίω, βρέφος), fut. ξέσω; also under the form ξύω, ξύσαι. From this we have ξύρω, ξυρέω, ξυράω, "I shave," mid. ξύρομαι, ἐξυράμην, pass. ἐξύρημαι.

Ξηραίνω, "I dry up," fut. ξηρανῶ, aor. ἐξήρανα, perf. pass. ἐξήραμμαι.

Ο.

Όζω, "I emit a smell," from ΌΔ-, fut. όζήσω, Ionic όζέσω, perf. όδωδα, with sense of present.

Όθομαι ["I have a care for," imperf. όθόμην. Found in Homer (only in the *Iliad*) and in Apollonius Rhodius, always with ού. Rost and Palm's *Lex.* in voc.]

Οίγω, see ανοίγω.

Οίδα, see above, under ΕΙΔ- = FID-.

Οιδαίνω, οιδάνω, "I swell," from οιδέω, fut. οιδήσω, perf. όδηκα.

Οίομαι and οίμαι, "I think," imperf. φόμην and φόμην: the other persons and moods are taken as from οίέομαι, fut. οίήσομαι, aor. φόθην. Homer has οίω, ότω and όίομαι.

Οίσω, "I carry." Pind. *Pyth.* iv. 102, uses the infin. as a present, and we have frequently the imperat. οίσε, οίσέτω, οίσετε. The aor. ανώσαι occurs in Herod. i.157; cf. also the compound οίσοφάγος.

Οίχομαι, "I am gone," also οίχυνω, fut. οίχήσομαι, perf. όχημαι, οίχωκα and όχηκα. See έρχομαι.

Όλισθαίνω, όλισθάνω, "I slide" or "slip," fut. όλισθήσω, 2 aor. ώλισθον.

Όλλυμι, "I destroy," from ΟΛ-, with affix -νυ- (above, 102), fut. όλέσω (Attic όλῶ), 1 aor. ώλεσα, perf. όλώλεκα; mid. άλλύμαι,

fut. δλοῦμαι, **perf.** δλωλ.α, "I am undone," 2 **aor.** ὠλόμην, 1 **aor. pass.** ὠλέσθην. The participle δλόμενος, οὐλόμενος is used as an adjective signifying "fatal," "destructive."

*Ομνυμι, "I swear," **fut.** ὁμοῦμαι, 1 **aor.** ὤμοσα, ὠμίθην, **perf.** ὁμώμοκα, **perf. pass.** ὁμώμοσμαι, 3 **pers.** ἐμώμοται and ὁμώμοσται, 1 **aor. part.** ὁμοθείς.

Ὅμοκλάω*, "I call," **imperf.** ὁμόκλεον.

Ὅμίργνυμι, "I wipe off," from ὍΜΟΡΓ- or ὍΜΕΡΓ-, **fut.** ὁμόρξω, 1 **aor.** ὤμορξα.

Ὅνίνημι, "I benefit," **fut.** ὀνήσω, 1 **aor.** ὤνησα, **pres. mid.** ἰνίναμαι, **aor.** ὠνήθην, ὠνήμην, and later ὠνάμην, **imper.** ὄνησο, **opt.** ὀναίμην. For the **imperf. act.** ὠφέλουν was used.

Ονομαι, "I reproach," **fut.** ὀνόσομαι, **aor.** ὠνοσίμην and ὠνόσθην, also ὠνάμην, 2 **pl.** οὔνεσθε (Hom. *Il.* xxiv. 241), for which Buttmann prefers οὔνοσθε.

Ὅξυνω, "I sharpen," **perf.** ὤξυγκα, **perf. pass.** ὤξυμμαι.

ὍΠ-, see ὀράω.

Ὅράω, "I see," **imperf.** ἐώρων, **perf. act.** ἐώρᾱκα, **perf. pass.** ἐώρᾱμαι. The other tenses are supplied from ΟΠ- and FID-, **fut.** ὄψομαι, **perf. pass.** ὤμμαι, ὤψαι, ὤπται, **inf.** ὠφθαι, 1 **aor.** ὠφθην, 2 **perf.** ὅπωπα in the poets. See EID- = FID-.

Ὅρέγομαι, "I reach after," **aor.** ὠρέχθην and ὠρεξάμην. There is a strengthened form ὀριγνάομαι.

Ορνυμι, "I excite," **fut.** ὄρσω, 1 **aor.** ὄρσα, **perf. pass.** ὀρώρεμαι, **aor.** ὠρόμην, 3 **sing.** ὠρτο, **imperat.** ὄρσο, **inf.** ὄρβαι, **part.** ὀρμένος, 2 **perf.** ὄρωρα, "I am risen," and **aor.** ὄρορα, generally transitive. Hence a new present **pass.** ὀρώρομαι, 2 **aor.** ὠρόμην. Homer has ὄρσο, as if from a present ὄρσομαι.

Ὅσφραίνομαι, "I smell," **fut.** ὀσφρήσομαι, **aor.** ὠσφρόμην and ὠσφράμην.

Οὔτάω*, οὔτάζω, "I wound," 3 **pers.** 2 **aor.** οὔτα, **perf. part. pass.** οὔτάμενος for οὔτασμένος.

Ὅφειλω, "I owe," "must," **fut.** ὀφειλίσω. The **aor.** ὤφελον occurs only as the expression of a wish, εἴθ' ὤφελον (Ionic αἰθ' ὄφελον). Homer also doubles the λ, as ὤφελλον.

Ὅφλισκάνω, "I owe," "am guilty of," "incur," 2 **aor.** ὀφλεῖν.

Π.

Παίζω, "I sport," **fut.** παίξομαι and παιζοῦμαι, but 1 **aor.** ἐπαισα, **perf.** πέπαικα, **perf. pass.** πέπαισμαι and πέπαιγμαι.

Πάλλω, "I shake," 2 aor. pass. ἐπάλην. In epic poetry we have ἀμπεπαλῶν*, 2 aor. act. part. from ἀναπάλλω, and πάλτο as 3 sing. 2 aor. pass.

Πάσασθαι*, "to acquire," perf. πέπαμαι, plup. πεπάμην. We must not confuse with this the forms derived from πατέομαι.

Πάσχω, "I suffer," for πάθ-σκω=πένθ-σκω, fut. πείσομαι, 2 aor. ἔπαθον, 2 perf. πέπονθα, part. fem. πεπαθῖα in Homer. Cf. σπένδω.

Πατάσσω, see πλήσσω, which furnishes the passive.

Πατέομαι*, "I eat," ἐπασάμην, πέπασμαι; cf. δατέομαι, δάσασθαι.

Πείθω, "I persuade," pass. "I believe" or "obey," to which signification also belong πείσομαι, πέπεισμαι. But 2 perf. πέποιθα signifies, "I trust." So also the future πιθήσω*, and the aor. part. πιθήσας*.

Πελάζω, πέλάω, see πλυνμι.

Πέλω* or πέλομαι, "I move round," "I am in a certain place or employment" (cf. *versor*); a poetic word used also in Doric prose; it has the pres. and 2 aor. 2 pers. ἔπλεο, 3 pers. ἔπλετο, ἔπλεν (Il. xii. 11), and part. περιπλόμενος. Homer has also the strengthened form πωλέομαι*.

Πεπαρεῖν*, "to show," an isolated form in Pind. *Pyth.* ii. 57.

Πέσσω, πέττω, "I digest," fut. πέψω, as if from πέπτω, perf. pass. πέπεμμαι, 1 aor. ἐπέφθην.

ΠΕΤ-. This root appears in three verbs with the cognate significations: (1) "I fall." (2) "I spread out wings in falling." (3) "I fly" or "remain suspended in the air."—(1) "I fall," with reduplication πίπτω, with ν affixed πίντω, 2 aor. Doric ἔπετον, in other dialects ἔπεσον, fut. m. πεσοῦμαι, perf. πέπτωκα or πέπτῃα, part. πεπτηώς, πεπτεώς or πεπτώς.

(2) ΠΕΤΑ-, in Πετάννυμι, "I expand," fut. πετάσω (Attic πετώ), 1 aor. ἐπέτασα, perf. pass. πεπέτασμαι, Attic πέπταμαι, 1 aor. ἐπετάσθην.

(3) Πέτομαι, "I fly," 2 aor. ἐπετόμην, by sync. ἐπτόμην. Hence mid. ἵπταμαι, fut. πτήσομαι, πετήσομαι, 2 aor. ἔπτην, πτώ, πταίην, πτήναι, πτάς (mid. πτάσθαι, πτάμενος). Πέταμαι occurs, but not in Attic: also ποτάομαι, ποτέομαι and ποτάομαι; but πετάομαι in later writers.

Πέφνον*, see ΦΕΝ-.

Πήγνυμι, πηγνύω, "I fasten," fut. πήξω, 1 aor. ἔπηξα, perf. pass. πέπηγμαι, 1 aor. ἐπήχθην, 2 aor. ἐπάγην, perf. πέπηγα, "I am fixed."

Πίλνημι, pass. πίλναμαι, "I approach," from πελάω*, πελάζω, fut. πελάσω, perf. pass. πέπλημαι, 1 aor. ἐπλάσθην or ἐπλάθην, 3 plur. 2 aor. πλῆντο, as if from πλήμι.

Πίμπλημι, "I fill," from ΠΛΕ- (πλήθω, "I am full"), imperat. πλῆσο, opt. πλήμην, fut. πλήσω, 1 aor. ἔπλησα, perf. πέπληκα, perf. pass. πέπλησμαι, 1 aor. pass. ἐπλήσθην. In compounds, if μ precedes πίμπλημι, the first μ is dropt, as in ἐμπίμπλημι; but we have ἐνεπίμπλασαν, &c.

Πίμπρημι, "I burn," "set on fire," as ἴστημι, fut. πρήσω, 1 aor. ἔπρησα, perf. act. πέπρηκα, perf. pass. πέπρησμαι, 1 aor. ἐπρήσθην. In compounds, if μ precedes the verb, the first μ is dropt, as in ἐμπίπραντες; but it is resumed if the augment intervenes, as in ἐνεπίμπρασαν.

Πίνω, "I drink," fut. πίομαι (πιοῦμαι was later), 2 aor. ἔπιον, imperat. πίε (the Attics said πῖθι). The other tenses are from ΠΙΟ-, perf. πέπωκα, pass. πέπομαι. Hence also πιπίσκω, "I give to drink," fut. πίσω.

Πιπράσκω, "I sell," from περάω, fut. περάσω, Attic περῶ (περάω, "I pass over," makes περάσω), perf. act. πέπρᾱκα, perf. pass. πέπρᾱμαι, 1 aor. ἐπράθην, Attic fut. pass. πεπράσομαι. For the middle forms, signifying "I cause to be sold," i.e. "I buy," see πρίασθαι and ὠνέομαι.

Πίπτω, "I fall," see ΠΕΤ- (1).

Πλέω, "I sail," root ΠΛΕF-, fut. πλεύσομαι and πλευσοῦμαι, 1 aor. ἔπλευσα, perf. πέπλευκα, 2 aor. ἔπλων*. An Ionic form is πλώω.

Πλήσσω, "I strike," fut. πλήξω, &c., 2 aor. ἐπλήγην, in compounds ἐπλάγην, as κατεπλάγην, "I was struck with terror," 2 aor. with redupl. πέπληγον*. The Attic writers use πατάσσω as the active of this verb.

Πλύνω, "I wash," 1 aor. pass. ἐπλίνυθην and ἐπλύθην.

Πνέω, "I blow," root ΠΝΕF-, fut. πνεύσομαι and πνευσοῦμαι*, 1 aor. ἔπνευσα, perf. act. ἐπέπνευκα, perf. pass. ἐπένυμαι*, "I reflect," "am prudent." Homer has a form πνύω; ἄμπνυε, "recover thyself." We have the same root in πινύσσω, πινύσκω, "I make wise," i.e. "inspire."

Πνύγω, "I stifle," 2 aor. pass. ἐπνύγην.

Πορεῖν, ἔπορον, "I gave," "I distributed," whence πέπρωται, part. πεπρωμένος, "it is fated:" cf. μείρομαι.

Πρίασθαι (ἐπριάμην, πρίασο or πρίω, πρίωμαι, πριαίμην, πριάμενος), used as the aor. of ὀνέομαι.

Πτάρνυμαι, "I sneeze," aor. ἔπταρων.

Πτήσσω, "I crouch," from ΠΕΤ-, "I fall," 2 aor. dual καταπτήτην*, as if from κατάπτημι, perf. mid. part. πεπτηώς*. The other tenses are regular, πτήξω, ἔπτηξα, ἔπτηχα.

Πυνθάνομαι, "I learn by inquiry," also πεύθομαι, fut. πείσομαι, perf. πέπυσμαι, 2 aor. ἐπυνθόμην.

P.

Ῥαίνω, "I sprinkle," Ep. 2 plur. imper. ῥάσσετε*, perf. pass. ἔρρασμαι, 3 pl. ἐρράδαται*.

Ῥέζω, ἔρδω, "I do," fut. ῥέξω, ἔρξω, 1 aor. pass. ῥεχθείς, 2 perf. ἔοργα.

Ῥέω, "I flow," root PEF-, fut. ῥείσομαι, 1 aor. ἔρρευσα, 2 aor. pass. ἐρρήνην, fut. ῥυήσομαι, perf. ἐρρήνκα, as from ῥνέω.

Ῥήγνυμι, ῥηγνίω, "I break," "rend," from FPAΓ-, ῥήσσω, fut. ῥήξω, 2 aor. pass. ἐρράγην, 2 perf. ἐρρώγα, intransitive.

Ῥυγέω, "I shudder," 2 perf. with pres. signification ἔρρυγα*.

Ῥίπτω and ῥιπτέω, "I throw" and "I keep throwing" (*jacio* and *jacto*); in the pres. and imperf. both forms are in use, but all the other forms are from ῥίπτω only. The ι is long; hence ῥίπτε, ῥίψαι, aor. pass. ἐρρίφθην and ἐρρίφην. For ῥίπτασκον see above, p. 246.

Ῥώννυμι, "I strengthen," ῥώομαι, "I am active," fut. ῥώσω, perf. pass. ἔρρώμαι, imp. ἔρρώσο, "farewell," inf. ἐρρώσθαι, 1 aor. ἐρρώσθην.

Σ.

Σάω*, "I save," occurs only as σώω, but σαοῖς, σαοῖ, σαοῦσι, imperat. σαοῦ. We generally find the secondary form σώζω, fut. σώσω, 1 aor. ἔσωσα, perf. σέσωκα, pass. σέσωσμαι and σέσωμαι, 1 aor. ἐσώθην; sometimes resolved in Homer, as in the fut. σώωσω, &c.

Σβέννυμι, "I extinguish," fut. σβέσω, perf. pass. ἔσβεσμαι, 2 aor. ἔσβην, inf. σβῆναι, perf. ἔσβηκα in an intransitive sense, "I am extinguished."

Σεύω*, "I shake" or "drive," from ΣΕF- (whence also σείω, σόω, σώω, σύω), 1 aor. ἐσσεύα, mid. ἐσευάμην, perf. pass. ἔσσυμαι,

rush," plup. ἐσσύμην, 1 aor. ἐσσύθην or ἐσύθην (Eurip. *Hel.* 102). From σόω come the 3 pres. imperat. mid. σοῦσθω, 2 pl. ὄσθε, and the 3 pres. ind. σοῦται, pl. σοῦνται. There is a Aeonic form ἀπέσσουα, "he is gone" (Xen. *Hell.* i. 1, § 23).

Σκεδάννυμι, "I disperse," fut. σκεδάσω, Attic σκεδῶ, perf. pass. σκεδάσμαι. Another form is σκίδνημι, σκίδναμαι; also κεδάω*, κεδαίω* and κίδνημι*.

Σκέλλω, "I dry up," transitive, fut. σκελῶ, mid. σκελούμαι, fut. σκαλῶ or σκαλήσω, 1 aor. ἔσκηλα, perf. ἔσκληκα, part. ἔσκληώς, "being dried up," 2 aor. ἔσκλην, "I was dried up," fut. mid. σκλήσομαι.

Σκέπτομαι, "I consider," generally in Attic takes its pres. and imperf. from σκοπέω, but fut. σκέψομαι, aor. ἐσκεψάμην, perf. pass. ἔσκεμμαι.

Σμάω, σμήχω, "I smear," fut. σμήσω, from σμάω, Ionic σμέω; 1 aor. pass. ἐσμήχθην. Σμήχω is not Attic in the present.

Σπένδω, "I pour out," "I draw forth," root ΣΠΑΘ- = ΣΠΕΝΘ-, fut. σπείσω, perf. pass. ἔσπεισμαι. Cf. πέπονθα, πείσομαι.

Στερέω and στερίσκω, "I deprive," in pass. στέρομαι, aor. ἐστέρην, part. στερείς.

Στορέννυμι, στόρνυμι, "I strew" or "lay down," and στρών-νυμι, fut. στορέσω and στρώσω, 1 aor. ἐστόρεσα or ἔστρωσα, perf. pass. ἔστρωμαι, aor. pass. ἐστορέσθην.

Στυγέω*, "I abominate," 2 aor. ἔστυγον. But 1 aor. ἔστυξα, "I cause to shudder."

Σφάζω, "I slaughter," 2 aor. pass. ἐσφάγην.

Σώζω, see σαόω.

T.

ΤΑΛ- = ΤΛΑ-, "I bear," "dare," fut. m. τλήσομαι, 1 aor. in Homer ἐτάλασσα, perf. τέτληκα, pl. τέτλαμεν, part. τετληώς in the poets; 2 aor. ἔτλην, τλήθι, τλώ, τλαίην, τλήναι, τλάς (in Homer τέτλαθι, τετλαίην, τετλάναι).

ΤΑ-, "I stretch out the hand to," imperat. τῇ. Hence 2 perf. τέταγα and a new pres. τετάγω. From this verb τείνω borrows its perfects τέτακα and τέτῃμαι. Cf. ΓΕΝ- γέγαα, ΜΕΝ- μέμαα; and see above (107).

Ταράσσω, "I disturb," has the by-form θράττω (chiefly in Attic poetry), and the epic perfect τέτρηχα*.

Τέμνω, "I cut," fut. τεμῶ, Ionic ταμέω, 2 aor. ἔτεμον, rarely

ἔταμον in Attic, 2 aor. mid. ἐτεμόμην, more frequently ἐταμόμην, perf. τέτμηκα, perf. pass. τέτμημαι.

Τέρπω, "I delight," has the pass. aor. ἐτάρφθην, ἐτάρπη, besides the regular ἐτέρφθην, and in the epic the 1 pl. subj. τροπέομεν*.

Τερσαίνω*, "I dry," has 2 aor. pass. τερσήναι, and 1 aor. act. ἔτερσα.

Τέτμον*, "I found," has the subj. τέττω, &c.

Τεύχω, "I make" or "construct," is regular, τεύξω, ἔτευξα, τέτυγμαι, ἐτύχθην. But although we have τετεύχεται, "they are made," the active form τέτευχα is also used in a passive sense (above, 347, *Obs.*). Hence we have the secondary verb τυγχάνω, "I hit the mark," "I light upon," "I am successful in obtaining" or "I happen on a place or person," "I am somewhere just at a particular time:" fut. τεύξομαι, aor. ἔτυχον (epic ἐτύχησα), fut. τετύχηκα. In Pindar τόσσαι is an aor. synonymous with τυχεῖν: cf. τόξον, which contains the same root.

The form τιτύσκομαι unites the meanings of τεύχω and τυγχάνω; for τιτίσκεσθαι τι is "to make ready something," but τιτύσκεσθαι τινος, "to aim at something."

Τίτω, "I bring forth," fut. τέξω, τέξομαι, 2 aor. ἔτεκον, perf. τέτοκα.

Τίνω, "I pay," "expiate," fut. τίσω, perf. τέτικα, perf. pass. τέτισμαι, mid. τίνομαι, "to punish:" τίνω Ionic, τίνω Attic.

ΤΟΡ-, "I pierce," found only in the aor. ἔτορον, τορεῖν. Hence (1) Τιτράω, "I bore," Attic τετραίνω, fut. τετρανέω, Ionic 1 aor. ἐτέτρηνα, also ἔτρησα, 1 aor. pass. ἐτετράνθην, perf. pass. τέτρημαι. (2) Τιτρώσκω, "I wound," from fut. τρώσω, perf. pass. τέτρωμαι, 1 aor. ἐτρώθην, fut. pass. τρωθήσομαι and τρώσομαι.

Τόσσαι*, see τεύχω.

Τμήγω*, "I cut," 1 aor. ἔτμηξα, 2 aor. ἔτμαγον, intransitive 2 aor., part. pass. τμηγείς, these two in compounds. See τέμνω.

Τρέπω, "I turn," perf. τέτραφα, perf. pass. τέτραμμαι.

Τρέφω, "I nourish," fut. θρέψω, perf. act. τέτροφα, perf. pass. τέτραμμαι, 1 aor. ἐθρέφθην, 2 aor. ἐτράφην. The 2 aor. ἔτραφον has in Homer a passive sense, as ἔτραφεν, "he was bred."

Obs. The forms τέτροφα and τέτραφα are interchanged in this verb and τρέπω, but it seems that the ο belongs to τρέφω, and the α to τρέπω.

Τρέχω, "I run," fut. θρέξομαι, 1 aor. ἔθρεξα rare. More com-

only from ΔΡΑΜ-, fut. δραμοῦμαι, 2 aor. ἔδραμον, perf. act. δεδράμηκα, pass. δεδράμηναι, perf. m. δέδρομα.

Τρώγω, "I nibble" or "eat with the front teeth," fut. τρώξομαι, 2 aor. ἔτραγον.

Τυγχάνω, see τεύχω.

Τύπτω, "I strike," fut. τυπτήσω, perf. τετύπημαι, but also regular.

Τ.

Ύφαίνω, "I weave," aor. ὕφηναι, perf. ὕφαγκα, perf. pass. ὕφασμαι.

Ύπεμνήμυκε*, see ἡμύω.

Ύπισχέομαι, "I promise," from ὑπίσχομαι, fut. ὑποσχήσομαι, perf. ὑπέσχημαι, 1 aor. ὑπεσχήθην, imperat. ὑποσχήθητι, 2 aor. ὑπεσχύμην. See ἔχω.

Φ.

ΦΑΓ-, "I eat," has only the fut. φάγομαι (which is Hellenistic), and 2 aor. ἔφαγον. The other tenses are formed from ἐσθίω and ἔδ-,

Φαίω, "I show," aor. ἔφηναι; intransitive ἐφάνθην, ἐφάνην, φανοῦμαι, φανήσομαι, πέφασμαι, πέφηναι, "I am manifest" (above, 347).

Φείδομαι, "I spare," fut. φείσομαι, perf. πέφεισμαι, epic aor. πεφιδόμην*.

ΦΕΝ-, "I kill," has aor. ἔπεφνον, and perf. pass. πέφαμαι, 3 sing. πέφαται, 3 pl. πέφανται, inf. πεφάσθαι, fut. πεφήσομαι. Cf. ΜΕΝ-, &c., and see above (107).

Φέρω, "I bear," root ΦΕΡ-, only in the pres. and imperf.; the other tenses are supplied from ΟΙ- = ΦΕΓ- (comp. "weigh," &c.), ἘΝΕΚ-, ἘΓΚ-, Ionic ἐνείκω, fut. οἴσω, οἴσομαι (also as a pres. inf. οἴσειν, imperat. οἴσε), aor. ἤνεγκα and ἤνεγκον (Ionic ἤνεια), perf. act. ἐνήνοχα, pass. ἐνήνεγμαι (Ionic ἐνήνευγμαι), 1 aor. ἠνέχθην (Ionic ἠνέχθην), fut. pass. ἐνεχθήσομαι and οἰσθήσομαι. The derivative φορέω is conjugated regularly, but there is an epic infin. φορῆναι.

Φεύγω, "I flee," fut. φεύξομαι and φευξοῦμαι, perf. πέφευγα, 2 aor. ἔφυγον, perf. pass. πέφυγμαι.

Φημί, "I say," root ΦΑ-, like ἴστημι; but the imperfect ἔφην is generally an aorist like εἶπον, the frequentative φάσκω, ἔφασκον

being used to express the continuous act of speaking. In conversations we find the shorter form *ἡμί*, as in *ὦ ἡμί, παῖ, παῖ*, "boy! boy! I say;" *ἦν δ' ἐγώ*, "said I;" *ἦ δ' ὅς*, "said he," and in epic writers *ἦ*, "he said."

Φθάνω, "I come before," "anticipate," from *φθάω*, fut. *φθάσω*, 1 aor. *ἔφθασα*, perf. act. *ἔφθακα*. Also fut. *φθήσομαι*, 2 aor. *ἔφθην*, *φθῶ*, *φθαίην*, *φθῆναι*, *φθάς*, 2 aor. mid. part. *φθάμενος*.

Φθίω, "I destroy," trans., and *φθίνω*, "I fall" or "waste away," which takes its tenses from the middle voice of *φθίω*, fut. *φθίσομαι*, pass. *ἔφθιμαι* (3 pl. *ἔφθινται*), part. *φθίμενος*¹. Hence *φθινέω* and *φθινύθω*.

Φράζω, "I say," 2 aor. epic *πέφραδον** or *ἐπέφραδον**. The mid. and pass. signify "to remark," and the middle also means "to consider."

*Φρέω**, "I carry quickly," from *φορέω*, occurs only in composition, *ἐκφρεῖν*, *εἰσφρεῖν*, *διαφρεῖν*, imperat. *εἰσφρες*, as if from a verb in *-μι*.

Φυζάναι (= *φυγεῖν*, Hesych. as from *φύζημι*), "to flee," 2 perf. part. *πεφυζώς** (Hom. *Il.* *xxi.* 6, &c.). The grammarians also give a form *φυζάω*, whence part. aor. pass. *φυζηθέντες*, Nic. *Ther.* 825.

Φυλάσσω, "I watch," is regular, but in Hom. *Hymn. Apoll.* 538, we have the imper. 2 aor. *προφύλαχθε*.

Φύω, "I bring forth," fut. *φύσω* and *φύσομαι*, perf. *πέφυκα*, *πέφυα**, 2 aor. *ἔφυν*, "I am by nature" (above, 323). *Ἐφύην* is a later form.

X.

Χάζομαι, see *κῆδω*.

Χαίρω, "I rejoice," fut. *χαίρῃσω*, in later writers *χαρήσομαι*, 2 aor. *ἐχάρην*, perf. act. *κεχάρηκα*, pass. *κεχάρημαι* and *κέχαρμαι*. In epic, 2 aor. *κεχαρόμην*, 1 fut. *κεχαρήσω*, and 1 aor. mid. *ἐχηράμην*.

Χανδάνω, "I grasp" or "contain" (as a vessel), 2 aor. *ἐχαδον*, perf. *κέχανδα*, fut. *χείσομαι*. Cf. *σπένδω*.

Χέω, "I pour," fut. *χεύσω*, Attic *χέω*, 1 aor. *ἔχευα*, *ἔχευσα*, Attic *ἔχεα*, perf. act. *κέχυκα*, pass. *κέχυμαι*, 1 aor. *ἐχύθην*.

*Χραιομεῖν**, "to help," indic. 2 aor. *ἐχραιομον*, fut. *χραιομήσω*, 1 aor. *ἐχραίσησα*.

¹ In Hom. *Od.* v. 110, 133, vii. 251, we should read *ἐφθιθεν* for *ἐφθιθεν*.

Χράω has five different formations and meanings :

(1) *Χράω*, "I deliver an oracle," infin. *χρήν*, aor. pass. *ἐχρήσθην*, perf. *κέχρησμαι*.

(2) *Κίχρημι*, "I lend," fut. *χρήσω*, mid. *κίχραμαι*, "I borrow," fut. *χρήσομαι*, aor. *ἐχρησάμην*.

(3) *Χράομαι*, "I use," is regular ; but *κέχρημαι* in epic Greek means "I stood in need."

(4) *Χρή*, "it is necessary," *oportet* (impers.), opt. *χρεῖη*, subj. *χρήῃ*, inf. *χρήναι*, *χρήν*, imperf. *ἐχρήν*, more frequently *χρήν*, part. *χρέων*, Attic for *χράον*, fut. *χρήσει*.

(5) *Ἀπόχρη*, "it is enough," 3 pl. *ἀποχρώσιν*, inf. *ἀποχρήν*, part. *ἀποχρών*, -ῶσα, -ῶν, imperf. *ἀπέχρη*, fut. *ἀποχρήσει*. The Ionians wrote *ἀπέχρα*.

Χρώννυμι, *χρωννύω*, "I colour," from *χρόω*, *χρώω*, *χράζω* (all properly signifying "to touch the skin" or "surface"), fut. *χράσω*, 1 aor. *ἐχρωσα*, perf. pass. *κέχρωσμαι*.

Ψ.

Ψάω, "I rub," inf. *ψῆν*, fut. *ψήσω*, &c.

Ψύχω, "I cool," 2 aor. pass. *ἐψύγην*, &c.

Ω.

Ὠθέω, "I push," fut. *ῶσω* or *ῶθήσω*, imperf. *ἔωθουν*, 1 aor. *ἔωσα*, inf. *ῶσαι*, perf. act. *ἔωκα*, pass. *ἔωσμαι*, 1 aor. *ἔώσθην*, fut. pass. *ῶσθήσομαι*.

Ὠνέομαι, "I buy," has the pass. aor. *ἑωνήθην* with syllabic augment, and the perf. *ἑώνημαι* both passive and deponent. The Attic writers also used, as the aor. of this verb, *ἐπριάμην*, *πρίασο* or *πρίω*, *πρίωμαι*, *πριαίμην*, *πρίασθαι*, *πριάμενος*, from the same root as *πιπράσκω*. Cf. Demosth. *Nicostr.* 1249. 21, 23.

PART IV.

DERIVATION AND COMPOSITION.

§ I. *Prefatory Remarks.*

354 FROM the formation of individual words, and their inflexion through the various modifications of the noun and verb, Greek Grammar naturally passes on to consider the cognate, but subsequent, procedure, by virtue of which (1) an existing noun or verb develops itself into a secondary noun or verb, or (2) two distinct words are combined in one, and furnished with a single set of inflexions: the former we call *derivation*; the latter is termed *composition*.

§ II. (1) DERIVATION.

355 In considering the subject of derivation, which was at one time regarded as including the whole of etymology, but which comparative grammar has reduced to a subordinate position, we have two distinct questions proposed to us. We have to examine, on the one hand, the process of derivation, or the machinery by which the new form is produced; and, on the other hand, the origin of the new form, or the classification of the derivatives according to the kind of words of which they must be regarded as modifications or extensions. The former of these inquiries is the most profound and difficult that could be proposed to the philological student. We must therefore be contented in this place with indicating rather than developing the results¹. The latter is a very easy and simple task, and it is of great practical utility to the student. It shall therefore be exhibited with all the necessary details.

§ III. (A) *Process of Derivation.*

The process of deriving one word from another is effected in the same way as the formation of words in the first instance,

¹ The subject is fully discussed in the *New Cratylus*, book III. chap. 3.

namely, by the addition of pronominal elements, so that a new crude form becomes the vehicle of the inflexions. There is naturally more variety in the secondary formations of nouns than in those of verbs. For while the person-endings of the verb have anticipated one prominent distinctive use of all three pronominal elements, the cases of the noun are, as we have seen, connected only with a special development of the second and third elements. Hence, in the derivative forms we find the converse. In the nouns all three pronominal elements are used, in their distinctive senses, and in combination with one another, to form nominal derivatives, while the verbal derivatives are limited to that special development of the second and third elements, which we find in the cases of the noun.

(a) *Derivative Nouns.*

356 In the formation of nominal derivatives we observe that the *first* pronominal element expresses that the thing proceeds from, or immediately belongs to, the *subject*; the *second*, that it has a *relation to the subject*; the *third*, that it is a mere *object*, or something removed from the proximity of the subject.

a. The first pronominal element, in the derivative forms of nouns, appears generally as μ -; rarely, if ever, as π -.

b. The second very frequently as σ -, ι -, γ -, κ -, $\tau\iota$ -, $\tau\nu$ -, ν -, θ -, δ -.

c. The third only as τ - or ν -.

d. The forms ρ -, λ -, as degenerations from the other dental liquid ν , representing the third element, play a prominent part in the formation of nouns.

e. The first element is combined with the third, under the forms $\mu\nu$ -, $\mu\tau$ -; with the second, after the third, in $\mu\nu\iota$ -, $\mu\nu\kappa$ -.

f. The second element is combined with the first under the form $\sigma\mu$ -; with the third as $\tau\tau$ -, $\sigma\nu$ -, $\iota\nu$ -, $\tau\iota\tau$ -, $\delta\nu$ -; with ρ -, as $\tau\rho$ -.

g. The third element is combined with λ -, ρ -, in $\tau\lambda$ -, $\tau\rho$ -, and doubled in $\tau\tau$ -, $\nu\tau$ -.

357 The following are examples of these formations:

a. $\tau\iota\mu\acute{\eta}$, "an honouring" or "appreciation" proceeding from the subject; $\mu\nu\acute{\eta}\mu\eta$, "a calling to mind;" $\pi\acute{o}\tau\mu\omicron\varsigma$, "a falling."

Often with σ , θ prefixed (above, 91), as $\delta\epsilon\sigma\text{-}\mu\acute{o}\varsigma$, "a binding;" $\theta\epsilon\sigma\text{-}\mu\acute{o}\varsigma$, "a placing." The force of this ending is well shown by a comparison between the Latin *primus*, "the first of a series beginning with the subject," and the Greek $\pi\rho\acute{\omega}\text{-}\tau\omicron\varsigma$, "the last of a series ending with the subject:" between $\alpha\lambda\text{-}\mu\upsilon\varsigma$, "the nourisher," and $\alpha\lambda\upsilon\text{-}\mu\text{-}\mu\upsilon\varsigma$, "the nourished."

b. $\mu\acute{\iota}\mu\eta\text{-}\sigma\iota\varsigma$, "an imitation;" $\phi\iota\lambda\text{-}\acute{\iota}\alpha$, "a friendliness;" $\acute{\iota}\pi\pi\acute{\iota}\text{-}\tau\eta\varsigma = \acute{\iota}\pi\pi\iota\text{-}\kappa\acute{o}\varsigma = \acute{\iota}\pi\pi\epsilon\text{-}\acute{\upsilon}\varsigma$, "equestrian" or "having relation to a horse;" $\acute{\epsilon}\delta\eta\text{-}\tau\acute{\iota}\varsigma$, "an eating;" $\mu\omicron\iota\rho\acute{\iota}\text{-}\delta\iota\omicron\varsigma$, "of or belonging to fate;" $\delta\eta\mu\acute{o}\text{-}\sigma\iota\omicron\varsigma$, "popular," and the like, are all relative or qualitative words, and recall the sense which properly attaches to the genitive case. Sometimes $\text{-}\eta$ appears for $\text{-}\acute{\iota}\alpha$, as in $\epsilon\upsilon\chi\text{-}\acute{\eta}$, "a praying."

c. $\gamma\rho\alpha\pi\text{-}\tau\acute{o}\varsigma$, "written;" $\chi\rho\iota\sigma\text{-}\tau\acute{o}\varsigma$, "anointed;" $\delta\epsilon\iota\text{-}\nu\acute{o}\varsigma$, "dreaded;" $\sigma\epsilon\mu\text{-}\nu\acute{o}\varsigma$ or $\sigma\epsilon\pi\text{-}\tau\acute{o}\varsigma$, "revered," are all objective words, expressing the results of an action.

d. Words in $\text{-}\lambda\omicron\varsigma$ and $\text{-}\rho\omicron\varsigma$ generally correspond to those in $\text{-}\nu\omicron\varsigma$; comp. $\delta\epsilon\iota\text{-}\lambda\acute{o}\varsigma$ with $\delta\epsilon\iota\text{-}\nu\acute{o}\varsigma$, and both with *dirus*; $\mu\epsilon\gamma\acute{\alpha}\text{-}\lambda\omicron\varsigma$ with *mag-nus*; $\lambda\upsilon\gamma\text{-}\rho\acute{o}\varsigma$ with $\sigma\tau\upsilon\gamma\text{-}\nu\acute{o}\varsigma$; $\acute{\epsilon}\chi\theta\text{-}\rho\acute{o}\varsigma$ with $[\acute{\epsilon}]\xi\acute{\epsilon}\text{-}\nu\omicron\varsigma$, &c.

e. A combination of (a) and (c) expresses the action, as proceeding from the subject, in connexion with its results (above, 79): thus, from $\pi\rho\acute{\alpha}\gamma\text{-}\gamma\alpha\text{-}\mu\iota$ we might have $\pi\rho\alpha\gamma\text{-}\mu\acute{o}\varsigma$, "a doing," and $\pi\rho\alpha\gamma\text{-}\mu\acute{\eta}\nu$, "a doer" (a), and we have really $\pi\omicron\lambda\upsilon\text{-}\pi\rho\acute{\alpha}\gamma\text{-}\mu\omega\nu$, "he who does much," $\pi\rho\acute{\alpha}\xi\iota\varsigma = \pi\rho\acute{\alpha}\kappa\text{-}\sigma\iota\varsigma$, "a relative doing" (b), $\pi\rho\acute{\alpha}\gamma\omicron\text{-}\varsigma = \pi\rho\acute{\alpha}\gamma\omicron\text{-}\tau$ and $\pi\rho\alpha\kappa\text{-}\tau\acute{o}\varsigma$, "done" (c), and by a combination of (a) and (c) we have $\pi\rho\acute{\alpha}\gamma\text{-}\mu\alpha\text{-}\tau = \pi\rho\alpha\gamma\text{-}\mu\epsilon\iota\tau$ (107) and $\pi\epsilon\text{-}\pi\rho\alpha\gamma\text{-}\mu\acute{\epsilon}\text{-}\nu\omicron\nu$, "done as the result of doing." This last combination may take in addition (b), as in $\acute{\alpha}\rho\text{-}\mu\omicron\text{-}\nu\acute{\iota}\text{-}\alpha$, $\acute{\alpha}\rho\text{-}\mu\omicron\text{-}\nu\iota\text{-}\kappa\acute{o}\varsigma$, in which case the quality connected with or produced by the result is expressed, as well as the result itself: for we have $\acute{\alpha}\rho\text{-}\mu\acute{o}\varsigma =$ "a joining;" $\acute{\alpha}\rho\text{-}\mu\omicron\text{-}\nu\acute{\iota}\text{-}\alpha =$ "the quality produced by such a joining;" $\acute{\alpha}\rho\text{-}\mu\omicron\text{-}\nu\iota\text{-}\kappa\acute{o}\varsigma =$ "the sort of person who possesses such a quality."

f. When (b) is combined with (a), the relative word becomes *subjective*, as $\acute{\alpha}\lambda\omega\text{-}\sigma\iota\varsigma$, "a taking;" $\acute{\alpha}\lambda\acute{\omega}\text{-}\sigma\iota\text{-}\mu\omicron\varsigma \pi\alpha\iota\acute{\alpha}\nu$, "a song of triumph on taking." When we have (b + c), the relative word becomes *objective*, as $\phi\acute{\omega}\varsigma = \phi\acute{\alpha}\text{-}\text{For}$, "that which is of the quality of light;" $\kappa\alpha\lambda\lambda\omicron\text{-}\sigma\acute{\upsilon}\text{-}\nu\eta$, "that which is of the quality of beauty" (nearly equal to $\kappa\acute{\alpha}\lambda\lambda\omicron\text{-}\varsigma = \kappa\acute{\alpha}\lambda\lambda\omicron\text{-}\tau$); $\acute{\alpha}\lambda\eta\theta\text{-}\iota\text{-}\nu\acute{o}\varsigma$, "made up of that

which is true;" *ἰσότης*=*ἰσότηα-της*, "equality;" *ἀχθη-δών*, "an-moyance," i. e. that which is of the quality of grief or pain. When *τι-* is combined with *ρ-*, we have only a qualitative extension of the meaning of *τι-*; compare *οική-τωρ* with *οίκη-τής*; *δο-τήρ*, *δω-τεῖρα* with *δό-της*, &c.

g. We have the combination *τ + ρ* (sometimes *θρ*) in the comparatives of adjectives, and in words signifying instrumentality, or a thing carried farther in a certain direction; *τ + λ* is more rarely used in the same sense; compare *σοφώ-τερος*, "farther in wisdom;" *βάρα-θρον*, "farther in depth;" *ἐχέ-τλη*, "the handle at the end of the plough." The combination *τ + τ* marks the superlative, as *σοφώ-τατος*, "first of a series of wise men." The combination *ν-τ*, which is the third person-ending of the plural verb, is of constant use in the formation of active participles; it implies collection: compare *πᾶς*=*πᾶ-ντ-ς* with *qua-ntus*, and the names of towns, such as *Τάρας*=*Τάρα-ντς* with *Tarentum*.

(β) Derivative Verbs.

358 In order to see what verbs are derivative and what are primitive, it is necessary to classify all verbs according to the *genesis* or origination of their crude forms. The conjugations given above (299) are arranged according to the characteristic of the root, and are designed for the convenience of the learner. The true classification, however, depends upon the contrivances adopted for the formation of a present tense from the root as exhibited in the second aorist.

359 I. Primitive verbs, or those which are not formed from existing nouns or verbs.

(a) The simplest and oldest verbs are those which are formed from a monosyllabic root, which is prefixed to the person-endings (a) without any change, as *εἶ-μι*=*ἔσ-μι*; (b) with *guna* or some ectasis involving perhaps a vowel of connexion, as *φη-μι*=*φα-γα-μι*; (c) with reduplication without *guna*, as *πῖ-πτω* (root *πετ-*); (d) with reduplication and *guna*, as *τι-θη-μι*=*τι-θέ-γα-μι*; (e) with an hyperthesis of *guna* (above, 145), as *στέλω* for *στίβ-γω*, *φείγω* for *φύγω*, Lat. *fugio*.

Obs. The vocalization shows that even such verbs as *λέγω* and *στέφω* must have been formed by some strengthening insertion or affix (above, 20).

(b) Another class adds *ν* to the root, as in *τέμ-ν-ω*. This is sometimes accompanied by an euphonic ectasis of a labial or guttural in the root, as in *λα-μ-βά-νω*, *τυ-γ-χά-νω*, which is perhaps due to hyperthesis (above, 110). The same element sometimes appears as *τ*, after labials and gutturals: thus we have *τύπ-τ-ω*, root *τυπ-*, *κρίπ-τ-ω*, root *κρυβ-*, *τίκ-τ-ω*, root *τεκ-*. In some verbs we have a combination of *ν* and *φ* in this strengthening adjunct: this appears as *νη = ν-ια* in *δάμ-νη-μι*, *πλν-νη-μι*, &c.; as *νυ* in *ζεύγ-νυ-μι*, where there is also a guna or expression of *ια*, indicated in such cases as *σβέ-ν-νυμι* by a reduplication of the *ν*. The vowel in *νι-*, and even in *νυ-*, may precede the liquid which it articulates. Thus we have *φαίνω*, *ελαύνω* from the roots *φα-* and *ελα-*.

360 II. Secondary verbs, or those which are obviously derived from existing nouns or verbs.

The pronominal affixes used to form derivatives of this class are the same in kind with those used to strengthen the present in the other case, and most of them are found in the derivative nouns.

The terminations most in use for this purpose are the following: *-άω*, *-έω*, *-όω*, *-άζω* (= *αδ-γω*), *-ίζω* (= *ιδ-γω*), *-ύζω* (= *υδ-γω*), *-ίσκω*, *-ύσκω*, *-εύω*, *-αίνω*, *-ύνω*; as *τι-μά-ω* from *τιμή*, *φιλ-έ-ω* from *φίλος*; *μισθ-ό-ω* from *μίσθος*, *σκευ-ά-ζω* from *σκευή*, *νομ-ί-ζω* from *νόμος* or *νέμ-ω*, *γαμ-ί-σκω* from *γαμ-έω*, *μεθύ-σκω* from *μεθύ-ω*, *παιδ-εύ-ω* from *παῖς* (*παῖδ-ς*), *σημ-αί-νω* from *σημα*, *εὐθ-ύ-νω* from *εὐθύς*: the termination *-έ-θω*, *-ύ-θω* seems to be appropriated to derivatives from simple verbs; for instance, *φλεγ-έ-θω* from *φλέγω*, *φθιν-ύ-θω* from *φθίνω*, where it will be observed that the *ε* represents *ι*, which often follows *γ*, and *υ* belongs to the *νυ* of the primitive form. The termination *-ι-σκ-*, *-υ-σκ-* is inserted between the root and the strengthening pronominal adjunct *ν* in the verbs *όφλ-ισκ-ά-νω*, *άλ-υ-σκ-ά-νω*, &c.

Obs. 1 There are some verbs in *-άω*, *-έω*, which must not be classed among these secondary derivatives. Such are *δρά-ω* = *δράφω*, which must be connected with *δραπ- = θεραπ-*: cf. *δραπέτης*: *καλέω* = *καλέφω*, connected with *κλέφος*, *κλύω*, &c.

Obs. 2 On the other hand, a derivative affix is not unfrequently lost by assimilation, and the verb becomes a simple barytone; thus we have *πράσσω* for *πράγ-γω* from *πράγος* (79, 103), *ἀγγέλλω* for *ἀγγέλ-γω* from *ἀγγελος*, *ποικίλλω* for *ποικίλ-γω* from *ποικίλος*, *καθαίρω* for *καθάρ-γω* from *καθαρός*, *πυρέσσω* for *πυρέτ-γω* from *πυρετός*, &c.

§ IV. (B) *Classification of Derivatives.*(a) *Derived Substantives.*

361 Substantives are derived (1) from verbs, (2) from adjectives, (3) from other substantives.

(1) Substantives derived from Verbs.

(a) Substantives denoting the agent or person who carries out the action of the verb.

(aa) The most common termination is *-της* (gen. *-του*), fem. *-τρης* (gen. *-τριδος*), *-τρος* (gen. *-τρον*), *-τωρ* (gen. *-τορος*) or *-τρια* (gen. *-τριας*) or *-τις* (gen. *-τιδος*); less common is *-τηρ* (gen. *-τηρος*), fem. *-τειρα* (gen. *-τειρας*). These nouns are formed in the same way as the verbals in *-τός* and *-τέος*, and there is no doubt that the terminations are connected. Thus we have *αὐλήτης*, "a flute player" (from *αὐλεῖν*), fem. *αὐλητρὶς* and *αὐλήτρια*; *κελευστής*, "a commander" (from *κελεύω*); *μαθητής*, "a disciple" (from *μα-νθάνειν*), fem. *μαθητρὶς*; *ὀρχήστης* and poet. *ὀρχηστήρ*, "a dancer" (from *ὀρχέσθαι*), fem. *ὀρχήστρια*; *δράστης* or *δρηστήρ*, "a labourer" (from *δρᾶν*), fem. *δρήστις*; *προδότης*, "a traitor" (from *προδιδόναι*), fem. *προδότις*; *ιατρός*, "a healer" (from *ἰᾶσθαι*); *σωτήρ*, "a saviour" (from *σαοῦν*, *σώ-ζειν*), fem. *σώτειρα*; *εὐναστήρ*, *εὐνητήρ* or *εὐνάτηρ*, "a husband" (from *εὐνᾶν*, *εὐνά-ζειν*), fem. *εὐνάστειρα*, *εὐνάτειρα*, *εὐνήτειρα*, *εὐνήτρια*; *ρήτωρ*, "an orator" (from the root of *εἰ-ρη-κα*); and secondary derivatives like *ἀπάτωρ*, *ἀμήτωρ* from *πατήρ*, *μήτηρ*. Words formed with the ending *-της* have sometimes, but rarely, a passive sense; thus *γενέτης* means "a son" (Soph. *Æd. T.* 470); *ἀτίτης*, "dishonoured" (*Æsch. Agam.* 72); *κισσοδέτης*, "bound with ivy" (Pind. *Fr.* 45, 9).

Obs. With regard to the accentuation of these derivatives, it is to be observed (a) that the nouns in *-της* are paroxytone when they are proper names, when they are dissyllable, or when, being polysyllable, they have a short penultima; thus we find *Ὀρέστης*, *ψεύστης*, *δεσπότης*. But if the penultima is long, the word is oxytone; thus we find *ποιητής*, *δικαστής*. Exceptions: *κρίτης* (but in compounds with any other word than a preposition it draws back its accent, as in *ὀνειροκρίτης*), *εὐρετής*, *δυναστής*; and in Attic Greek derivatives from liquid verbs, as *ψαλτής*, *ποικιλτής*, &c. (b) The nouns in *-τηρ* and *-τρης* are oxytones. (c) Those in *-τρια* and *-τειρα* are proparoxytones.

(bb) The terminations *-ης* (gen. *-ου*) from verbs in *-έω*, *-ας* (gen. *-ου*) from verbs in *-άω*, and *-ος* (gen. *-ου*) from consonantal

verbs, are less common and are generally confined to compounds; such are *σιτοπωλῆς*, "a corn-factor" (from *πωλεῖν*); *ὀρνιθοθήρας*, "a fowler" (from *θηρᾶν*); *στρατηγός*, "a general" (from *ἄγειν*); but we have simple nouns, such as *τροφός*, "a nurturer" (from *τρέφω*); *ταγός*, "a marshaller" (from *τάσσω*); *πομπός*, "a conductor" (from *πέμπειν*); *αἰδός*, "a singer" (from *αἶδειν*).

Obs. Nouns in *-ης* and *-ας* are paroxytone, but verbal derivatives in *-ος* are oxytone, perhaps to indicate the loss of a consonant affix; this distinguishes them from words like *ζωγράφος* and *λιθοβόλος*, which, as we shall see, are not derived from *γράφω* and *βάλλω*, but from *γραφή* and *βολή*.

(cc) It is difficult to decide whether the nouns of agency in *-εύς* are derivatives from verbs, or from other nouns; according to their meaning they are verbal derivatives; thus *ἵππεύς*, though it is anterior to *ἵππεύω* and *ἵππελα*, cannot come immediately from *ἵππος*, but must involve some derivative verb, now lost; similarly *σκαφεύς*, "a digger" (from *σκάπτειν*); *κναφεύς*, "a fuller" (from *κνάπτειν*); *γραφεύς* and *γραμματεύς*, "a writer;" *πομπεύς*, "an attendant" (cf. *πομπός*¹), &c., bear verbal significations quite as immediate as the corresponding verbals in *-η* or *-εια* (below, (*hl*)). See however (3), (*d*), (*aa*).

(b) Substantives denoting the action or result of the action.

(aa) Nouns in *-σις* (*-ξις*, *-ψις*) and *-σια* (all fem.) denote generally the action itself, as incomplete or in progress; thus we have *πρᾶξις*, "the doing" (from *πράσσειν*); *αὔξεισις*, "the increasing" (from *αὐξάνειν*); *θυσία*, "the sacrifice" (from *θύειν*); *δοκιμασία*, "the scrutiny" (from *δοκιμάζειν*). But some of these denote the result of the action, as *δόσις*, which means both "a gift" and "a giving" (cf. the English "dose").

(bb) Nouns in *-σα* (fem.) have the same meaning as those in *-σις*. Compare *δόξα* with *δόκησις*, both from *δοκεῖν*.

(cc) Nouns in *-τις* and *-τυς* (all fem.) correspond in meaning and in origin with those in *-σις* and *-της*, only they are rarer and more poetical; of these we have *φάτις*, "a speaking" (from *φάναι*); *μῆτις*, "a thinking" (from *μαλεσθαι*); *πίστις*, "an inquiring" (from *πυνθάνεσθαι*); *ἐδητύς*, "an eating" (from *ἐσθίειν*); *ἐπηγής*,

¹ *Πομπεύς*, in the sense "one who goes in a procession," is found only in Thucyd. vi. 58.

"a friendly speaking" (from *εἰπεῖν*, cf. *ἐπητής*); *ὄρχηστὺς*, "a dancing" (from *ὄρχεῖσθαι*, cf. *ὄρχηστής*).

(*dd*) Nouns in *-μος* (all masc.) generally and properly express the action itself, but, like some of those in *-σις*, denote also the result of the action; thus we have *διωγ-μός*, both "a pursuit" or "pursuing" and "a being pursued" (from *διώκειν*); *θεσ-μός*, "a laying down" or "the law as laid down" (from *τιθέναι*); *σεισ-μός*, "a shaking" or specifically "an earthquake" (from *σειεῖν*); *σπασ-μός*, "a drawing" or "cramp" (from *σπᾶν*); *σταθ-μός*, "a standing" or "station" (from *ἰστάναι*); *πορθ-μός*, "a passing" or "place for passing," "a ferry" (from *πείρειν*). By the side of these we seem to have nouns of agency in *-μήν* or *-μών*, as *ποι-μήν*, "a shepherd;" *πυθ-μήν*, "a depth;" *ἡγε-μών*, "a leader;" *κηδε-μών*, "one who cares for;" *δαιτυ-μών*, "a feaster;" *γνώ-μων*, "an indicator;" besides many adjectives, simple and compound (below, 362, (2), (c)).

(*ee*) Nouns in *μα-τ = μεντ* (all neuter) denote sometimes the result of an action, sometimes the product of the act, and sometimes the object which causes the verbal state; and they seem to be formed from the nouns of agency in *-μεν* (*-μην*) or *-μον* (*-μων*) which have just been mentioned: thus we have *πράγμα*, "a deed" or "result of action" (from *πράσσειν*), compare *ἀ-πράγ-μων*, *πολυ-πράγ-μων*, &c.; *ποίημα*, "a poem" or "product of composition" (from *ποιεῖν*); *μνήμα*, "a memorial" or "that which causes remembrance" (from *μιμνήσκειν*), compare *μνήμων*; *κώλυμα*, "a hindrance" or "what hinders" (from *κωλύειν*); *νόημα*, "that which is perceived" (from *νοεῖν*), compare *νοήμων*.

(*ff*) Nouns in *-μη* (all fem.) correspond in meaning rather to the neuters in *-ματ* than to the masculines in *-μος*; thus we have *γραμμή*, "a line drawn" (from *γράφειν*), cf. *γράμμα*, "a thing written;" *δέσμη*, "a bundle" (from *δεῖν*), cf. *δεσμός*, "a binding, a band, bond or fetter;" *τιμή*, "honour, price" (from *τίειν*); *φήμη*, "a report" (from *φάναι*); *μνήμη*, "record," "memory" (from *μιμνήσκειν*), cf. *μνήμα*, "a memorial."

Obs. It will be observed that the accentuation of these derivatives is not consistent, and the attempts to explain the inconsistency are not in accordance with the facts, or with a correct view of etymological analysis. One of these explanations is that nouns derived from the perf. pass., 2 perf., and 2 aor. act. are oxytone; but this does not apply to *μνήμη*, or explain *πυγμή*, *δεσμή*, *σπιθαμή*, &c. Another explanation is that the

accent remains on the root syllable when it is strengthened by some special ectasis; but this again does not apply to *τιμή*. It seems to us that the variations spring from an original but no longer obvious difference of form. Thus *τιμή* is formed from *τι-μα-ία*, involving the affix *μα = ματ*; whereas *μνήμη*, *γράμμη*, &c. are merely parallel to the forms in *-ματ*-, with which they are nearly synonymous, and do not presume their intervention.

(*gg*) Nouns in *-ος = οτ-* (gen. *-εος, -ους*), which are necessarily neuter, stand on precisely the same footing as the nouns in *-ματ*, with which, as we have seen (above, 182), they ultimately agree in flexion. They denote the result or product of the action; thus we have *κῆδος*, "sorrow" (from *κῆδεν*); *γένος*, "birth" (from *γίγνεσθαι*); *φῶς*, "light" (from *φαίνειν*); *τείχος*, "a wall" (from *τείχειν*, cf. *τείχος, τοῖχος*); *ψεύδος*, "a lie" (from *ψεύδεσθαι*).

(*hh*) Nouns in *-ος* (masc.) and *-η* or *-α* (fem.) express the action of the verb, and sometimes the result also; as *λόγος*, "a speaking or discourse" (from *λέγειν*); *γραφή*, "a writing or painting," both as the act and as the result or production (from *γράφειν*); *φυγή*, "a fleeing or exile" (from *φεύγειν*); *μονή*, "a remaining," also "an abode" (from *μένειν*); *σπόρος* and *σπορά*, "a sowing" and "the seed" (from *σπείρειν*); *φορά*, "carrying," "bringing," "motion," but *φόρος*, "the thing brought" (from *φέρειν*). The ending *-ια* is confined to nouns of this class derived from verbs in *-εύειν*, as *βασίλεια*, "a reigning" (from *βασιλείειν*); *μαντεία*, "a prophesying" (from *μαντεύεσθαι*).

Obs. The rule for the accentuation of these nouns is generally suggested by the fact that *η* involves a special affix with a consonantal initial, so that *η = ιᾱ = γᾱσᾱ*; thus while we have *σπόρο-ς* we have *σπορ-ά = σπορ-γάσα*, while we have *εὔχο-ς* (gen. *-ους*) we have *εὐχ-ή = εὐχ-γάσα*. But there are many words in *-η* in which this affix must have represented *ιᾱ = σᾱ*; compare *δόξα, μούσα* with *δίκ-η, νίκ-η, κόμ-η, τύχ-η, βλάβ-η*.

(2) Substantives derived from Adjectives.

Abstract nouns corresponding to our words in *-ness, -dom, -hood, &c.*, are formed in *-ια* (*-εια, -οια*), *-της* (gen. *-τητος*), *-συνη, -ας* (gen. *-αδος*)—all feminines—and *-ος* (gen. *-ους*), necessarily neuter—from the corresponding adjectives; thus we have *σοφία*, "wisdom" (from *σοφός*); *ἀλήθεια*, "truthfulness" (from *ἀληθής*); *εὐνοια*, "kindness" (from *εὔνους*); *βραδυτής*, "slowness" (from

βραδύς); *μικρότης*, "littleness" (from *μικρός*); *δικαιοσύνη*, "righteousness" (from *δίκαιος*); *σωφροσύνη*, "sound-mindedness" (from *σώφρων*); *μόνας*, "oneness, unity, an unit" (from *μόνος*); *τάχος*, "temporary swiftness," and *ταχύτης*, "habitual swiftness" (from *ταχύς*).

Obs. 1 Nouns in *-της*, *-τηρος* are generally paroxytone; the following are oxytone: *ποτής*, *δηϊότης*, *βραδυτής*, *ταχυτής*, *ἀνδρότης*; but *τραχυτής* and *κονφοτής* are so accentuated only in the Attic dialect.

Obs. 2 Nouns in *-σύνη* are generally derived from adj. in *-ων*, and *δικαιοσύνη* is the only word in common use formed from an adj. in *-ος*. Some few of these are formed from substantives; such are *δισποσύνη* from *δισπότης*, *θεμιστοσύνη* from *θέμις*, *κλεπτοσύνη* from *κλέπτης*, *μαντοσύνη* from *μάντις*, *παλαιμοσύνη* from *πάλαισμα*, *τεχνοσύνη* from *τέχνη*.

(3) Substantives derived from other Substantives.

(a) From nouns of agency in *-της* and *-τηρ* (*-τρος*), *-εύς*, we have other substantives in *-τηριον*, *-τρον*, *-τρειον*, *-τρᾶ*, signifying the place, means, or instrument of action; thus from *πότης* we have *ποτήριον*, "a cup;" from *ἐργάστης* or *ἐργάστηρ* we have *ἐργαστήριον*, "a workshop;" from *ἀκέστης*, "a mender," we have *ἀκέστρα*, "a darning-needle;" from *ιατρός*, "a surgeon or physician," we have *ιατρείον*, "a surgery." So also we have *τροφεῖον*, "the pay for nurture," from *τροφεύς*; *λογεῖον*, "the speaking-place" (the stage), from *λογεῖς*; *κουρεῖον*, "a barber's shop," from *κουρεύς*.

(b) From nouns of action in *-σις*, *-ος*, *-η*, and the like, we have formations in *-ιον*, *-ειον* of the same meaning as the last named; thus from *γύμνασις*, "exercise," we have *γυμνάσιον*, "a school for exercise;" from *λόγος*, "speaking," we have *λόγιον*, "an oracle;" from *φθόρος* or *φθορά* we have *φθόριον*, "a means of destruction," &c. In the case of compounds this formation is very common; thus we have *συμπόσιον*, *κυνηγέσιον*, *ναυάγιον*, *κατηγόριον*, *ἀρχαιρέσιον*, *λειποτάξιον*, &c.

(c) Feminine designations are derived from the masculine nouns, as mentioned above (151, cf. 361, (a), (aa)).

(d) Personal designations signifying locality (*gentile names*) or parentage (*patronymics*) are thus derived from their primitive nouns:

(aa) Gentile names are formed in *-εύς*, fem. *-ίς* (gen. *-ίδος*), *-ιτης*, fem. *-ιτις* (gen. *-ιτιδος*), *-άτης*, fem. *-ᾶτις* (gen. *-ᾶτιδος*), *-ήτης*,

fem. -ήτις (gen. -ήτιδος), -ώτης, fem. -ώτις (gen. -ώτιδος), or as adjectives in -ιος (-αιος, -ειος), -ᾰνός, -ηνός, -ῖνος, the latter being generally appropriated to places beyond the limits of Greece proper; thus we have Μεγαρεύς, fem. Μεγαρίς, from Μέγαρα; Ἀβδηρίτης, fem. Ἀβδηρίτις, from Ἀβδήρα; Σπαρτιάτης, fem. Σπαρτιάτις, from Σπάρτη; Αἰγινήτης, fem. Αἰγινήτις, from Αἰγίνα; Σικελιώτης, fem. Σικελιώτις, from Σικελία; Κορίνθιος from Κόρινθος; Ἀθηναῖος from Ἀθῆναι; Ἀργεῖος from Ἄργος; Ἀσιανός from Ἀσία; Ἀβυδηνός from Ἄβυδος; Ταραντῖνος from Τάρας; Φλιάσιος for Φλιούντιος from Φλιούς (above, 107).

(bb) Patronymics are formed with the endings -ίδης (-ειδης, -οίδης), fem. -ίς (gen. -ίδος); -άδης, -ιάδης, fem. -άς (gen. -άδος), and in the poets -ῶν (gen. -ωνος), fem. -ῶνη and -ῖνη; thus, Δαρδανίδης, fem. Δαρδανίς, a descendant of Δάρδανος; Πηλείδης, Πηληϊάδης and Πηλείων, a descendant of Πηλεΐς; Πανθοΐδης, a son of Πάνθοος; Βορεάδης, fem. Βορεάς, a child of Βορέας; Κρονίων, a son of Κρόνος; Ἀκρισιώνη, a daughter of Ἀκρίσιος; Ἀδραστινή, a daughter of Ἀδραστος.

(e) Conversely the name of the locality is derived from that of the person; thus we have Ἰταλία from Ἰταλος; Λακωνία from Λάκων. The designation Ἑλλάς is sometimes used as the feminine of Ἕλλην, in the signification "Grecian," and more frequently, with perhaps an ellipsis of γῆ or χθών, it denotes the land in which the Ἕλληνες dwelt. There are also derivative adjectives, Ἑλληνικός, Ἑλληνίος and Ἑλληνίς, and the first and last of these are used as proper names.

(f) Words signifying diminution or exaggeration are thus derived:

(aa) Diminutives are formed in -ιον, -ίδιον, -ις, -ίσκος, -ίσκη, -άριον, -ύλλιον, -υλλίς, -ίδριον, -ύφιον, and in the case of lower animals, in -ιδεύς, all of which seem to belong to the same class as the gentile names and patronymics; thus we have παιδίον, παιδάριον, παιδίσκος, παιδίσκη from παῖς; μειράκιον and μειρακύλλιον from μεῖραξ; νησίδιον, νησίς and νησύδριον from νῆσος; ἀκανθυλλίς from ἄκανθα; γενετυλλίς from γενέτης; ἰχθύδιον from ἰχθύς; ζωύφιον from ζῶν; ἀετιδεύς from ἀετός.

Obs. 1 The accentuation of the other diminutives is invariably as given above; for those in -ιον the following rule holds, with the single

exception of *πεδίον*: if the diminutive has more than three syllables, or if all its three syllables are short, it is proparoxytone, as *παιδάριον*, *μειράκιον*, *μόριον*; but trisyllables which constitute a dactyl are paroxytone; as *βιβλίον*, *θηρίον*, *κρανίον*, *φορτίον*, *παιδίον*.

Obs. 2 Some of these diminutive forms are used without any diminutive meaning; as *θηρίον*, "a wild beast;" *βιβλίον*, "a book;" *φορτίον*, "a burthen;" *πεδίον*, "a plain," &c. Just so a diminutive has become the only designation for the thing, and the primitive is lost, in other languages; e. g. *puella* is the only Latin word for "a girl," *puera* being obsolete; and the French *abeille* represents the Low Latin *apícula*.

(bb) Amplificatives are formed in *-ων* (gen. *-ωνος*) and *-αξ*, as *γάστρων* from *γαστήρ*, *κεφάλων* from *κεφαλή*, *πλούταξ* from *πλούτος*.

(g) Appropriated places are indicated by derivatives.

(aa) In *-ών* (rarely *-εών*), and from names of plants in *-ωνιά* (*Arcad.* p. 99), as *ἀγών*, "a place of assembly" (cf. *ἀγορά* and *ἀγέλη*), *πυλών*, "a place of gates;" *ἀνδρών*, "a man's apartment;" *γυναικών*, "the women's apartment;" *ἵππων*, "the stable;" *περιστερεών*, "a dove-cot;" *δαφνών*, "a laurel-hedge;" *ρόδων* and *ροδωνιά*, "a bed of roses;" *κρινών* and *κρινωνιά*, "a bed of lilies."

(bb) In *-ιον* (*-αιον*, *-ειον*, *-φον*), chiefly as designations of places and temples dedicated to gods and heroes; as *Ἀπολλώνιον*, *Ἡραῖον*, *Θησεῖον*, *Λητῶν*, *Ἀσκληπιεῖον* or *Ἀσκληπεῖον*. A word of class (aa), *Παρθενών*, properly "the virgin's chamber," was used to denote the temple of *Ἀθηνᾶ Παρθένος* at Athens.

(β) Derived Adjectives.

362 Adjectives are derived (1) from substantives, (2) from verbs.

(1) Adjectives derived from Substantives.

(a) Qualitative adjectives are formed, probably from the old genitive, by adding *-ιος* for *-σιος*, generally to the root, but more properly to the crude form; thus we have *δημόσιος* from *δῆμος*, gen. *δημόσιο*, more recently *δήμιο*; *ποτάμιος* from *ποταμός*; *πλούσιος* from *πλούτος* (18, d); *εἰρηναῖος* from *εἰρήνη*; *βασιλείος* from *βασιλεύς*; *αἰδοῖος* from *αἰδώς*; *ἡρώος* from *ἥρως*. There is also a common form in *-ικός*; thus we have both *φίλιος* and *φιλικός*; both *εἰρηναῖος* and *εἰρηνικός*; both *βασιλείος* and *βασιλικός*. Some of the adjectives in *-αιος* and *-ειος* do not immediately connect themselves with any known crude form, and we must

suppose that some other crude form or some longer affix is involved; thus we have 'Ομήρειος, "Homeric;" ἀνθρώπειος, "human;" γυναικείος, "feminine;" σκοταῖος, "dark;" χερσαῖος, "terrestrial;" where we do not recognize the ε or α in the crude form of the nouns, though the accentuation, as we shall see, shows that this must have been the case in the last three.

Obs. In the accentuation of these derivatives it is to be observed that, if there is a combination of α or ε with the ι of the affix, the adjective is properispome, otherwise proparoxytone; thus we have ἀγοραῖος from ἀγορά, ἀγελαιῖος from ἀγέλη, σπονδαῖος from σπονδή, νομαῖος, "belonging to the pasture," from νομή (to be thus distinguished from νόμαιος, "customary," from νόμος), νυμφεῖος from νύμφη, σπονδεῖος from σπονδή. The exceptions are (1) Of those in -αῖος; (a) proparoxytones like βέβαιος (from root βα), βίαιος (from βία), δίκαιος (from δίκη), μάταιος (from μάτην); (b) properispomes like σκοταῖος, σκοτιαῖος (probably from the dat. or loc. σκοτία, "in the darkness"), χερσαῖος (perhaps from χερσῇ or χερσίᾳ), and derivatives from the ordinals δευτέρα, τρίτη, &c., with ἡμέρη implied, as δευτεραῖος, τριταῖος, &c.; (c) oxytones like σκαιός, γηραιός and γεραίός, παλαιός, ἀραιός, δηναῖός, ἡβαιός, κραταῖός, which probably result from an original consonantal ending, cf. the Latin *scævus*; to these may be added δεξιός, σκολιός, βαλιός and πολιός. (2) Of those in -εῖος, the properispomes ἀνδρείος, γυναικείος, παιδείος, παρθενεῖος, ἡθελίος, ἱταῖος, οἰκείος, ὀθνεῖος, μεγαλειός, Κασμεῖος, in which there seems to be an absorption of the ending -ικός, cf. the case of the second perfect. Of the adjectives in -οῖος, ὁμοῖος and γέλοιος are proparoxytone in the Attic dialect only.

(b) Adjectives denoting the material are formed in -εος and -ινος; thus we have χρύσ-εος, "golden;" χάλκ-εος, "made of bronze or copper;" ἀργύρ-εος, "of silver;" ξύλ-ινος, "of wood;" λίθ-ινος, "of stone;" ἀληθ-ινός, "of genuine or true materials." The former seem to be derived from the genitive, the latter from the old locative in -ν. These formations in -νός or -ινός, being in this secondary use oxytone like ἀληθινός, are used also to denote not so much the materials as the time and the place; thus we have χθεσινός, "belonging to yesterday;" θερινός, "in the summer;" ὁπωρινός, "in the autumn;" χειμερινός, "in the winter;" φαιινός, Æolic φαεινός, "in the light" (φάει); ὄρεινός, "in the mountain;" and even ταχινός, "with speed" (from τάχει).

(c) Adjectives denoting the complete possession of the quality, and often expressed in English by the affixes -ful or -able, are formed in -ρός (-ερός, -ηρός), -αλέος, -εις (-λεῖς, -ηεῖς, -δεῖς); as οἰκτρός, "full of οἶκος," *pitiful*, *pitiable*; λυπηρός, "sorrowful;" θαρσαλέος, "full of confidence;" φθονερός, "full of envy;" χαριεῖς, "graceful;" ὑληεῖς, "abounding in wood;" ἀστεροεῖς, "full of stars."

(d) Adjectives in *-ης* derived from nouns in *-ος* (*-ους*) are generally compounds, as *εὐτείχης*, "well-walled," &c. (above, 193), and to this class we must refer *σαφής*, "clear," from *σα* = *σύν* and *φάος*. There are a few, like *ψευδής*, "false," from *ψεύδος*, *πλήρης*, "full," *πρηνής*, "prone," which are either derived from simple nouns, or have lost their immediate primitives.

(2) Adjectives derived from Verbs.

(a) Adjectives in *-σιμος* or *-ιμος* express suitability or capability for the action of the verb, and may be regarded as derived either directly from the verb itself or from some abstract noun in *-σις*, *-ις* or *-η*; thus we have *χρήσιμος*, "useful" (cf. *χρήσις*); *ἐδώδιμος*, "eatable;" *πότηιμος*, "drinkable;" *θανάσιμος*, "deadly" (cf. *εὐθανασία*); *τρόφιμος*, "nutritious" (cf. *τροφή*).

(b) Adjectives in *-νός*, *-ός*, *-λός*, *-ωλός*, *-ρός* and *-άς* express the meaning of the verb either transitively or intransitively; thus we have *φαινός*, "shining" (cf. *φαεινός*); *λοιπός*, "left, remaining;" *στυγνός*, "odious;" *ποθεινός*, "longed for;" *δειλός*, "cowardly;" *δεινός*, "fearful;" *ἀπατηλός*, "deceitful" or "deceiving;" *φειδωλός*, "sparing, parsimonious;" *χαλαρός*, "relaxed;" *ἀνιάρορος*, "distressing;" *δρομαίος* (gen. *-άδος*), "running;" *φοραίος* (gen. *-άδος*), "carrying."

(c) Adjectives in *-μων*, like the nouns of agency in *-μών*, make the action of the verb the prominent attribute of the person; thus we have *αἰδήμων*, "bashful;" *ἐλεήμων*, "compassionate;" *μνήμων*, "mindful;" *ἐπιλήσμων*, "forgetful." There are also many compounds of this form, as *ἵπποβάμων*, *προβατογνώμων*, *ἄλλοτριωπράγμων*, &c.

(d) Regular verbals in *-τός* and *-τέος*, which have been already exemplified (above, 302, d, (h)).

(γ) *Derived Verbs.*

363 Verbs are derived (1) from nouns, (2) from other verbs.

(1) Verbs derived from Nouns.

(a) Verbs which imply *to be* or *to have* that which the name signifies are formed in *-άω*, *-έω*, *-εύω*, *-ώσσω* or *-ώττω*, *-άζω* and *-ίζω*; thus from *χολή*, "gall," we have *χολάω*, "I have gall;" from *κόμη*, "long hair," *κομάω*, "I have long hair;" from *τόλημη*,

"daring," *τολμάω*, "I have daring;" from *φίλος*, "a friend," *φιλέω*, "I am a friend;" from *κοίρανος*, "a ruler," *κοιρανέω*, "I am a ruler;" from *φονεύς*, "a murderer," *φονεύω*, "I am a murderer;" from *ἀληθής*, "true," *ἀληθεύω*, "I am truthful;" from *ὑπνος*, "sleep," *ὑπνώσσω*, "I am sleeping;" and verbs in *-ώσσω* are generally intransitive, though we have *ὕγραώσσω*, "I moisten;" from *Δώριος*, "Doric," *δωριάζω* or *δωρίζω*, "I am Doric in speech or action;" from *Ἑλλην*, "Greek," *ἐλληνίζω*, "I speak Greek or play the Greek;" from *Μῆδος*, "a Mede or Persian," *μηδίζω*, "I favour the Persians."

(b) Causative verbs, which express that we carry into act that which is proper to the noun, are formed in *-όω*, *-ίζω*, *-όζω*, *-ύνω* (*-αίνω*); thus from *δούλος*, "a slave," we have *δουλόω*, "I make a slave;" from *πόλεμος*, "war," *πολεμώω*, "I make hostile," and *πολεμίζω*, "I make war" (but *πολεμέω*, "I am at war," according to (a)); from *αἷμα*, "blood," *αἱματίζω*, "I make bloody;" from *πλούτος*, "riches," *πλουτίζω*, "I make rich" (but *πλουτέω*, "I am rich"); from *ἀρμός*, "a joining," *ἀρμόζω*, "I fit;" from *ἡδύς*, "sweet," *ἡδύνω*, "I sweeten;" from *σῆμα*, "a sign," *σημαίνω*, "I signify;" from *κοῖλος*, "hollow," *κοιλαίνω*, "I make hollow."

Obs. There are some traces of verbs in *-αω* being causative by the side of verbs in *-εω*, which retain their usual signification. Thus *πονάω* seems to have signified "I effect by labour," while *πονέω* always means "I suffer toil." (See Böckh *ad Pind. Pyth.* iv. 236; Hermann, *de dial. Pind.* p. 15; *Opusc.* i. p. 259). It seems that some verbs in *-εω* had a causative meaning; this at least is clear in *ποιέω* (above, p. 253). And verbs in *-αίνω* are often immediately connected with nouns in *-ην*; thus we have *ποιμήν*, *ποιμαίνω*, *φρήν*, *εὐφραίνω*, &c.

(2) Verbs derived from other Verbs.

(a) Frequentatives are formed in *-άζω*, *-ίζω*, *-ύζω* and sometimes in *-έω*, *-άω*, with a change of the root vowel *ε* or *ο* into *ο* or *ω*; thus from *στένω* we have *στενάζω*; from *ώθέω*, *ώθίζω*; from *ἔρπω*, *ἐρπύζω*; from *φέρειν*, *φορεῖν*; from *στρέφειν*, *στρωφᾶν*.

(b) Inchoatives are formed in *-σκω*; thus we have *ἡβά-σκω* from *ἡβάω*; *μεθύ-σκω* from *μεθύω*, and the like.

(c) Desideratives are either an old future in *-σειω*, of which the corresponding aorist is found in the so-called Æolic optative in *-σεια*, or we have forms in *-σιάω*, *-ιάω*, *-άω*; thus we find from *γελάω*, *γελασεῖω*; from *πολεμέω*, *πολεμησεῖω*; from *δράω*, *δρασεῖω*;

from ἀπαλλάσσω, ἀπαλλαξείω; and from κλαίω, κλαύσομαι or the verbal κλαῦσις, κλαυσιάω; from στρατηγέω or the verbal στρατηγός, στρατηγιάω; from the verbal θάνατος, θανατάω. These forms sometimes merely denote an affection, as ἰλνγγιάω, "I have a dizziness," from ἰλνγγος; κελαινιάω, "I grow black," from κελαινός.

§ V. (2) COMPOSITION.

364 A compound word is an union of two or more words, represented at least by their roots, and conveying their separate and combined signification, of which, however, the last only is inflected, the inflexions being entirely lost in the first part of the compound. From this definition it follows that composition, in the proper sense of the term, can only exist in an inflected language, and can only apply to combinations of inflected words. It may happen, however, that an uninflected word, especially an ordinary preposition, will assume the functions of a regular prefix. But if this prefix is separable, and if the two parts of the word may exist distinct from one another, it cannot be said that a new form has arisen; and if we wish to give the name of compound to such a combination, we must adopt some term which will imply at least that the process of fusion and derivation has not taken place, and that the elements of the new word may at any time return to their original functions. The Greek grammarians have fully perceived this, and while they call the real or organic compounds, involving a process of derivation, by the name *synthetic*, from σύνθεσις, "composition," they designate the provisional or temporary compounds as *parathetic*, from παράθεσις, "juxtaposition."

365 The Greek language, more perhaps than any other form of human speech, retained to the last a peculiar facility for the formation of compounds. For while it admits of every form and variety of juxtaposition, and allows the heaping together of a number of separable prefixes, it imposes no limit on the fabrication of new compounds by the fusion together of the longest series of inflected and intelligible words. Thus, while we have not only parathetic compounds of verbs with a single preposition, as παρατίθημι, συντίθημι, but two or more prepositions in the same combination, as προ-κατα-λαμβάνω, ἀντ-επι-βουλεύω, ὑπ-εκ-φεύγω, ὑπ-εκ-προ-φεύγω, ἀντι-παρ-εξ-άγω; the dithyrambic and comic writers were allowed to revel in the most ludicrous coacervations of independent

terms. Thus Philoxenus of Cyrene, among a host of similar compounds, ventured on the following adjective in twenty-five syllables (Athenæus, XIV. p. 643 B): πυροβρομολευκερεβινθοακανθουμικροαδυβρωματοπανταμικτόν, meaning a compound of wheat (πυρός), oats (βρόμος), white chick-peas (ἐρέβινθος), and other matters (not easily distinguishable in the corrupt readings) mixed together in a porridge. And his contemporary Aristophanes, perhaps ridiculing this extravagance, has fabricated a word of seventy-seven syllables with a collective ending (*Ecclesiæz*. 1168—1178): τάχα γὰρ ἐπεισι λεπαδο-τεμαχο-σελαχο-γαλεο-κρανιο-λειψανο-δριμ-υπο-τριμματο-σιλφιο-πρασο-μελιτο-κατακεχυμενο-κιχλ-επι-κοσσυφο-φαττο-περιστερ-αλεκτρυν-σπτ-εγκεφαλο-κιγκλο-πελειο-λαγω-σιραιο-βαφη-τραγανο-πτερύγ-ων, "there will soon be placed on the table a fricassee consisting of shellfish-saltfish-skate-shark-remainders-of-heads-besprinkled-with-sharp-sauce-of-laserpitium-leek-and-honey-thrushes-besides-blackbirds-pigeons-doves-roasted-cocks-brains-wagtails-cushats-haresflesh-steeped-in-a-sauce-of-boiled-new-wine-with-the-cartilages-and-wings."

366 In considering the different forms of compound words, it will be convenient to take first the *parathetic* compounds, because they exhibit the first process in the formation of these new words. And we shall then be able to pass on to the synthetic compounds, in which the elements or ingredients, originally independent and self-sufficing, have become inseparably united in a word which conveys their meaning in subordination generally to some one part of the compound.

§ VI. A. *Parathetic Compounds.*

367 The first step towards the *parathesis*, or regular juxtaposition, of two independent and separable words is when some oblique case of a substantive, generally a dative, which is the most adverbial of all the cases, is prefixed to an adjective which it qualifies. This sort of parathesis is naturally of rare occurrence, for it is the tendency of all such juxtapositions, in a language like the Greek, which so easily admits of *synthesis*, to pass on into the form of an inseparable compound. We have, however, some undoubted instances. According to the definition of a true compound in our own language, namely, that it exhibits a change of form or accent, we may call some of the juxtapositions now under

consideration by the name of compounds; for although the two forms are complete and separable, they are written as one word, and are subordinated to a single accent. Thus we have *ναυσικλυτός* for *ναυσὶ κλυτός*, "famous for ships;" *γαστρίμαργος* for *γαστρὶ μάργος*, "greedy in belly;" *τειχεσιπλήτης* for *τειχεσὶ πελάτης*, "one who approaches or draws near to walls," "a besieger of cities" (though the common construction of *πελάτης* is with the genitive); *κυνόσσημα*, "hound's tomb" (the name of several places); *κυνόσουρα*, "dog's tail" (a constellation), &c. In some few cases this sort of parathesis has to be detected in the syntax, as in the case of *λόγῳ παλαιός*, "old in story" (*Æsch. Agam.* 1198; *Soph. Œd. Tyr.* 1395), and *χρόνῳ κλυτός*, "time-honoured" (*Pind. Pyth.* xi. 32; *Æsch. Choëph.* 641); where the separate terms are as distinct and complete in themselves as those in the Latin *pater familias*. Some of these quasi-compounds pass by a regular series of changes into the synthetic combination; compare *δικασ-πόλος* = *δίκας πολέων* with *οἴωνο-πόλος*; *νυκτι-πόρος* = *νυκτὶ πορευόμενος* and *ὁδοι-πόρος* = *ἐν ὁδῷ πορευόμενος* with *ποντι-πόρος*; *θεός-δοτος* = *θεοῖς δοτός* with *θεόδωρος*, *θεόδοτος*; *ἐγγεσ-φόρος* = *ἐγγος φέρων*; *σακεσ-παλός* = *σάκος πάλλων*; *φωσ-φόρος* = *φάος φέρων* with *ξιφο-φόρος*; *ὄρεσ-βίος* = *ὄρεσι βιοτεύων*, *ὄρεσ-κῶος* = *ὄρεσι κείμενος*, *ὄρεσσι-βάτης* = *ὄρεσι βαίνων*, &c. with *ἀγρό-νομος* and the like. A converse example is furnished by *καλο-κάγαθός*, which, though it has only one accent and has lost the flexion of its first adjective, is merely the three words *καλὸς καὶ ἀγαθός* melted roughly into one form.

368 From the use of the oblique case in the first part of the compound to that of the adverb, representing, in some corrupted form, the oblique case of a noun or pronoun, the transition is very easy. And we not only find separable juxtapositions in which one or both members are adverbs, as *οὐκέτι* for *οὐκ ἔτι*; *οὐδεῖς* or *οὐθείς* for *οὐδὲ εἰς*; *Οὔτις*, "Mr Nobody," *Οὐκαλέγων*, "Dread-nought" (as imaginary proper names); *οὐδεμία* for *οὐδὲ μία*; *οὐδέτερος* for *οὐδὲ ἕτερος*; *εὐάγγελος* for *εὐ ἄγγελος*, &c.; or combinations of particles with the article, as *τοῦν*, *τανῦν*, *τοπολλάκις*, *τοπρῶτον*, &c.; but also adverbs like *λάξ*, "with the heels," or *πύξ*, "with the fist," either in combination with words which might stand alone, as *λακ-πατεῖν* for *λαξ πατεῖν*, or in words which have become synthetic compounds, viz. *πύγ-μαχος*, *πυγ-μαχία*.

πυγ-μαχεῖν from πύξ μάχεσθαι. Cf. Pind. *Ol.* VII. 89 : πύξ ἀρετὰν εὐρόντα.

369 By far the most common of the uninflected words, which stand at the beginning of parathetic and separable compounds, are the eighteen ordinary prepositions; namely, ἀμφί, ἀνά, ἀντί, ἀπό, διά, εἰς or ἐς, ἐκ or ἐξ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρό, πρὸς, σύν, ὑπέρ, ὑπό: and the student must bear in mind that these are the only prefixes with which a verb forms a parathetic compound, or in which a verb can appear without passing into a derivative form. The exceptions to this rule (see Lobeck *ad Phrygichum*, pp. 560—632) are not such as would affect the general analogy of the language. Some of them are obviously corruptions of genuine forms, others belong to a degraded period of the language, and in one case, that of νοῦν ἔχω with the adverb νοῦν ἔχόντως (264), we have a parathesis with the complete case of the noun, like those mentioned above (367), which has passed into a synthetic compound in νουνεχής. With regard, however, to parathetic compounds with the eighteen ordinary prepositions enumerated above, the following rules are general:

(1) Any verb, whether primitive or derived, may be combined unaltered with any one or more of these prepositions, as καθίστημι, περιπατέω, ἀντιπαρήρσιζομαι.

(2) The prepositions so prefixed are liable to elision before vowels, and to the usual affections before consonants; thus we have ἀνέχω, ὑφίστημι, ἐφοράω, προὔχω, and συμβάλλω, συρρέω, συλλαμβάνω, συσσιτέω, συσκευάζω, ἐμπίπτω, ἐλλείπω; but ἐνράπτω and ἐνσείω.

Exceptions are to be made (a) in the case of περί, which never elides its final ι, though the Æolians write περ in compounds whether a vowel or consonant follows, as in περάπτω, πέροδος, πέρθω, περφερέες (see Böckh, *Not. Crit. ad Pind. Ol.* VI. 38, *ad Fragm.* p. 631; *New Cratyl.* § 178); (b) sometimes in the case of ἀμφί, for we have both ἀμφέπω and ἀμφιέπω; (c) and in epic poetry, where there are traces of the digamma, as in ἀποεῖπε, διαεῖδεται, &c.

(3) A preposition in composition is liable to tmesis (above, 112), because the preposition is regarded as necessarily a separable adjunct.

(4) For the same reason the augment and reduplication are attached to the verb compounded with a preposition, just as though it had no prefix (above, 308).

Obs. Notwithstanding the distinct and separable nature of the constituent parts in a parathetic compound of preposition and verb, we find that in many of these combinations a new and single meaning has superseded those of the preposition and verb as taken by themselves; this is particularly observable, for instance, in the compounds of γινώσκω, "I know," which have acquired specific meanings, as follows: ἀναγινώσκω, "I read;" καταγινώσκω, "I condemn;" ἐπιγινώσκω, "I discover or decide;" μεταγινώσκω, "I change my mind or repent;" συγγινώσκω, "I pardon." In some cases the construction follows the assumed meaning; thus ἐξίσταμαι, "I stand out of," in the sense "I avoid," governs the accusative and not the genitive (below, 430, (bb)).

§ VII. B. *Synthetic Compounds.*

370 It is the essential characteristic of a synthetic or organic compound, which represents two or more words under the form of one, that the inflexions of the earlier part of the combination should be more or less modified, so as to appear in a dependent, inseparable, and construct state. If this does not take place, there will be a mere parathesis, as in λόγῳ παλαιός, ναυσὶ κλυτός, and the like, unless the last part of the word is modified, so as to affect its independent use. It will also happen that the former or latter of the syllables in contact at the point of junction between the two parts of a compound, or even the latter part itself, will admit of euphonic changes, in the way of ectasis or otherwise. With a view then to the methodical discussion of synthetic compounds, we must consider in order, (1) the modifications of the former part of the compound; (2) the euphonic changes at the point of junction or in the latter part of the compound; (3) the formation or inflexions of the compound considered as one word.

(1) *Modifications of the former part of the Compound.*

371 Synthetic compounds are made up generally of the following clauses or constructions: a substantive preceded by its epithet, as μεγάλῳ-πόλις for μεγάλη πόλις, "the great city;" ὀρθό-μαντις, ἀριστό-μαντις, σεμνό-μαντις of prophets (Pind. *Nem.* i. 92; Soph. *Phil.* 1338; *Æd. T.* 556); a noun preceded by a dependent case, as σιδηρο-μήτωρ for σιδήρου μήτηρ (*Æsch. Prom.*

301); a verb or verbal governing a case, when the verbal either precedes, as in *ἀρχέκακος* from *ἀρχή κακῶν*; or follows, as in *παιδάγωγος* from *παιδῶν ἀγωγή*; or, finally, some uninflected particle, as in *παλίγκοτος* from *πάλιν* and *κότος*. In considering then the modifications of the former part of the compound, it will be most convenient (a) to class together all the cases in which an ordinary noun, whether substantive or adjective, precedes, and to distinguish those in which (b) the former part is of verbal origin, or (c) is an uninflected particle.

(a) When the former part is an ordinary Noun.

372 Here again we must distinguish (aa) when the first part is an adjective; (bb) when it is the dependent case of a substantive.

(aa) When the former part is an adjective, it is generally represented by its crude form; thus we have *μεγαλό-δοξος* from *μεγάλη δόξα*; *πολύ-πους* from *πολλοὶ πόδες*; *παντο-μίσσης* from *παντὸς μίσσης*, &c. But adjectives of which the crude form ends in -es for -ot (above, 193) generally substitute -o, as in *ἀκριβό-λογος* from *ἀκριβῆς λόγος*; *ἀληθό-μυθος* from *ἀληθὴς μῦθος*. And adjectives, in which a liquid precedes the termination, often accept this as the ending of the crude form; thus we have *μελάν-δρυνον*, *μελαγχολία*, *παν-δόκος*, *παμ-φάγος*.

Obs. Exceptions to this rule may generally be referred to something in the construction included in the compound. Thus *μεσαι-πόλιος*, "half-gray," seems to involve *μέση* sc. *κεφαλῇ*, and *μεσαι-γεως* is derived from *μέση γῆ*. With regard to *μαλακαίποδες* *Ὀραι*, in Theocr. xv. 103, it has been proposed to read *μαλακαὶ πόδας*. In *καλοκάγαθός* we have only a slight modification of the parathesis *καλὸς καὶ ἀγαθός*. The numerous cases in which we have compounds beginning with *καλλι-* by the side of others beginning with *καλο-*, as *καλλι-όπη*, *καλλί-νικος*, *καλλί-παις*, *καλλι-γίναϊς*, &c., point to another form of the adjective *καλός* = *καδ-λός* or *καλλός*, which we find in the compar. and superl. *καλλίων*, *κάλλιστος*, and in derivatives such as *καλλύνω*. Such forms as *ἀκράχολος*, *διδυμάτοκος*, *νοθαγενής* do not admit of easy explanation.

(bb) When the former part of the compound is a substantive, it is represented by the nearest approximation to the crude form which euphony allows, except in those instances in which the involved construction is still represented by some traces of the original parathesis. We distinguish therefore the following cases:

(α) Whenever the noun included exhibits *ο* in its last syllable, the end of the crude form may be that vowel, and it is elided if the second part of the compound begins with a vowel; thus we have *ωγο-ποιός* = *λόγου ποιητής*, *νομο-θέτης* = *νόμον τιθείς* and *νομ-ίρχης* = *νόμον ἄρχων*, *παιδο-τρίβης* from *παιδὸς τριβή* and *παιδ-ηγωγός* from *παιδὸς ἀγωγή*, *φυσιω-λόγος* = *φύσιος λόγος* and *ταξι-ίρχος* = *τάξιος ἄρχων*, *σωματο-φύλαξ* = *σώματος φύλαξ*, and *σωματ'-έμπορος* = *σώματος ἔμπορος*.

Obs. 1 Nouns in *-ματ* not unfrequently drop their termination, and are treated as if the crude form ended in *-μα*; thus we have *αιμοβράγης*, *αιμόρρυντος*, as well as *αιματόρρυντος*, *κυμοδέγμων*, *σπερμοφάγος*, *αιμοπάτης*, *τομαλγία*, *χειμάρρους*, &c. The *ν* of the comparative is omitted in *κρεισσύτεκνος* (*Æsch. Sept.* 766, read *κρεισσοτεχνών*, and cf. *ἀριστοτέχνης*, *Pind. Fr.* 29). We have similarly the proper name *Ἑλπινίκη* for *Ἑλπιδονίκη*. But it is a mistake to suppose that *Ἑλλάνικος* is for *Ἑλλανόνικος*, as well for other reasons, as because this omission of the formative letter does not take place when the preceding vowel is long by nature.

Obs. 2 If the second word had originally an initial digamma, the *-ο* is not elided; this applies to compounds in which the second part is the root of *εἶδος*, *ἔπος*, *ἔργον*, or *εἶκω*; and *ἔχω* falls within the rule, with the exception of *καχεξία*. Thus we have *μνησοειδής*, *θυμαιοειδής*, *δημιουργός*, *ὀρθοεπής*, *μενοεικής*, *ραβδοῦχος*, and sometimes with crasis and the accent drawn back, as in *αἰνιγματώδης*, *μυθώδης*, *ιχθυώδης*.

(β) When the noun included exhibits *ω* in its last syllable, that vowel is retained in the compound. This applies to the nouns declined in *-ω* (above, 170), including *γῆ* or *γαῖα* under the form *γεω-*. Hence we have *λεω-φόρος*, *νεω-κόρος*, *ὄρεω-κόμος*, *γεω-μέτρης*, *γεω-γραφία*, *λαγω-βόλος*.

(γ) Nouns of the 1 decl. in *-ᾱ* and *-ῆ* retain this vowel in the compound; thus we have *ἀγορᾱ-νόμος*, *γενεᾱ-λογία*, *νικη-φόρος*, *χρη-φόρος*, *σκιᾱ-γραφία*.

Obs. 1 Some nouns exhibit *α* or *η* by the side of *ο*; as *βιβλια-γράφος* and *βιβλιο-γράφος*, *ζυγη-φόρος* and *ζυγο-φόρος*, *ξιφη-φόρος* and *ξιφο-φόρος*, *σκευη-φόρος* and *σκευο-φόρος*. In these cases it is possible that a plural is sometimes represented by the side of the singular.

Obs. 2 Such compounds as *ελαφη-βόλος*, *θανατη-φόρος* seem to refer to obsolete forms of the included noun. Compare, for the latter, the verb *θανατῶω*.

(δ) Semi-consonantal nouns in *-ι* or *-υ* sometimes terminate the first part of the compound with this characteristic. Thus we have *πτολί-πορθος*, *ὄρχι-πεδον*, *μαντί-πολος*, *λεξι-θηρέω* by the

side of *φυσιο-λόγος*, &c., and *αστυ-νόμος*, *πελεκυ-φόρος*, *δρυ-τόμος*, *δρυ-κολάπτης*, *δακρυρρόεω* by the side of *ιχθυο-φάγος*, *μυο-κτόνος*, *δρυο-κολάπτης*, &c. The same is observable when the first word is *βοῦς* or *ναῦς*; thus we have *βου-κόλος*, *βου-φορβός*, *ναυ-μαχία*.

Obs. The numerous forms in *αἰγι-*, as *αἰγι-βότης*, the words *ἀργί-τους*, *χαλκί-οικος*, *μυοτί-πολος*, seem to involve obsolete forms in *-is* or *-ios*.

(ε) The oblique case of the parathesis is sometimes retained by the former word, although the whole has become synthetic. Some instances have been already mentioned (367). Less obvious cases are *νεώσ-οικοι*, *ἀργει-φόντης*, *ἀνδρει-φόντης*, in the last two of which the involved genitive is explained by the form of the possessive adjectives *Ἀργεῖος*, *ἀνδρεῖος*.

(δ) When the former part is a Verb or Verbal Noun.

373 Here we distinguish the two classes: (*aa*) when the compound represents the parathesis of a verb governing its case; (*bb*) when the verb in the first part is reduced to the form of a verbal noun.

(*aa*) This class is comparatively small: we have *λειπο-ταξία* from *λείπω τάξιν*, *φαινο-μηρίς* from *φαίνω μήρους*, *λάμπ-ουρος* from *λάμπει οὐρά*, *ἀμαρτο-επής* and *ἀμαρτό-λογος* from *ἡμαρτον ἔπεσι* vel *λόγους*, *φιλ-έλλην* from *φιλεῖ Ἑλληνας*, and the like.

(*bb*) More usually the verb included appears as a verbal in *-σις* or *-η*; thus we have *λυσί-ποιος* from *λύσις πόνων*, *ρίψ-ασπις* from *ρίψις ἀσπίδος*, *πλήξ-ιππος* from *πλήξις ἵππου*, *ἐγερσί-μαχος* from *ἐγερσις μάχης*, *παυσ-άνεμος* from *παῦσις ἀνέμου*, *ἀρχέ-κακος* from *ἀρχή κάκου*, *ἀρχι-θέωρος* from *ἀρχή θεωρίας*, *λαθι-κηδής* from *λήθη κήδους*, *φέρ-ασπις* from *φορά ἀσπίδος*, *φυγό-μαχος* from *φυγή μάχης*, &c.

Obs. The verbal is often so disguised by the weight of the form that we cannot distinguish between the first and second of these classes. Thus *φέραςπις*, *ἐχίμυθος*, *ἐλκεχίτων*, *τερπικέραυνος* might seem to involve the verb with its case; but the longer forms *φερέσ-βιος*, *ἐλκεσί-πεπλος*, *ταμεισί-χρως*, &c. indicate a verbal in these cases. Again, *ο* has taken the place of *ι* in *μιζο-βάρβαρος*, *μιζο-πάρθενος*, and other compounds involving *μῖξις*, and the *ο* is elided according to the rule in *μιξ-άνθρωπος*, *μιξ-έλληνες*, &c.

(c) When the former part is an uninflected Word.

374 (α) Prepositions are liable to the same changes in organic as in parathetic compounds, i.e. they are assimilated or elided, as the case may be. We have, however, *ἐπεικῆς* and *ἐπίορκος* without elision, even in ordinary Greek.

(β) Adverbs and words used adverbially are treated in the same way as prepositions when they appear in synthetic compounds; but though they have not the power of forming a separable parathesis with verbs, some of them exist as separate words, and must therefore be distinguished from those which exist only in compounds.

(αα) Separable adverbs which enter into composition are *ἄγαν*, *ἄγχι*, *ἄμα*, *ἄρτι*, *εὖ*, *πάλαι*, *πάλιν*, *πάν*, *πλήν*, *τῆλε* or *τηλοῦ*, with the substantival words *λάξ*, "with the heels," and *πύξ*, "with the fist," and the numeral adverbs. Of these *ἄγχι* is generally elided, as in *ἄγχώματος*, though it retains its *ι* in *ἄγχιαλος*; *ἄγαν* retains its *ν* before vowels and *ν*, as in *ἀγανακτέω*, *ἀγάννιφος*, assimilates it before *ρ*, as in *ἀγάρρως*, and loses it in other cases, as *ἀγακλειτός*, *Ἀγαμέμνων*; *πάλιν* sometimes loses its *ν* in poetry, as in *παλίσκιος*, but in ordinary language generally retains it with the usual affections, as *παλίγκοτος*, *παλίμβαμος*, *παλίλλογος*, *παλίρρως*, *παλίστυτος*; *λάξ* and *πύξ*, as has been mentioned above (368), lose their *σ* and have *κ* for *ξ* in composition; the assumed form *τῆλυ* is found only in the proper names *Τῆλυσ* and *Τηλυκράτης*, and in *τηλύ-γετος*, for which some have proposed a different etymology (*ἄταλός* or *τέλος*); but the common form *τῆλε* is found in a great number of words, as *τηλέ-γονος*, *τηλέ-βολος*, *τηλέ-μαχος*, *τηλέ-πυλος*, &c., and the *ε* is elided in *τηλουρός*. The numeral adverbs appear in the following compounds: *δὶς* in such forms as *δι-μήτωρ*, "twice mothered," i.e. "twice born," *δίσ-εφθος*, "twice boiled," *δί-σκαλμος*, "with two row-locks," *δίρ-ῥῦμος*, "with two poles;" *τρίς* in such forms as *τρις-άθλιος*, "thrice wretched," *τρί-γωνος*, "triangular," *τρίρ-ῥῦμος*, "with three poles;" *τετράκις* in such forms as *τετρά-μετρος*, "having four metres," *τετρα-σκελής*, "having four legs," and so of the others.

(ββ) Inseparable prefixes are the following:

α. *ἡμι-*, "half," as *ἡμί-ονος*, "half an ass," i.e. a mule, *ἡμί-εφθος*, "half-boiled," *ἡμι-ωβολιαῖος*, "worth half an obol."

*b*₁. δυσ-, corresponding to our *dis-*, or *mis-*, or *un-*, or *ill-*; as δύσ-τηνος, "dis-tressed," δύσ-μορφος, "mis-shapen," δυσ-τυχής, "un-lucky," δύσ-οργος, "ill-natured."

*c*₁. ἀ-, the copulative or collective prefix, probably the residuum of ἀ- or σα-, found in ἄμα and σα-φής; this is found in ἀ-κοιτης and ἀ-λοχος, "a sharer of the same bed;" ἀ-κόλουθος, "a sharer of the same way;" ἀ-δελφός, "sprung from the same womb;" ἀ-γαλάκτες, "sharers in the same milk;" ἀ-τάλαντος, "of equal weight;" ἀ-οζος, "belonging to the same stem;" ἀ-πτερος, "equally winged," &c. In Plato, *Theætet.* 149 B, ἀλοχος has the negative prefix, and this is often the case with ἀπτερος.

*d*₁. ἀ-, the intensive prefix, probably a residuum of ἀνά, in the sense of remoteness, distance, extent; this is found in ἀ-τελής, "exceedingly stretched" (the only instance of this prefix in ordinary Greek); ἀ-χανής, "extremely gaping;" ἀ-σπερχές, "very eagerly;" ἀ-σκελές and ἀ-σκελέως, "very obstinately."

*e*₁. ἀ-, ἀνα-, ἀν-, the negative prefix, probably a residuum of ἀνά, in its sense of negation, which flows from that of farness; this is found in a very great number of words, as ἀ-φρων, "without mind, far from mind, foolish;" ἀνά-εδνος, "without a dowry" (there are only four words, this, ἀνά-ελπτος, ἀνά-πνευστος and ἀνά-γνωστος, in which the full form of the negative prefix is found); ἀμ-φασίη, "speechlessness;" ἀν-νέφελος, "without clouds;" and generally when the next word begins with a vowel, as ἀν-ἀριθμος, "numberless," also ἀν-ήριθμος. In this latter case, i.e. when the vowel of the following word is euphonicallly lengthened, the initial vowel is often dropt in epic poetry; thus we find νώνυμος for ἀνάνυμος, νηλέης for ἀνηλέης, νήπιονος for ἀν-άποινος, and even when the following word begins with a consonant, as in νηκερδής.

*f*₁. ἀρι- (from the same root as ἄρης), ἐρι- (connected with εὐρύς), δα- and ζα- (corruptions of διά) are used as intensive prefixes; thus we have ἀρι-πρεπής, "exceedingly conspicuous;" ἐρι-βρεμέτης, "extremely noisy;" δά-σκιος, "very shady;" ζά-θεος, "most divine," &c.

(2) *Euphonic changes at the point of junction or in the latter part of the Compound.*

375 When a synthetic compound is considered as an individual word, without reference to its origin, it is liable to euphonic

changes, which may be inconsistent with the development of its separate parts. The most common of these changes is an ectasis at the point of junction or in the first syllable of the final word, which is perhaps due to an euphony of the same kind as that which is observable in the reduplicated perfect and aorist (307). The doubling of ρ at the point of junction in such words as *ισόρ-ροπος*, *κατόρ-ρυτος*, &c. is invariable (above, 105). Synæresis often takes place when the last vowel of the former word is not elided before the initial vowel of the latter part of the compound; thus we have *ραβδούχος* for *ράβδό-εχος*; *κακούργος* for *κακό-εργος*; *θεωρός* for *θεά-όρος*; *πυλωρός* for *πυλά-όρος*; *φρουδος* for *πρό-όδος*, &c. But independently of these cases we often have an arbitrary ectasis at the beginning of the latter word, when its initial letter is α , ϵ or $ο$, the two former vowels being changed into η , and $ο$ becoming ω . The words which most regularly admit of this ectasis in composition are the following: *ἄγω*, *στρατηγός*, *λοχᾶγός*; *ἀγορεύω*, *κατήγορος*; *ἄκη*, *ἀμφηκής*; *ἄέομαι*, *ἀήκεστος*; *ἀκούω*, *ὑπήκοος*; *ἄνεμος*, *εὐήνεμος*; *ἀνῆρ*, *εὐήνωρ*; *ἄνω*, *ἀνήνυτος*; *ἀραρίσκω*, *τριήρης*, *ποδήρης*; *ἐλαύνω*, *χαλκήλατος*; *ἐλθεῖν*, *ἐπηλυσ*; *ἐρέσσω*, *ἐρετμός*, *ὑπηρέτης*, *εὐήρετμος*; *ἐρέφω*, *κατηρεφής*; *ὀβολός*, *τριώβολον*; *ὀδύνη*, *ἀνώδυνος*; *ὄζω*, *δυσώδης*; *ὄλλυμι*, *πανώλης*; *ὀμαλός*, *ἀνώμαλος*; *ὄμνυμι*, *ἀνώμοτος*; *ὄνομα*, *συνώνυμος*; *ὄπωπα*, *δυσωπία*; *ὀρύσσω*, *τοιχωρύχος*; *ὄρος*, *ὑπωρεία*; *ὄφελος*, *ἀνωφελής*. These are found in common Greek; the following are poetical only: *ἀμείβω*, *ἐξημοιβός* and *ἐπημοιβός*; *ἀριθμός* both *ἀνάριθμος* and *ἀνήριθμος*; *ἀρώ*, *ἀνήροτος*; *ἐράω*, *πολυήρατος*; *ἐρίζω*, *ἀμφήριστος*, but *ἀνέριστος*; *ὀδούς*, *ἀμφώδων*, but *ἀμφόδους*, *χαυλιόδους*, &c. The cases of *ἀπολλήγειν*, *Ἰππόδαμμος*, *Παρθεννόπαιος*, &c., *Ἰππομυέδων*, *Ἀλφεσσίβοια* are peculiar results of the constitution of the liquids.

Obs. The ectasis does not take place in the parathetic compound of preposition and verb; thus we have *ὑπάγω*, *ὑπάκούω*, &c. This needs no explanation.

(3) *Formation or inflexions of the whole Compound.*

376 A synthetic compound, viewed as an undivided whole, appears either (a) as a noun, or (b) as a verb. And this suggests the main subdivision in this class of words. But when the word as a whole performs the functions of a noun, we have still to

consider (α) whether the included word represented by the last part of the compound is an ordinary noun, or (β) of verbal origin. And when it is an ordinary noun, we must inquire ($\alpha\alpha$) whether it is a substantive, or ($\beta\beta$) an adjective. With an examination of these different cases we shall conclude the subject of compound words.

(α) The whole compound constitutes a Noun.

(α) The latter part represents a Noun.

($\alpha\alpha$) The latter part is derived from a Substantive.

377 Even in this case we must seek a further distinction; for although the last part of the compound may be derived from a substantive, it may not only ($\alpha\alpha$) retain its substantival value, but may also ($\beta\beta$) perform the functions of an adjective, and the latter is much more common than the former.

($\alpha\alpha$) The substantival value is retained.

The first part of the word is generally an uninflected prefix; but there are cases in which a noun preceded by its epithet or a dependent case becomes a synthetic compound; thus, while we have *ὁμό-δουλος*, *σύν-δουλος*, *ἡμί-ονος*, *ἐπί-μετρον*, we have *ἀκρό-πολις*, *μεγαλό-πολις*, *ἵππό-δρομος*, *ἡλιό-πολις*, &c.

Obs. It is doubtful whether such words as *συγγραφή*, *σύγγραμμα*, *ἐκπεμψις*, *ἐκπομπή*, and the like, are themselves parathetic compounds or are derived from verbal parathetics; most probably the latter. Such words as *συγγραφείς*, *εἰσαγωγείς*, &c. are manifestly derivatives.

($\beta\beta$) An adjectival value is assumed.

1 The substantive retains its form, as in *ἄ-παις*, "childless;" *δυσ-έρως*, "ill-starred in love;" *μακρό-χειρ*, "long-handed;" *πολύ-πους*, "many-footed;" *ἐν-θεος*, "possessed by God;" *μισό-πνος*, "labour-hating;" *φιλό-πατρις*, "country-loving;" *δεισι-δαίμων*, "fearing the lower deities," &c. 2 An adjectival ending is appended, as in *σύν-δειπνος*, "dining together;" *ἀ-χρήματος* and *ἀ-χρήμων*, "money-lacking;" *ἄ-στομος*, "without a mouth;" *ἄ-σωμος* and *ἄ-σώματος*, "incorporeal;" *παρὰλληλό-γραμμος*, "bounded by parallel lines;" *λεπτό-γεως*, "having a light soil;" *εὖ-ήθης*, "having a good or simple character;" *εὖ-μήκης*, "of a good length;" *ἄν-αλκς*, "cowardly;" *ἄ-δακρυς*, "tearless," &c.

Obs. Nouns in -ην and -ηρ generally form the compound in -ενος, -ερος, as ἀ-λίμενος, "without harbours;" εὐ-άστερος, "bright with stars." But compounds of φρήν, and some nouns in -ηρ, merely change η into ω; thus we have ἄφρων, ἔμφρων, σῶφρων, ἀπάτωρ, εὐπάτωρ, εὐήνωρ, ἀμήτωρ, προγάστωρ.

(bb) The latter part is derived from an Adjective.

In this case the adjective retains its form and meaning, except so far as the latter is modified by the prefix. Thus, from ἴσος, "equal," we have ἄν-ισος, "un-equal;" from διαβατός, "passable," δυσ-διαβατός, "hard to cross;" from γυμνός, "naked," ἡμί-γυμνος, "half-naked;" from λευκός, "white," ὑπο-λευκός, "rather white;" from σοφός, "wise," πάν-σοφος, "all-wise," &c.

(β) The latter part is of verbal origin.

In interpreting a compound, of which the latter part includes the meaning of a verb, we have always to inquire whether the verb involved is to be taken transitively or intransitively. This is sometimes shown by the ending, sometimes by the accent, and sometimes left indeterminate. The endings are as follows:

1 -ος, -ον. This is the most numerous class of compounds ending with a verbal, and the meaning of the included verb is generally determined by the accent, according to the following rule: When the meaning is transitive, and the first part of the compound is any noun excepting πᾶς and πολὺς, the compound is oxytone if the penultima is long, and paroxytone if the penultima is short; but all transitive compounds are proparoxytone when the first part of the compound is a preposition, an adverb, or one of the nouns πᾶς and πολὺς; and the same is the case with all intransitive compounds. Hence, although words compounded with prepositions, adverbs, πᾶς and πολὺς, do not indicate their meaning by the accentuation, we may tell by the position of the accent whether the other class of compounds represents a transitive or intransitive construction; thus, λιθο-βόλος from λίθων βολή, "a flinging of stones," means "a person who pelts with stones," but λιθό-βολος is "one who is pelted;" μητρο-κτόνος would refer to Orestes the matricide, but μητρό-κτονοι to the children of Medea, who were slain by their mother. The following examples will illustrate the different classes:

Transitive Compounds.		Intransitive Compounds.	
στρατηγός	ἐλαφηβόλος	ἄβολος	ἀνάγωγος
λοχᾶγός	λιθοβόλος	τηλέβολος	λιθόβολος
σιταγωγός	δημοβόρος	πολύβορος	οὐόσπορος
παιδαγωγός	ἰσδόκος	πάνδοκος	
βουφορβός	πρωτοτόκος	ἄτοκος	πρωτότοκος
χρησμφός	ἀνδροφόνος	πολύφονος	νεόφονος
σκυθρωπός	μητροκτόνος	παντόμιμος	μητρόκτονος
ναυπηγός	κακολόγος	πολύλογος	
νεκροπομπός	σκυτοτόμος	πολύφορβος	
	δελτογράφος		ἀντίγραφος
	ζωγράφος		ιδιόγραφος
	λογογράφος		λεπτόγραφος
	δικογράφος		αὐτόγραφος
βροτολουγός	ὄψοφάγος	πάμφαγος	χειρόγραφον
χρυσαιμοιβός	ἀριστομάχος	τηλέμαχος	ἄμαχος

Obs. There are some exceptions to this rule: (1) The epic compounds ἵπποδαμος, ἐγχείσπαλος, σακέσπαλος, πολλίπαρθος are proparoxytone, though the meaning involved is undoubtedly transitive. (2) Compounds with ἄρχω and συλάω are proparoxytone, as ἵππαρχος, ἱερόσυλος. (3) Compounds with ἔχω are proparoxytone or properispome, as ἡνίοχος, δαδούχος, &c. (4) By a peculiar refinement, words compounded with ἐργάζομαι are oxytone when they signify a bodily or material action, but proparoxytone, or by contraction properispome, when they denote a moral action, or an operation and habit of the mind; thus we have λιθοουργός, "a worker in stone;" γεωργός, "a husbandman;" ἀμπελοουργός, "a vine-dresser;" but πανούργος, "an unscrupulous rogue;" κακοῦργος, "a criminal;" περίεργος, "a busy-body," &c.

2 -ης, -ες. These generally express the intransitive meaning of the verb, or at least a condition resulting from it; as θεο-φιλής, "beloved of God;" ἀλουργής, "made of purple;" ἀπρεπής, "unbecoming;" εὐμαθής, "easily taught, docile;" αὐταρκής, "self-sufficing, complete." But ἵππομανής, "horse-maddened" of mares, and "horse-maddening" of a luxuriant meadow, seems to contain both meanings of the verb.

3 -ης or -ας, gen. -ου. Generally substantives denoting the agent, and therefore transitive; as νομο-θέτης, "the law-giver;" εὐ-εργέτης, "the benefactor;" οἶνο-πότης, "the wine-drinker;" ὀρνιθο-θήρας, "the bird-catcher;" πατρ-αλοίας (ἀλοιάω), "the parricide."

4 -ξ. This is rare and generally poetical. If the first part is substantive, the verb included is generally understood in a transitive sense; otherwise it is passive; thus we have νομο-φύλαξ, "a guardian of the laws;" βου-πλήξ, "striking the oxen;" κυνάμωξ, "eating beans;" but ἀπορ-ρώξ, "broken off;" νεο-σφάξ, "newly slaughtered."

(b) The whole compound constitutes a Verb.

378 It is a fixed law of the Greek language that a synthetic compound never constitutes a verb except as a derivative from one of the synthetic compounds which we have just discussed. In other words: "Verba non possunt nisi per flexuram quandam ab aliis orationis partibus præter prepositiones consociari" (Lobeck: *ad Phrynichum*, p. 560; see above, 369). To express by a single word the combination of a noun or adverb with a verb, it is usually necessary to pass through a series of derivations; thus, to say "I keep a horse," we have ἵππου τροφή, "the feeding of a horse," from this the synthetic adjective ἵπποτροφός, "feeding a horse," and from this the derivative verb ἵπποτροφέω; to say "I throw a stone," we have λίθου βολή, "a throwing of a stone," from this λιθοβόλος, "throwing stones," and from this again λιθοβολέω, "I throw stones;" similarly with an adverb, we may have τῆλε βάλλω as two separate words, "I throw from afar," from this τῆλε βολή, "a throwing from afar," ἐξέβολος, "throwing from afar or thrown from afar," τηλεβολέω, "habitually throw from afar;" or with the fixed case of a noun, πύξ μάχεσθαι, "to fight with the fists," πύξ μάχη, "a fighting with fists," πύγμαχος, "habitually fighting with fists, a boxer," μαχέω, "I am a boxer," πυγμαχία, "a boxing match;" or with the instrumental case of the noun, as χειρὶ γράφω, "I write with my hand," ἡ χειρὶ γραφή or χειρὸς γραφή, "the writing with the hand," χειρογράφος, "writing with the hand" (which is assessed from the meaning of the verb), and χειρόγραφος, "written with the hand" (which occurs in the word τὸ χειρόγραφον), hence κοπιῶ, "I write habitually with the hand, I am a copyist," finally χειρογράφημα, "a thing written with the hand" (in the same sense as τὸ χειρόγραφον). The unity of the compound is usually and regularly indicated by the place of the augment and application (above, 309).

Obs. 1 As a general rule the synthetic verb is a derivative in -έω, according to the examples given, because the weight of the compound noun recommended the shortest form of derivation for the verb; but other derivative forms, though unusual, are not impossible. Thus τιμάω being itself a derivative form, its opposite, though derived from ἄρμος, is ἀρμάζω instead of ἀρμέω, and ἀρία is found in Theognis (621), where perhaps the true reading is ἀριρεῖ from ἀρίρης. From ἀρίρης we have ἀρενίζω. And there are some few irregularities in other verbs, but the general analogy of the language is indubitable.

Obs. 2 For the anomalies in the place of the augment or reduplication of synthetic verbs, see above, 310.

PART V.

SYNTAX OR CONSTRUCTION.

CHAPTER I.

ON THE PROPOSITION IN GENERAL, AND ON THE SUBJECT IN PARTICULAR.

§ I. *General Considerations.*

379 *CONSTRUCTION* or *Syntax* (Σύνταξις) gives the rules for expressing and connecting *Sentences*.

380 A *Sentence* expressed in words is called a *Proposition* or *Enunciation*.

381 Every *Proposition* consists of three parts—*Subject*, *Copula* and *Predicate*. Thus, if we say, ὁ Θεός ἐστὶν ἀγαθός, “God is good,” ὁ Θεός is the *subject* or thing spoken of; ἀγαθός is the *predicate* or that which is said of the subject; and ἐστὶν is the *copula* or substantive verb, which always connects the subject with the predicate, with or without the negative particle οὐ, according as the subject and predicate disagree or agree.

a. In the Greek language the copula is very often implied in some form of a finite verb, which contains the predicate also; thus we say, ὁ ἵππος τρέχει = ὁ ἵππος ἐστὶ τρέχων, “the horse is running.”

b. And even the subject may be contained in this verbal form; for τρέχει may be equivalent to ὁ δεῖνός ἐστι τρέχων, “a certain person is running;” and σαλπίζει may express ὁ σαλπιγγὴς ἐστὶ σαλπίζων, “the trumpeter is sounding his horn.” With certain verbs this implication of the subject is almost invariable. Thus we almost always understand ἀήρ, Θεός or Ζεὺς with verbs describing natural phenomena; as ὑεῖ, “it or he (Jupiter) rains,” and so

νίφει, "it snows," βροντᾷ, ἀστράπτει, "it thunders, it lightens," συσκοτάζει, "it grows dark," ἔσεισε, "he (Poseidon) shook," i.e. "there was an earthquake." The poets, however, sometimes supply the nominative which is intended.

c. Impersonal verbs explain this usage by the apposition of a sentence which follows; thus, *χρή σε μέμνειν = τοῦτο—τὸ μέμνειν σε—χρεῶν ἐστίν*, or "it is fitting that you remain" = "that you remain is fitting."

d. This explains the fact that the neuter plural, which is strictly speaking an objective case (above, 156), is construed with a singular verb; so that *τὰ ζῶα τρέχει*, "the animals are running," really means, "as to the animals, it runs" or "there is running" (*curritur quoad animalia*).

382 In Logic, propositions are divided according to their *substance*, their *quality* and their *quantity*. Syntax does not concern itself with the latter divisions, and still less with the modern distinction of *synthetical* and *analytical* propositions; but its rules are dependent on the division of propositions according to *substance*, that is, according as they are *categorical* or *hypothetical*.

383 Categorical propositions contain a direct assertion or predication, either *unqualified*, as *ὁ Θεός ἐστίν ἀγαθός*, "God is good;" or *qualified*, as *ὁ ἄνθρωπος ἴσως ἀμαρτάνει*, "the man perhaps is in error." The former are called *pure*, the latter *modal* or *adverbial* categoricals. All words and sentences, which thus qualify the main predication, are of the nature of adverbs or secondary predicates (below, 435 sqq.).

384 The hypothetical proposition consists of two sentences. If it is a *conditional* hypothetical, one of these is a categorical proposition, and the other a sentence dependent upon it; as *εἰ τι ἔχει, δίδωσιν*, "if he has anything, he gives." If it is a *disjunctive* hypothetical, both members are categorical, but they are rendered hypothetical by the conjunction which connects them, as *ἢ ἔχει ἢ οὐκ ἔχει*, "he either has or has not;" and if the conditional is then applied, this inference follows: *ἢ δίδωσιν ἢ οὐ δίδωσιν*, "he either gives or does not give."

385 These differences refer only to the predicate. The subject is regulated by the same laws in every kind of proposition. Con-

sequently, the methodical discussion of syntactical rules should begin with (I) those which concern the subject; and should then consider in their order (II) the categorical proposition, and under this head the different kinds of predicates; (III) the hypothetical proposition, so far as it is relative or adverbial, i.e. of the nature of a secondary predicate, and under this head the doctrine of the moods and negative particles; and (IV) the co-ordinate and subordinate sentences, which assume an external appearance of distinctness and independence, and generally call in the aid of the conjunctions.

§ II. *The Article and Relative.*

386 The chief instrument of Greek syntax is the demonstrative pronoun $\delta\varsigma$. When it appears in the form $\delta\varsigma$, η , δ , it is called the *relative* pronoun; when in the form δ ($\delta\varsigma$), η , $\tau\acute{o}$, it is termed the *distinctive* pronoun or *definite article* (above, 229, (4) and (5)).

387 If we compare the inflexions of $\delta\varsigma$, η , δ , and δ , η , $\tau\acute{o}$ (above, 237, 238), we shall observe that the latter, in all the objective cases, loses its connexion with the second element, and takes, in its stead, the third element. This points to the fact, that, whereas the relative pronoun signifies *here* in all its cases, the distinctive pronoun expresses this relation only in the nominative, masculine and feminine; while in the objective cases it expresses the opposed relative *there*, and throughout its use corresponds to that of the indicative pronouns $\delta\delta\epsilon$, $\alpha\upsilon\tau\omicron\varsigma$ and $\epsilon\kappa\epsilon\iota\upsilon\omicron\varsigma$, as opposed to $\delta\varsigma$, η , δ .

388 The distinctive pronoun is written $\delta\varsigma$, η , $\tau\acute{o}$ when it stands by itself, but it loses the nominative sign in the masculine when it stands in apposition to a noun, or serves the purpose of a definite article. This is best explained by the converse practice in modern High German, in which we write *gut-er Mensch*, "a good man," but *de-r gute Mensch*, "the good man."

389 In the older Greek, as represented by Homer, the pronoun δ , η , $\tau\acute{o}$ is used in its distinctive and demonstrative sense, with an immediate and generally retrospective reference, as in *Il.* 9: $\Delta\eta\tau\omicron\upsilon\varsigma\ \kappa\alpha\iota\ \Delta\iota\omicron\varsigma\ \nu\acute{\iota}\omicron\varsigma\ \delta\ \gamma\grave{\alpha\rho}\ \beta\alpha\sigma\iota\lambda\eta\grave{\iota}\ \chi\omicron\lambda\omega\theta\epsilon\iota\varsigma$, κ.τ.λ. *v.* 12: $\delta\ \gamma\grave{\alpha\rho}\ \eta\lambda\theta\epsilon$, κ.τ.λ. Even when it has an apposition of the noun

referred to (below, 407, (α)), and so is passing on to the common use of a prepositive article, we can see that it retains its pronominal value. This is particularly observable in proper names, whether they follow the article immediately, or with some words interposed; thus we have (*Il.* i. 11): *οὐνεκα τὸν Χρῦσῃν ἡτίμησ' ἀρητῆρα Ἀτρεΐδης*, "because Atreides treated disrespectfully *him*—that well-known person, whose wrongs gave occasion to the wrath of Achilles—Chryses, in his capacity of priest," for he came *στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος*. Similarly in v. 33: *ὡς ἔφατ', ἔδδεισεν δ' ὁ γέρων*, "so he spake, but *the other*, the old man, I mean, feared." That this is really the meaning is shown by the passages, in which the noun, whether common or proper, is separated from the article by other words interposed; as in *Il.* i. 348: *ἡ δ' ἀέκουσ' ἄμα τοῖσι γυνὴ κίεν*, "*she* unwillingly with *them*, I mean, the woman, went;" and v. 488: *αὐτὰρ ὁ μῆνι νηυσὶ παρήμενος ὠκυπόροισι Διογενὴς Πηλέος υἱός*, "but *he* raged, sitting by his fast ships, I mean, the Jove-born son of Peleus;" and viii. 425: *ἡ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις*, "*she* therefore having thus spoken departed, to wit, the swift-footed Iris." As the antecedent to a relative it generally follows the noun to which it gives a demonstrative emphasis, as in *Od.* x. 73: *οὐ γὰρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθεται*, "it is not lawful for me to receive or to send away a man, that one, I mean, who is hateful to the blessed gods;" *Il.* xvii. 172: *ἡ τ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων τῶν ὅσοι Λυκίην ναιετάουσιν*, "assuredly I declared that you were superior in understanding to others, all those, I mean, who inhabit Lycia." And sometimes when the same pronoun follows as relative (below, 392), as in *Od.* xxi. 42, 43: *ἡ δ' ὅτε δὴ θάλαμον τὸν ἀφίκετο διὰ γυναικῶν οὐδὸν τε δρύϊνον προσεβήσατο, τόν ποτε τέκτων ξέσσειν*, "but *she*, when she came to the vaulted chamber, that one to wit, the divine woman I mean, and the threshold of oak, which the carpenter had formerly smoothed." As the later Greeks used juxtapositions of *ἄλλος* and other particles, even after a preposition, to denote reciprocity, as *πρὸς ἄλλότ' ἄλλον*, "now to one and now to another" (*Æsch. Prom.* 276), so in Homer we find a repetition of this old demonstrative, as in *Il.* x. 224: *ξύν τε δὺ ἐρχομένω καὶ τε πρὸ ὁ τοῦ ἐνόησεν*, "when two go together, then also the one takes thought for the other" (and *vice versa*), i.e. *ὁ πρὸ τοῦ, ὁ πρὸ τοῦ*.

390 As marking the simple antecedent, the use of \acute{o} ($\acute{o}s$), $\acute{\eta}$, $\tau\acute{o}$ is comparatively rare in Attic Greek. We have indeed such phrases as $\acute{o}ti\ \tau\omicron i\ \mu\acute{o}ρ\sigma i\mu\acute{o}n\ \acute{\epsilon}σ\tau iν,\ \tau\acute{o}\ \gamma\acute{\epsilon}ν\omicron iν\iota\tau' \acute{\alpha}ν$ (*Æschyl. Suppl.* 1055). But generally the Attic writers do not use \acute{o} ($\acute{o}s$), $\acute{\eta}$, $\tau\acute{o}$ as a demonstrative, except when partition coupled with diversity is implied; and then most frequently when the opposition is marked by $\mu\acute{\epsilon}ν$ — $\delta\acute{\epsilon}$; as $\tau\acute{\omega}ν\ \mu\omicron\lambda\epsilon\mu\acute{i}ων$ (or $\omicron\acute{i}\ \mu\omicron\lambda\acute{\epsilon}\mu\iota\omicron i$) $\omicron\acute{i}\ \mu\acute{\epsilon}ν\ \acute{\epsilon}\theta\alpha\acute{\upsilon}\mu\alpha\zeta\omicron\nu\ \tau\acute{\alpha}\ \gamma\iota\gamma\nu\acute{o}\mu\epsilon\nu\alpha$, $\omicron\acute{i}\ \delta\acute{\epsilon}\ \acute{\epsilon}\beta\acute{o}\omega\nu$, $\omicron\acute{i}\ \delta\acute{\epsilon}\ \sigma\upsilon\nu\epsilon\sigma\kappa\epsilon\upsilon\alpha\zeta\omicron\nu\tau\omicron$; or without the $\mu\acute{\epsilon}ν$, when only one opposition is referred to; as $\lambda\acute{\upsilon}\kappa\omicron\varsigma\ \acute{\alpha}\mu\nu\acute{o}ν\ \acute{\epsilon}\delta\acute{i}\omega\kappa\epsilon\nu$, $\acute{o}\ \delta\acute{\epsilon}\ \epsilon\acute{\iota}\varsigma\ \nu\alpha\acute{o}ν\ \kappa\alpha\tau\acute{\epsilon}\phi\upsilon\gamma\epsilon$. In the oblique cases, to signify "such and such," "such or such" persons or things, we may join the opposed pronouns by $\kappa\alpha\acute{\iota}$, or $\tau\epsilon\ \kappa\alpha\acute{\iota}$, or $\acute{\eta}$ — $\acute{\eta}$; as $\acute{\alpha}\delta\upsilon\nu\alpha\tau\acute{\omega}\ \tau\acute{o}ν\ \kappa\alpha\acute{\iota}\ \tau\acute{o}ν\ \beta\epsilon\lambda\tau\acute{\iota}\omega\ \mu\omicron\iota\epsilon\acute{\iota}\nu$; and $\epsilon\acute{\iota}\ \tau\acute{o}\ \kappa\alpha\acute{\iota}\ \tau\acute{o}\ \acute{\epsilon}\mu\omicron\lambda\eta\sigma\epsilon\nu$, $\omicron\acute{\upsilon}\kappa\ \acute{\alpha}\nu\ \acute{\alpha}\mu\acute{\epsilon}\theta\alpha\nu\epsilon\nu$; and $\text{Ze}\acute{\upsilon}\varsigma\ \tau\acute{\alpha}\ \tau\epsilon\ \kappa\alpha\acute{\iota}\ \tau\acute{\alpha}\ \nu\acute{\epsilon}\mu\epsilon\iota$; and $\acute{\eta}\ \tau\omicron\iota\acute{\sigma}\iota\nu\ \acute{\eta}\ \tau\omicron\iota\acute{\varsigma}\ \mu\acute{o}\lambda\epsilon\mu\omicron\nu\ \acute{\alpha}\lambda\epsilon\sigma\theta\alpha\iota\ \mu\acute{\epsilon}\gamma\alpha\nu$. Adverbially we have $\tau\eta\ \kappa\alpha\acute{\iota}\ \tau\eta$, "here and there;" and $\mu\acute{\rho}\acute{o}\ \tau\omicron\upsilon$ or $\mu\acute{\rho}\omicron\tau\omicron\upsilon$, "before this."

391 When, in this opposition between two subjects, we refer not to a *thing* but to a *person*, it is customary to substitute $\kappa\alpha\acute{\iota}\ \acute{o}s$ for $\acute{o}\ \delta\acute{\epsilon}$; as $\kappa\alpha\acute{\iota}\ \acute{o}s$, $\acute{\alpha}\kappa\omicron\upsilon\acute{s}\alpha\varsigma\ \tau\alpha\acute{\upsilon}\tau\alpha$, $\xi\omega\sigma\epsilon\nu\ \alpha\acute{\upsilon}\tau\acute{o}ν\ \acute{\epsilon}\kappa\ \tau\eta\varsigma\ \tau\acute{\alpha}\xi\epsilon\omega\varsigma$. And persons thus opposed in the nominative are coupled by $\kappa\alpha\acute{\iota}$, just as we have seen in the similar use of the objective cases and adverbs; as $\acute{\epsilon}\mu\acute{\iota}\omicron\rho\kappa\eta\kappa\epsilon\nu\ \acute{o}s\ \kappa\alpha\acute{\iota}\ \acute{o}s$, "such and such a person (so and so) has perjured himself." In narrating a dialogue, $\acute{\eta}\ \delta' \acute{o}s$ signifies "said he" (like the Latin *inquit*). In Demosth. *de Coron.* p. 248, we have $\acute{\alpha}s\ \mu\acute{\epsilon}ν$ — $\epsilon\acute{\iota}\varsigma\ \acute{\alpha}s\ \delta\acute{\epsilon}$ for $\tau\acute{\alpha}s\ \mu\acute{\epsilon}ν$ — $\epsilon\acute{\iota}\varsigma\ \tau\acute{\alpha}s\ \delta\acute{\epsilon}$.

392 Originally, no doubt, the relative pronoun was nothing more than an emphatic repetition of this distinctive pronoun. Thus Homer wrote (*Il.* i. 125): $\acute{\alpha}\lambda\lambda\acute{\alpha}\ \tau\acute{\alpha}\ \mu\acute{\epsilon}ν\ \mu\omicron\lambda\lambda\acute{\iota}\omega\nu\ \acute{\epsilon}\xi\ \acute{\epsilon}\mu\acute{\rho}\alpha\theta\omicron\mu\epsilon\nu$, $\tau\acute{\alpha}\ \delta\acute{\epsilon}\delta\alpha\sigma\tau\alpha\iota$, "the things we sacked from the cities, these things have been divided." See also *Od.* xxi. 43 (quoted above, 389). And this use of the demonstrative for the relative, which was regularly adopted by the Ionians, was retained occasionally by the older Attic poets: as in *Æschyl.* *Ag.* 642: $\delta\iota\mu\lambda\eta\ \mu\acute{\alpha}\sigma\tau\upsilon\gamma\iota$, $\tau\eta\nu\ \text{Ἄρης}\ \phi\iota\lambda\acute{\epsilon}\acute{\iota}$. But in the stricter Attic syntax, \acute{o} ($\acute{o}s$), $\acute{\eta}$, $\tau\acute{o}$, like $\acute{o}\delta\epsilon$, $\omicron\acute{\upsilon}\tau\omicron\varsigma$ and $\acute{\epsilon}\kappa\acute{\epsilon}\omega\varsigma$, is opposed to $\acute{o}s$, $\acute{\eta}$, \acute{o} , as its correlative or antecedent; and while the latter, as relative pronoun, is limited in its application to some sentence containing a finite verb, with which it is intimately connected, the former, as a definite article, may stand before any word or sentence, which is capable of

performing the functions of subject or epithet, and may even convert to this use the relative sentence itself.

393 That the student may see at the outset how entirely the proper understanding of Greek syntax depends upon the use of the relative and article, it may be convenient to mention beforehand their various applications.

(a) The article marks the subject as opposed to the predicate.

(b) When the relative sentence has a definite antecedent, it is equivalent to the sentence preceded by the article. Thus *ὁ ποιητής* is equally represented by *ὁ ἄνθρωπος, ὁ ποιῶν, and ὁ ἄνθρωπος, ὅς ποιεῖ.*

(c) But if the antecedent is not definite, the relative sentence is the dependent member of a hypothetical proposition. And here the student will observe, that *whatever holds good of a relative pronoun is equally applicable to an adverb or conjunction of relative origin.* Thus, *ὅστις ποιεῖ ταῦτα, ἀγαθός ἐστιν = εἰ τις ποιεῖ ταῦτα, ἀγαθός ἐστιν.* And *ἢ δίδωσιν ἢ οὐ δίδωσιν = εἴτε δίδωσιν εἴτε οὐ δίδωσιν* stands on the same footing; for *ἢ*, like *εἰ*, is a relative particle.

(d) The student will also observe, that the indefinite antecedent is sometimes expressed without any effect on the relative clause. Thus in *ἄνδρες τε καὶ ἵπποι*, which means, "*where* horses, *there* men," *τε* is an indefinite antecedent to the relative *καί*; and in *εἰ τις ταῦτα ποιῶν, ἀγαθὸς ἂν εἴη*, which means, "*as often as* any one did these things, he would *so often* be a good man," the particle *ἂν* is the indefinite antecedent to the relative *εἰ*.

§ III. Use of the Article Proper.

394 The chief employment of the definite article is to distinguish the subject from the predicate; for, from the nature of the case, the subject is considered to be something definite, of which something general is predicated or denied. Thus we write *ὁ πόλεμος οὐκ ἄνευ κινδύνων, ἢ δ' εἰρήνη ἀκίνδυνος*, because we mean to imply that all that is contained in the general phrase *ἄνευ κινδύνων*, "without dangers," must be negatived in speaking of the particular thing called *πόλεμος*, "war," and that all that is contained in the general attribute *ἀκίνδυνος*, "undangerous," "safe," may be predi-

cated of the particular thing called *εἰρήνη*, "peace." But although this is the general rule, and though the machinery of the secondary and tertiary predicates requires, as we shall see, this distinction of the subject from the predicate by means of the article, special cases arise in which (α) the subject is not marked by the article, or (β) the article appears with the predicate.

(α) The Subject is not marked by the Article.

(a) If the predicate is so wide and general that the limitation of the subject is presumed in the terms of the proposition, the article is omitted with the latter; thus in the celebrated aphorism of Protagoras, *πάντων μέτρον ἄνθρωπος*, "man is the common standard of all things," the universality of the predicate *πάντων μέτρον* sufficiently limits the subject *ἄνθρωπος*, and the article, which might have been prefixed to the latter, is omitted to give greater terseness to the saying. Similarly in the phrase quoted above, although the opposition of *ὁ πόλεμος* to *ἡ εἰρήνη* makes it necessary to prefix the article to both, the proposition *πόλεμος οὐκ ἄνευ κινδύνων* might stand without the article, because, as we shall see, the noun with its case is specially adapted to form a predication, and there could be no doubt as to the meaning; but unless the copula were inserted, the subject *εἰρήνη* could not dispense with the article in the other proposition, stated independently.

(b) If the subject is a proper name, the article is generally omitted, unless there is some emphasis or reference to a previous mention of the name. Thus we have *Θουκυδίδης Ἀθηναῖος ξυνέγραψε τὸν πόλεμον*, "Thucydides of Athens wrote a history of the war;" *Ἀστυάγης Μήδων βασιλεὺς*, "Astyages, a king of the Medes;" *Μίνος ναυτικὸν ἐκτίσαστο*, "Minos got together a fleet." But *ὁ Κῦρος πολλὰ ἔθνη κατεστρέψαστο*, "the well-known Cyrus subdued many nations;" and in repeated mention, as (Xen. *Anab.* vii. 2, § 12): *μετὰ ταῦτα Ξενοφῶν ἔπραττε*, κ. τ. λ. (§ 13): *ὁ δὲ Ξενοφῶν ἔλεγε*, κ. τ. λ. Even when a definite emphasis is given to the proper name by the addition of an explanatory term, the proper name is generally without the article; as *Θουκυδίδης ὁ Ἀθηναῖος*, "Thucydides, the well-known or celebrated Athenian;" *Κῦρος ὁ τῶν Περσῶν βασιλεὺς*, "Cyrus, that well-known king of the Persians." But a special emphasis or reference may demand the article with both, as in Demosth. *adv. Macart.* § 26: *ἡ Φυλομάχη*

ἡ μήτηρ ἡ Εὐβουλίδου καὶ ὁ Πολέμων ὁ πατὴρ ὁ Ἀγνίου ἀδελφοὶ ἦσαν. Thucyd. iv. 46: αὐτοὺς ἐς τὴν νῆσον τὴν Πτυχίαν διεκόμισαν. The proper name and its apposition are sometimes combined under the influence of one article; as τὸ Αἰγάλεων ὄρος, τὸ Σοῦνον ἄκρον; but if they are of different genders, a complete and distinct apposition is necessary, whether the proper name precedes, as in Thucyd. iii. 116: ἐπὶ τῇ Αἴτνῃ τῷ ὄρει; or follows, as in Thucyd. iii. 85: ἐς τὸ ὄρος τὴν Ἰστώνην.

(c) If the subject is of itself sufficiently definite, the article may be omitted; e. g. in such words as οὐρανός, γῆ, θάλασσα, ἥλιος, σελήνη, ἄνεμος, ἄδης, βασιλεύς (of the king of Persia), θεοί, πόλις, ἄγροι, and names of relationship, though this is more common in poetry than in prose; thus we have

μέγας δὲ βασιλεὺς οὐχὶ διὰ τοῦτον κομᾷ;
(Arist. *Plut.* 170),

"and does not Great-king pride himself, owing to this God?" for here a particular "great king," i. e. the Shah of Persia, is referred to: so that μέγας βασιλεύς is almost equivalent to a proper name. Compare the compound Μεγαλόπολις for ἡ μεγάλη πόλις. There are, however, instances of the use of βασιλεὺς ὁ μέγας with the article, when the king of Persia is intended (see Herod. i. 188).

(d) The article is necessarily omitted, if the subject, though certain, is indefinite; as

ἵππος ἔτεκε λαγών, "a certain mare (*equa nescio quæ*) brought forth a hare;"

γυνή τις ὄρνιν εἶχε, "a woman," i. e. some one in particular (*mulier quædam*), "had a hen."

(e) The article is also omitted, if it is implied that the subject and predicate are so intimately connected that either may be predicated of the other; as

οὐκ ἄρα σωφροσύνη ἂν εἴη αἰδώς (Plato, *Charm.* 161 A),
i. e. "σωφροσύνη and αἰδώς would not appear to be identical."

(β) The Article appears with the Predicate.

(a) In the case just mentioned, when the subject and predicate are convertible, they may both have the article, if they are expressed by infinitives or other words which do not become nouns

without such a prefix; thus we have *ἀρ' οὐ τὸ μανθάνειν ἐστὶ τὸ σοφώτερον γίγνεσθαι περὶ δὲ μανθάνεις*; (Plato, *Theætet.* 145 E), i.e. "does not learning amount to becoming wiser about the object of learning?—are not these convertible terms?"

(b) Both subject and predicate have the article when they appear with a verb of calling or naming; as *οἱ ἵπποβοταὶ ἐκαλέοντο οἱ παχέες τῶν Χαλκιδέων* (Herod. v. 77), "the equestrian order of the Chalcidians were called the men of substance." And so also in the oblique construction; as *τοὺς ἡλιθίους λέγεις τοὺς σώφρονας*; (Plato, *Gorg.* 491 E), "do you call fools temperate?—do you designate the foolish and the temperate by one name?" Similarly *ἀνακαλοῦντες τὸν εὐεργέτην τὸν ἄνδρα τὸν ἀγαθόν* (Xen. *Cyrop.* III. 3, § 4), "giving the name of good man to their benefactor." Cf. Plat. *Lach.* 195 D; *Gorg.* 491 C; *Resp.* 531 B; Xen. *Anab.* VI. 4, § 7.

(c) The predicate has the article when it appears as an apposition; as *ἱκανὸν ἐγὼ παρέχομαι τὸν μάρτυρα, ὡς ἀληθῆ λέγω, τὴν πενίαν* (Plat. *Apol.* p. 31 C), "my poverty, which I adduce as a witness that I speak the truth, is a sufficient witness." Similarly *τὸν βοῦν ἔλαβε τὸ νικητήριον* (Xen. *Cyrop.* VIII. 3, § 33), "he took the ox as his prize."

(d) The predicate may have the article in reference to a preceding mention of the same word; thus in Herod. i. 68, where the reference is to the terms of the oracle in the preceding chapter, we have *τοὺς ἀνέμους, τὸν τε τύπον καὶ τὸν ἀντίτυπον* and *τὸ πῆμα ἐπὶ πῆματι*, though the same words appear in the oracle as subjects and without the article.

395 Independently of the relation of subject to predicate, the article is prefixed in all cases analogous to the last mentioned, namely, when we are referring directly to some person or thing, which has been already mentioned; thus, *ἐπιπίπτει χιὼν κατακειμένων δὲ ἀλεεινὸν ἦν ἡ χιὼν ἐπιπεπτωκυῖα*, "there was a fall of snow, but the snow after it had fallen was warm as they were lying down;" *ἡ παιδιὰ χάριν ἀναπαύσεως ἐστὶν τὴν δ' ἀνάπαυσιν ἀναγκαῖον ἡδεῖαν εἶναι*, "amusement is for the sake of rest, but it is necessary that the rest should be pleasant."

396 For a similar reason the article is used when the person or thing designated, though not mentioned before in the passage,

is so well known that the mere mention of it appears as a repeated reference; thus Xen. *Anab.* i. 2, § 10: *Ξενίας τὰ Λύκαια ἔθυσσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν στλεγγίδες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος*, "Xenias performed the (well-known) sacrifice called Lycæa, and established a contest; but the prizes (because every contest involved prizes) were golden scrapers; and Cyrus also was a spectator of the contest (i. e. that which had been already mentioned)." Thucyd. ii. 59: *ἡ νόσος ἐπέκειτο ἅμα καὶ ὁ πόλεμος*, "the (well-known) plague and the (Peloponnesian) war attacked them at the same time." Demosth. *de Coron.* § 30: *τὸ μέρος τῶν ψήφων οὐ λαβάν*, "not having obtained the (prescribed fifth) part of the votes." *Ibid.* § 53: *οἱ μὲν πρυτάνεις τὴν βουλὴν ἐκάλουν εἰς τὸ βουλευτήριον ὑμεῖς δὲ εἰς τὴν ἐκκλησίαν ἐπορεύεσθε*, "the (regular) prytanes summoned the (ordinary) council into the (usual) senate-house, but you proceeded to the (fixed place of) assembly (i. e. the Pnyx)."

Obs. The application of this rule is of very wide extent, and grammarians have endeavoured to reduce the examples, which are numberless, to different classes; for example, Middleton would refer the last example to the class of "*monadic nouns*, i. e. nouns indicating persons or things, which exist singly, or, of which if there be several, only one, from the nature of the case, can be the subject of discourse." But he admits that this use is very nearly allied to that of the two preceding examples, when the article refers to some object of which there are many, but no one of which is so familiar to the mind of the hearer as that which is indicated in the particular case. It appears to us unnecessary to discriminate the different examples of these usages, which may all be explained on the same principle as the article prefixed to the subject of a proposition, namely, that the definite article limits what might have been a general predicate to some particular object present or presumed to be present to the thoughts of the speaker and his hearers; so that *ἡ νόσος* means "it, you know what I mean, the plague of Athens" and so on. When this use of the article occurs in the subject of the proposition, it is of course difficult to say in some cases to which cause the limitation is attributable—the general logical difference between subject and predicate, or the specialty of the reference. But in such cases as *ἡ νόσος ἐπέκειτο* there can be no doubt as to the specialty; for otherwise the article would have been omitted according to 394, (d), and *νόσος* or *νόσος τις ἐπέκειτο* would have been written in the sense, "a disease or a certain illness made an inroad." In the class of words mentioned in 394, (a), (c), we may similarly prefix the article to terms otherwise approximating to proper names. Thus in Eurip. *Orest.* 412, *δουλεύομεν θεοῖς ὅτι ποτ' εἰσὶν οἱ θεοί*, the meaning is, "we serve gods, whatever those gods are," i. e. *the* gods whom we serve. And in Aristot. *Eth. Nic.* iv. 2, *ἀγαπῶσι τὰ αὐτῶν ἔργα οἱ γονεῖς καὶ οἱ ποιηταί*, the meaning

is, "those individuals who happen to be parents or poets love their own works;" for here the subjects of the proposition are quite equivalent to relative sentences or participles with the article prefixed, such as οἱ τεκνοποιοῦντες καὶ οἱ ποιητικῇ χρώμενοι τέχνη.

397 As a general rule, if a noun in the genitive is dependent on another noun, and if the main noun has the article, the genitive has it likewise, whether it is included between the former and its article, or placed by its side; thus we have, Plato, *Polit.* p. 281 A: τὸ τῆς τοῦ ξαίνοντος τέχνης ἔργον, "the work of the art of him who cards wool." *Theætet.* 178 D: ἡ τοῦ γεωργοῦ δόξα, ἀλλ' οὐχὶ ἡ τοῦ κιθαριστοῦ, κυρία, "the opinion of the husbandman, and not that of the harp-player, is decisive." Thucyd. *init.*: Θουκυδίδης ξυνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, "Thucydides wrote a history of the war between the Peloponnesians and Athenians." III. 43: φθονήσαντες τῆς οὐ βεβαίου δοκίσεως τῶν κερδῶν τὴν φανεράν ὠφελίαν τῆς πόλεως ἀφαιρούμεθα, "feeling a grudge on account of the uncertain opinion of their being corrupted, we are deprived of the manifest advantage of the state."

The only exceptions to this rule, which is distinctly given by Apollonius (*de Syntaxi*, I. 4, § 42, pp. 83, 84 Bekker), are (a) when one of the nouns is a proper name, or (b) such a word as βασιλεύς, meaning the king of Persia, (c) when the dependent noun is some word, which, in the particular instance, rejects the article, or (d) when the main word could not admit a definite prefix: thus we find such phrases as (a) ὁ Ἀριστάρχου γνώριμος, "the acquaintance of Aristarchus;" (b) ὁ βασιλέως οἰκέτης, "the king's servant;" (c) ἡ ἀδικός τε καὶ ἄτεχνος συναγωγή ἀνδρὸς καὶ γυναικός, "the unjust and unscientific bringing together of a man and a woman;" (d) πολλοὶ τῶν σοφῶν, "many of the wise," for οἱ πολλοί, as we shall see, would have a different meaning.

398 The idiom of the Greek language requires the article with many words, which in English do not require or admit that prefix.

(a) The article is used with words accompanied by the indicative pronouns ὅδε, οὗτος and ἐκεῖνος, and it is even prefixed to correlative pronouns, such as τοιοῦτος and τοσοῦτος. Thus we have τήνδε τὴν πόλιν or τὴν πόλιν τήνδε—οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος—κατ' ἐκείνους τὸν χρόνον or κατα τὸν χρόνον ἐκείνους—ὁ

τοιούτος ἀνὴρ—τὴν ἀπολογίαν τὴν τοιαύτην—ἐκ τῶν τοιῶνδε ὀργάνων—ταῖς τηλικαῖσδε σμικρὸς ἐξαρκεῖ λόγος (Soph. *Æd. Col.* 1118)—τὴν ὀρθότητα τῶν τοιούτων ἢ ἰσότης αὐν ἐξεργάζοιτο τοῦ τε τοσούτου καὶ τοῦ τοιούτου, i.e. of quantity and quality (Plato, *Leges*, II. p. 667 D)—οἶον τὸ τοιόνδε λέγω (Id. *Phæd.* 65 A)—καταλύεται τῆς βουλῆς ἡ δύναμις ἐν ταῖς τοιαύταις δημοκρατίαις ἐν αἷς αὐτῆς συνιῶν ὁ δῆμος χρηματίζει περὶ πάντων (Aristot. *Pol.* VI. [IV.] 15, § 12).

Obs. 1 The general rule for the use of the article with the subject, as distinguished from the predicate, explains the absence of the article in those cases where the indicative pronoun does not appear in an adjectival relation to the noun, but the noun is either an apposition or a predicate. Thus we say, ταύτην ἔχει τέχνην, not "he has this art," but "he has this as an art;" τοῦτω παραδείγματι χρῶνται, not "they adduce this example," but "they adduce this as an example;" κίνησις αὐτῇ μεγίστη δὴ ἐγένετο, "this was the greatest commotion that ever happened," not "this commotion was the greatest;" αὕτη ἔστω ἰκανὴ ἀπολογία, "let this be a sufficient defence," not "let this defence be sufficient." But conversely the substantive has the article if the indicative pronoun appears as a guide to the predicate, and not as a subject; thus we find (Plato, *Resp.* I. p. 338 B): αὕτη ἡ Σωκράτους σοφία, αὐτὸν μὲν μὴ ἐθέλειν διδάσκειν, παρὰ δὲ τῶν ἄλλων περιϊόντα μανθάνειν, "the (well-known) cleverness of Socrates is this—not to be willing to teach of himself, but to go about and get instruction from others."

Obs. 2 The pronoun may stand between the article and its noun, if the former is followed by some definitive word or phrase; as Thucyd. VIII. 80: αἱ τῶν Πελοποννησίων αὐται νῆες. Plat. *Protag.* p. 313 B: τῷ ἀφικόμενῳ τοῦτω ξένῳ. Xen. *Anab.* IV. 2, § 6: ἡ στενὴ αὕτη ὁδός. Dem. *Phil.* II. § 21: οὐ γὰρ ἀσφαλεῖς ταῖς πολιτείαις αἱ πρὸς τοὺς τυράννους αὐταίαν ὁμιλίαι.

(b) The article is used with the possessive pronoun, especially in Attic prose, whenever a definite person is intended; thus ὁ ἐμὸς υἱός means "my son," being some individual indicated by the context or otherwise; but ἐμὸς υἱός is "a son of mine," any individual of whom that relationship can be predicated. In the dramatists the article is often omitted, as in Soph. *El.* 597: εἰ καὶ σῆς δόξα γνώμης λέγω, which would certainly have been τῆς σῆς γνώμης in prose. The possessive generally stands between the article and noun, as above; but it may follow, as in Soph. *El.* 566: πατὴρ ποθ' οὐμός. 588: πατέρα τὸν ἑμόν. Plat. *Soph.* 225 D: κατὰ γνώμην τὴν ἐμήν, especially when there is an emphatic repetition, as in Soph. *El.* 625: τᾶμ' ἔπη καὶ τᾶργα τάμᾳ.

Obs. 1 The possessives are sometimes used for the personal pronouns in the objective meaning of the genitive; thus we have διὰ τὴν σὴν φι-

λάν, "on account of friendship for you;" ἡ ἡμετέρα εὐνοια, "good will towards us;" τὰμὰ νουτετήματα, "the admonitions given to me."

Obs. 2 Unless the objects referred to belong to different persons or otherwise require to be specially distinguished, the Greek idiom substitutes the article alone for the possessive which would otherwise have accompanied it; thus we find (Xen. *Anab.* i. 8, § 3): Κύρος ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλὰ εἰς τὰς χεῖρας ἔλαβεν, "Cyrus having mounted the (i. e. his own) horse took the (i. e. his own) darts into the (i. e. his own) hands;" for no other person is mentioned, and therefore these particulars are appropriated to the subject of the sentence.

(c) The possessive pronoun being merely an adjectival form derived from the genitive of the personal pronoun, we find that the latter, and the indicative pronouns when they take the place of possessives, are also brought under the control of the article. With regard to the position of these genitives, the following laws have been observed:

(α) The first and second pronouns are generally used in the enclitic forms μου, σου, and these, together with αὐτός, as a mere pronoun of reference, are either placed before the article, or follow the substantive without any repetition of the article; thus we have ὁ ἐμὸς λόγος or μου ὁ λόγος or ὁ λόγος μου: ὁ σὸς δοῦλος or σου ὁ δοῦλος or ὁ δοῦλός σου: αὐτοῦ τὸ σῶμα or τὸ σῶμα αὐτοῦ.

(β) The genitives of the reflexive and demonstrative pronouns are either placed between the article and its substantive, or follow the latter with a repetition of the article; thus we have ὁ ἐμμαντοῦ λόγος or ὁ λόγος ὁ ἐμμαντοῦ: τὸ ἐαυτοῦ σῶμα, or, with an insertion of the nominative, τὸν αὐτὸς αὐτοῦ πατέρα ἀπήλασεν: τὰ ὑποζύγια τὰ ἐκείνου, and the like.

Obs. 1 To these general rules there are as usual some exceptions. Occasionally we find the genitives μου, σου, αὐτοῦ, αὐτῶν between the article and the noun; sometimes the form ἐμοῦ is used for the enclitic μου; and sometimes the reflexive is placed after the noun, without a repetition of the article; thus we have (Arist. *Lys.* 416): τῆς μου γυναικὸς τοὺς πόδας: (Thucyd. iii. 91): ἐς τὸ αὐτῶν ξυμμαχικόν: (Arist. *Lys.* 301): τὰς λέγμαις ἐμοῦ: (Id. *Nub.* 905): τὸν πατέρ' αὐτοῦ.

Obs. 2 The genitive αὐτῶν is sometimes added to the plural possessives ἡμέτερος, ὑμέτερος, σφέτερος: as τὰ ἡμέτερα αὐτῶν ἔργα; τοῖς ὑμετέροισι αὐτῶν ὀφθαλμοῖς; τὰ σφέτερα αὐτῶν πράγματα. This is more rare with the singular possessives, though we find such phrases as (Soph. *El.* 252): τὸ σὸν καὶ τοῦμόν αὐτῆς. See below, 407, (η).

(d) With cardinals and the adjectives πολλός, ὀλίγος and ἄλλος, the article introduces some special modification of the meaning.

Thus we find that the article indicates, in accordance with our idiom, some well-known number of functionaries, as οἱ ἐννέα ἀρχοντες, "the nine archons;" οἱ τριάκοντα, "the thirty tyrannical oligarchs;" or some number already notified, as τῶν εἴκοσι καὶ οὐ παρουσῶν, "since the twenty ships (previously mentioned) were no longer on the spot." But it is also used apparently to fix the gender of the uninflected cardinals, as ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν, where we should not express the article in English. And the same use is found even when the gender is fixed by the noun, as ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ τὰ πενήκοντα ἔτη (Xen. *Anab.* II. 6, § 15), "he was about fifty years old when he died." Of the other adjectives, πολὺς signifies "much," but ὁ πολὺς, "the well-known or usual amount," and οἱ πολλοί, οἱ πλείους or οἱ πλεῖστοι, "the majority or the greater number," "the commonalty;" ὀλίγος signifies "few," but ὁ ὀλίγος, "the well-known or previously specified paucity," and οἱ ὀλίγοι, "the lesser number," "the nobles;" ἄλλος signifies "another," but ὁ ἄλλος, οἱ ἄλλοι, "the other," "the rest." With the ordinals the use of the article does not differ from the English idiom.

(e) The adjective πᾶς in the singular number, without the article, and sometimes with the indefinite τις, signifies "every" or "every one," with reference to all the units in a collection and without making any distinction between one and the other; thus (Soph. *Aj.* 1366): πάνθ' ὁμοῖα πᾶς ἀνὴρ αὐτῷ πονεῖ, "in all things alike every man labours for himself;" (Plat. *Protag.* p. 324 A): εὐθα δὲ πᾶς παντὶ θυμοῦται, "on this every man is angry with his neighbour," i.e. "they are all angry one with another;" (Arist. *Eth. Nic.* init.): πᾶσα τέχνη καὶ πᾶσα μέθοδος, "every art and every science" without distinction; (Herod. III. 79): ἔκτεινον πάντα τινὰ τῶν μάγων τὸν ἐν ποσὶ γενόμενον, "they killed every one of the magi who came in their way;" but ἕκαστος, which signifies "each" or "every" with reference to a definite individual, requires that the noun with which it is joined should have the article, whenever we can say in English, "each of the" persons or things, and then ἕκαστος precedes the article; but if it means "each person or thing severally," or "the persons or things each by itself," we have ἕκαστος prefixed to the substantive without an article, or following the substantive and its article; thus, καθ'

ἐκάστην τὴν ἡμέραν, "on each of the days" (Isocr. *Areopag.* § 78), but καθ' ἐκάστην ἡμέραν, "on every day" (*Æsch. in Ctes.* § 165); ἐν ἐκάστοις τοῖς κινδύνοις, "in each of the dangers" (Plat. *Apol.* p. 39 A), but ἡ τάξις ἐκάστη ἐφ' ἑνὸς ἴτω (Xen. *Cyr.* v. 3, § 36), "let the ranks advance, each of them one deep." And αὐτὸς ἕκαστος may follow πᾶς τις to individualize the reference; as in Thucyd. vii. 70: πᾶς τις ἐν ᾧ προσετέτακτο, αὐτὸς ἕκαστος, ἠπείγετο πρῶτος φαίνεσθαι, "every one where he was posted bestirred himself, each for himself, to appear the first." In the plural and without the article πάντες signifies "all;" as πάντες θεοὶ ἅμα καὶ πᾶσαι, "all gods and goddesses together." With the article prefixed to the accompanying noun, and either preceding or following according to the intended emphasis, πᾶς whether in the singular or the plural denotes "all the" circumstances included in the noun; as πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ, "I will tell you all the truth;" βοηθῆσαι τῇ πόλει πάσῃ, "to assist the city in general;" λέγω ἐν ἀπάσαις ταῖς πόλεσιν ταῦτόν εἶναι δίκαιον, "I maintain that in all the cities there is the same definition of justice;" τὰ μεγάλα πάντα ἐπισφαλῆ, "great things are all of them precarious." Following the article, πᾶς, whether in the singular or plural, denotes "the whole," "the total;" as τὰ πάντα μέρη τὸ πᾶν εἶναι ὁμολόγηται, "it has been admitted that the totality of the parts is the whole;" ἀνθρώποισι τοῖς πᾶσι κοινόν ἐστὶ τοῦξαμαρτάνειν, "to err is common to the whole race of men."

Obs. 1 Πᾶς with or without an article may be appended to a noun, in the sense of "in all" or "altogether;" as Ἀθηναῖοι ἐς τὴν Σικελίαν ἐπεραιούντο τριήρεσι ταῖς πάσαις τέσσαρσι καὶ τριάκοντα, "the Athenians passed over into Sicily with thirty-four triremes in all;" παντάπασιν ἂν διαφθαρεῖν ἐν πασῇ πολέμῳ τῇ Σικελίᾳ, "they would be altogether destroyed in Sicily as a whole, or altogether, hostile to them."

Obs. 2 Πᾶς, in the singular, may bear the sense "every" or "in every case," even when it refers to a term defined by the article; as πᾶς ὁ κλύων τοῦ λέξαντος χαίρει μᾶλλον, "the hearer in every case, every listener, takes more pleasure than the speaker:" οὐ γὰρ πᾶς ὁ δι' ἡδονῆν τι πράττων ἐστὶν ἀκόλαστος, "he who does a thing on account of pleasure is not in every case an intemperate man:" ὁ ἀκρατής μεταμελητικός πᾶς, "the incontinent man is always, in every case, liable to repentance."

399 Reverting to the fact that the substantive, which generally accompanies the article, was originally added to make the reference intended more distinct, we shall understand the idiomatic

omission of the substantive in those cases, in which there can be no doubt as to the particular word to be supplied. These omissions fall into two classes; (a) when a substantive just named would otherwise be repeated in the same sentence; (b) when the substantive is some general term, which is implied in the words accompanying the article.

(a) The following are examples of the former class of omissions, where the article is generally expressed in English, according to its original value, by a demonstrative pronoun: *μετρία ἡ θεῶ δουλεία, ἀμετρος δὲ ἡ τοῖς ἀνθρώποις*, "the service of God is moderate, but that of men is immoderate;" *οἱ πολέμοι καὶ τὴν ἡμετέραν δύναμιν φοβοῦνται καὶ τὴν τῶν συμμάχων*, "the enemies fear both our power and that of our allies;" *πολλοὶ ἀμφισβητοῦσι πότερόν ἐστιν ἐλέσθαι τὸν βίον τὸν τῶν ἰδιωτευόντων μὲν, ἐπιεικῶς δὲ πρᾶττόντων, ἢ τὸν τῶν τυράννων*, "many doubt whether it is right to choose the life of those who live in privacy but are tolerably well off, or that of those who exercise arbitrary power."

(b) The most common of the words which are presumed or taken for granted are the following:

(α) Names of relationship, as *υἱός, παῖς, θυγατήρ*, more rarely *πατήρ, μήτηρ, ἀνὴρ, γυνή, ἀδελφός*, when a proper name is followed immediately by another name in the genitive case, as *Ἀλέξανδρος ὁ Φιλίππου*, "Alexander the son of Philip;" *Ἑρμῆς ὁ Μαίας τῆς Ἀτλαντος*, "Hermes the son of Maia, the daughter of Atlas." Sometimes the article is also omitted, as in *Δημοσθένους Δημοσθένους*.

Obs. Students must be on the guard, lest they should confuse the genitive which follows the article with the name of an Attic deme, when the preceding word is also in the genitive; thus *Φορμίων ὁ Δίωνος τοῦ Φρεαργίου δούλος* means "Phormion the slave of Dion of Phrearrhi." Another confusion to which learners are liable is occasioned by the mention of a well-known dramatist in the genitive with the name of one of his characters; as *ὁ Θεοδέκτου Φιλοκτήτης*, "the Philoctetes of Theodectes;" *ὁ Καρκίνου ἐν τῇ Ἀλόπῃ Κερκύων*, "the Cercyon in the Alope of Carcinus."

(β) General terms referring to location, possessions or employments, especially when they are expressed in the neuter plural: such are *γῆ, χώρα, οἰκία* or *οἶκος, ἱερόν, χρήματα* and *πράγματα*; as *ἡ ἡμετέρα*, "our own land;" *ἡ πολεμία*, "the enemies' country;"

ἡ οἰκουμένη, "the inhabited world;" πορεύεσθαι εἰς τὴν Ἀλεξάνδρου, "to go into Alexander's territory;" εἰς φίλου, εἰς διδασκάλου, εἰς Πλάτωνος, "to a friend's, to a teacher's, to Plato's house;" εἰς ᾧδου, ἐν ᾧδου, "to, in the mansions of death;" εἰς τὸ τῶν σεμνῶν θεῶν, "to the temple of the Eumenides;" ἕκαστός τις ἀποδημήσας φοβεῖται περὶ τῶν οἴκοι, "every one when abroad is afraid for his affairs (πράγματα) at home;" τὰ ἡμέτερα μικρά ἐστιν, "our property (χρήματα) is small;" κληρονόμος τῶν πατρώων, "heir to his father's property." The omission of πρᾶγμα or πράγματα is regular, whenever we wish to express as generally as possible all that belongs to or proceeds from the person or thing signified by the accompanying word; thus we have τὰ τῶν θεῶν, "all that proceeds from or belongs to the gods;" τὰ τῆς πόλεως, "the state and all that belongs to it;" τὰ τοῦ πολέμου, "war and its consequences;" τὰ κατ' ἐμὲ πάντα, "all that belongs to me;" τὰ καθ' ἡμέραν, "every-day affairs;" τὸ τῆς ἐλευθερίας, "what relates to liberty;" τὰ τοῦ νηπίου, "childish things;" τὰ τῆς εἰρήνης, "the things which make for peace;" τὰ τῆς οἰκοδομῆς, "things wherein we may edify (improve religiously) one another;" τὸ περὶ τι, τὸ κατὰ τι, "the particular circumstance;" τὸ πρὸς τι, "relation;" τὰ παρὰ τινος, "whatever proceeds from a person," information, commands, presents, and the like.

(γ) The word *ἄνθρωπος* is constantly omitted when we wish to express association, dependence, time or locality, with reference to certain persons; hence we have οἱ ἀμφὶ τινα, περὶ τινα, οἱ σὺν τινι, μετὰ τινος, "a man's associates or party;" οἱ κατὰ τινα, "a man's contemporaries;" οἱ ἀπὸ τινος, "his descendants or sect;" οἱ ὑπὸ τινι, "his dependents;" οἱ ἐν τῇ πόλει, ἐκ τῆς πόλεως, "the inhabitants of a certain city;" οἱ ἐνθάδε, "the people of this place;" οἱ κατ' ἐκεῖνον τὸν χρόνον, "the people of that time." In the later writers such phrases as οἱ περὶ τὸν Δημοσθένη means not only "the party or associates of Demosthenes," but "Demosthenes and his party," and even Demosthenes himself, considered as the representative of a particular party in the state.

(δ) Certain terms expressing the words or works, the sentiments or condition of a person—such as ῥῆμα, ἔργον, γνώμη, πάθος, μοῖρα—are inferred from the structure of the sentence or the gender of the article; hence we have τὸ τοῦ Θεμιστοκλέους εὖ ἔχει, ὃς τῷ Σεριφίῳ ἀπεκρίνατο (Plat. *Resp.* i. p. 329 E), "the saying (ῥῆμα):

ἡ (((τῶν ((τὰ (τῆς πόλεως) πράγματα)) πραττίντων))) ἀρετή,
 "the virtue of (((those who manage ((the affairs of (the state."))

(γ) Consequently, whatever words or phrases have the article prefixed, or stand between the article and its substantive, describe and define, i.e. they are epithets; and conversely, if the article is prefixed to a substantive, and the adjectival word or phrase, which agrees with it, neither has the article prefixed nor stands between the article and substantive, that word or phrase is not an epithet, but a predicate. Thus, οἱ ψευδεῖς λόγοι or οἱ λόγοι οἱ ψευδεῖς, means "the false words or sayings;" and similarly in the oblique cases.

But in the following passages ψευδεῖς is a predicate :

Either (A) primary (below, 416), in οἱ λόγοι ψευδεῖς εἰσίν,
 "the words are false."

Or (B) secondary (below, 441), in οἱ λόγοι ψευδεῖς ἐλέχθησαν, "the words were spoken and they were false" = "the words which were spoken were false" (cf. Plat. *Resp.* 364 B: οἱ λόγοι θαυμασιώτατοι λέγονται, "the words which are spoken are most wonderful").

Or (C) tertiary (below, 489), in ὁ μάντις τοὺς λόγους ψευδεῖς λέγει, "the prophet speaks words, and they are false" = "the words which the prophet speaks are false" (*Soph. Œd. Tyr.* 426).

Obs. The qualifications to these general rules, arising from special usages, have been given in the preceding articles; but it is important to remark generally, that when several words are connected together by copulative conjunctions, the domain of the article is extended to more than one of the words thus combined, although they do not fall within the same definition, but may even be opposed to one another; thus while ὁ καλὸς καὶ ἀγαθός or ὁ καλοκάγαθός is really equivalent to a single epithet, as the synthetic form of the final combination fully shows, we find the same appearance of one article prefixed in the most direct oppositions of epithets; thus Plato, *Euthyphr.* p. 7 C: περὶ τοῦ μείζονος καὶ ἐλάττονος, περὶ τοῦ βαρυτέρου καὶ κουφοτέρου; *Ib.* p. 6 D: τό τε δίκαιον καὶ τὸ ἄδικον, καὶ καλὸν καὶ αἰσχρὸν, καὶ ἀγαθὸν καὶ κακόν; *Gorg.* p. 459 D: ἄρα τυγχάνει περὶ τὸ δίκαιον καὶ τὸ ἄδικον, καὶ τὸ αἰσχρὸν καὶ τὸ καλόν, καὶ ἀγαθὸν καὶ κακόν, οὕτως ἔχων ὁ ῥητορικός; where we find that the article is prefixed to the first of the two epithets, to both of them, or to neither. The same is observable in the enumeration of distinctive nouns; as Xen. *Anab.* i. 7, § 2: συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς. Thucyd.

a. Adjectives :

οἱ ἀγαθοὶ εὐδαιμονοῦσι, "the good (men) are happy."

b. Participles :

ὁ τύπτων, "he who strikes."

c. Infinitives :

τὸ εὖ πράσσειν, "the faring well," i.e. "success" or "prosperity."

d. Adverbs :

οἱ πάλαι, "the (men) of olden time—the then men."

e. Cases of nouns without a preposition :

ὁ Διός, "the (son) of Zeus."

f. Cases of nouns with a preposition :

οἱ ξὺν τῷ βασιλεῖ, "those with the king."

g. A categorical sentence :

τὸ οὐχ ὁρᾷ οὐκ ἐπίσταται ἔστιν, εἴπερ καὶ τὸ ὁρᾷ ἐπίσταται,
 "if *he sees* is (equivalent to) *he knows*, *he sees not* must
 be (equivalent to) *he does not know*."

h. A dependent sentence :

ἣ πρὶν ἄρξαι αὐτὸν ἀρετή, "the virtue he showed before he
 came to the throne."

i. A conditional clause :

τὸ ἢν πείσωμεν ὑμᾶς, "the alternative that we shall per-
 suade you."

k. A relative sentence :

οὐδὲν τῶν ὅσα ἐς αἰσχύνην ἐστὶ φέροντα, "none of all those
 things which tend to shame."

l. The oblique case of a personal pronoun :

τὸν ἑαυτὸν ἐγκωμιάζων, "praising the himself," i.e. "his wor-
 thy self."

(β) Hence, we may place between a substantive and its article any words or phrases which may thus be converted into subjects or epithets, and that too, if necessary, by repeated insertions; as

ἡ (((τῶν ((τὰ (τῆς πόλεως) πράγματα)) πραττῶντων))) ἀρετή,
 "the virtue of (((those who manage ((the affairs of (the state."))

(γ) Consequently, whatever words or phrases have the article prefixed, or stand between the article and its substantive, describe and define, i. e. they are epithets; and conversely, if the article is prefixed to a substantive, and the adjectival word or phrase, which agrees with it, neither has the article prefixed nor stands between the article and substantive, that word or phrase is not an epithet, but a predicate. Thus, οἱ ψευδεῖς λόγοι or οἱ λόγοι οἱ ψευδεῖς, means "the false words or sayings;" and similarly in the oblique cases.

But in the following passages ψευδεῖς is a predicate :

Either (A) primary (below, 416), in οἱ λόγοι ψευδεῖς εἰσίν,
 "the words are false."

Or (B) secondary (below, 441), in οἱ λόγοι ψευδεῖς ἐλέχθησαν, "the words were spoken and they were false" = "the words which were spoken were false" (cf. Plat. *Resp.* 364 B: οἱ λόγοι θαυμασιώτατοι λέγονται, "the words which are spoken are most wonderful").

Or (C) tertiary (below, 489), in ὁ μάντις τοὺς λόγους ψευδεῖς λέγει, "the prophet speaks words, and they are false" = "the words which the prophet speaks are false" (*Soph. Œd. Tyr.* 426).

Obs. The qualifications to these general rules, arising from special usages, have been given in the preceding articles; but it is important to remark generally, that when several words are connected together by copulative conjunctions, the domain of the article is extended to more than one of the words thus combined, although they do not fall within the same definition, but may even be opposed to one another; thus while ὁ καλὸς καὶ ἀγαθός or ὁ καλοκαγαθός is really equivalent to a single epithet, as the synthetic form of the final combination fully shows, we find the same appearance of one article prefixed in the most direct oppositions of epithets; thus Plato, *Euthyphr.* p. 7 C: περὶ τοῦ μείζονος καὶ ἐλάττονος, περὶ τοῦ βαρυτέρου καὶ κουφοτέρου; *Ib.* p. 6 D: τό τε δίκαιον καὶ τὸ ἄδικον, καὶ καλὸν καὶ αἰσχρὸν, καὶ ἀγαθὸν καὶ κακόν; *Gorg.* p. 459 D: ἄρα τυγχάνει περὶ τὸ δίκαιον καὶ τὸ ἄδικον, καὶ τὸ αἰσχρὸν καὶ τὸ καλόν, καὶ ἀγαθὸν καὶ κακόν, οὕτως ἔχων ὁ ῥητορικός; where we find that the article is prefixed to the first of the two epithets, to both of them, or to neither. The same is observable in the enumeration of distinctive nouns; as Xen. *Anab.* i. 7, § 2: συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς. Thucyd.

l. 36: τῆς τε Ἰταλίας καὶ Σικελίας καλῶς παράπλου κείται. Plat. *Phaed.* p. 111 c: τὸν γε ἥλιον καὶ σελήνην καὶ ἄστρον ὁρᾶσθαι λέγεται ὅλα τυγχάνει ὄντα. And even when there is an opposition of two persons, as Eurip. *Herc. F.* 140: τὸν Ἡράκλειον πατέρα καὶ ξυνάρορον ἱρωτῶ, "I ask the father and wife of Hercules." Or when two classes are opposed, as Xen. *Anab.* l. 5, § 11: ἀμφιλεξάντων τι τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τοῦ Κλεάρχου, "the soldiers of Menon and those of Clearchus having had a difference."

§ IV. *The Relative and its Attraction.*

401 The relative may be either in the nominative case, expressing the subject of the verb which follows it, or in some oblique case, expressing the object of the verb or the subordinate relation of some noun. But, as a general rule, it agrees with its antecedent in gender, number and person; as

οὔπερ τὸ πλεόν τῆς αἰτίας ἐξομεν, οὗτοι καὶ καθ' ἡσυχίαν τι αὐτῶν προΐδωμεν (Thucyd. i. 83), "let us, who will have the greater part of the blame, quietly consider beforehand somewhat of the results."

τί ποτ' οὖν ἐστὶν ὅτ' πιστεύει τὸ μαιράκιον (Plat. *Alcib.* i. 123 e), "what is it that the boy trusts to?"

δεινὸν γέ σ' οὖσαν πατρός, οὗ σὺ παῖς ἔφυς
κείνου λελῆσθαι (Soph. *El.* 341),

"it is shameful that you, being from the father, whose born child you are, should forget him."

The relative may also be dependent on some participle, or may agree with the participle in the genitive absolute; as

πολλά σοι διηγήσομαι, ἃ σὺ ἀκούων ἐκπληγήσει (Plat. *Euthyphr.* p. 6 c), "I will narrate to you many things, which hearing (i. e. on hearing which) you will be astonished."

ἄμαχόν τε καὶ ἀνίκητον θυμός, οὗ παρόντος ψυχῇ πᾶσα ἀφοβός τε καὶ ἀήττητος (Plat. *Resp.* p. 375 e), "the will is irresistible and invincible, which being present (and in the presence of this) every soul is fearless and not to be overcome."

Or the relative may depend on some adjective; as

οὐχ ἃ κρείσσων ᾗδει ὦν, ταῦτα προὔκαλεῖτο τοὺς συνόντας,
ἀλλ' ἅπερ εὖ ᾗδει ἑαυτὸν ἥττονα ὄντα (Xen. *Cyr.* i. 4, § 4),
"he did not challenge his companions to those exercises

in regard to which he knew himself to be superior, but to those wherein he was conscious of his own inferiority."

Obs. In regard to the gender and number of the relative pronoun there are the following exceptions to the general rule that it agrees with its antecedent.

(a) If the antecedent, though neuter or feminine, refers to a male person, the relative may be masculine; as Διὸς τέκος, ἣ τε παρίσταται (of Minerva, Hom. *Il.* x. 278): τέκων, οὓς ἤγαγε (Eurip. *Suppl.* 12): ὁ μελέα ψυχῇ, δε μὴδ' ἦσθη (of Philoctetes, Soph. *Phil.* 714).

(b) A collective noun, though neuter or feminine, serves as the antecedent to a masc. plur. relative, when men are referred to; as τὸ ναυτικόν, οἱ ἄρμουν (Thucyd. iii. 4). Or conversely, the sing. masc. relative, in the general form ὅστις or ὃς ἄν, may follow a masc. plur. antecedent; as ἀνθρώπους τίνονται, ὅτις κ' ἐπίορκον ὁμόσση (*Il.* xix. 260), or with a plur. demonstr. following; as ὅστις γὰρ αὐτὸς ἤ φρονεῖν μόνος δοκεῖ ἢ κ.τ.λ., οὗτοι διαπυχθέντες ὠφθήσαν κενοί (Soph. *Ant.* 707).

(c) A plural relative follows a singular antecedent, when the latter is supposed to indicate a class rather than an individual; as θησαυροῦς ἀνὴρ, οὓς δὴ (that class of men whom) καὶ ἐπαινεῖ τὸ πλῆθος (Plat. *Resp.* p. 554 A).

(d) The relative is neuter, without regard to the gender of its antecedent, when the latter is regarded as an object in general; as ἡ ἡμετέρα γῆ ἐγέννησεν ἄνθρωπον, ὃ (a creature or animal which) συνέσει ὑπερέχα τῶν ἄλλων (Plat. *Menex.* p. 237 D).

(e) With verbs of being, naming, believing, and the like, as the relative refers both to the antecedent and to the predicate in its own sentence, it may take its gender and number from the latter; as ἡ τοῦ βέουματος ἐκείνου πηγὴ, ὃν ἱμερον Ζεὺς ὠνόμασεν (Plat. *Phædr.* p. 255 c): τὸν οὐρανόν, οὓς δὴ πολλοὺς καλοῦσιν (Id. *Cratyl.* p. 405 c).

(f) When the predicate of the antecedent is neuter, this gender is adopted by the relative; as δίκη ἐν ἀνθρώποις πῶς οὐ καλόν (a noble thing), ὃ (which thing) πάντα ἡμέρωκε τὰ ἀνθρώπινα (Plat. *Legg.* p. 937 D).

402 To mark the fact, that the connexion between the definite antecedent and the relative sentence is identical with that between the definite article and the clause to which it gives a fixed value, Greek syntax allows the relative to agree with its antecedent in case also, if the antecedent is in the genitive or dative, and the relative would otherwise appear in the accusative, thus making one *objective* relation suffice for both clauses; accordingly we find

μεταδίδως αὐτῷ τοῦ σίτου οὐπερ αὐτὸς ἔχεις, for ὕπερ.
εὐ προσφέρεται τοῖς φίλοις οἷς ἔχει, for οὓς.

This usage is called the *attraction* of the relative into the case of its antecedent.

Obs. 1 If an antecedent demonstrative pronoun is affected by a preposition, the antecedent may be omitted and the preposition transferred to the attracted relative; as

μετεκίμπετο ἄλλο στρατεύμα πρὸς ᾧ πρόσθεν εἶχε, for
πρὸς ἐκείνῃ ᾧ πρόσθεν εἶχε.

Hence we have phrases such as οὕνεκα for τούτων ἕνεκα ὅτι; ἀνθ' ὧν for ἀντὶ τούτων ὅτι, &c.

Obs. 2 But if the antecedent is retained with its preposition, the latter is not repeated with the relative; as τὸν πλοῦν ἐποιησάμην ἐν τῷ πλοίῳ ᾧ Ἡρώδης οὗτος.

403 The correlatives οἷος, ὅσος, ἡλίκος, when they should appear regularly in the accusative, may also be attracted into the genitive or dative; as τοιαύτας ἐπιδόσεις αἱ πόλεις οὐ λαμβάνουσιν, ἣν μὴ τις αὐτὰς διοικῇ τοιούτοις ἤθεσιν, οἷοις Εὐαγόρας εἶχεν (*Isocr. Euag.* 48). Μήδων, ὅσων ἐώρακα, πολὺ οὗτος ὁ ἐμὸς πάππος κάλλιστος (*Xen. Cyr.* I. 3, § 2).

Obs. 1 As in the case of the other relatives (402, *Obs. 2*), the preposition of the antecedent clause is not repeated with the correlative; as οὐ περὶ ὀνόματος ἢ ἀμφισβήτησις, οἷς τοσούτων περὶ σκέψης, ὅσων ἡμῶν πρόκειται.

Obs. 2 The phrase οἷος εἰ, οἷός ἐστιν, is sometimes absorbed by attraction into the antecedent clause, and becomes a mere epithet; thus we have

ἔραμαι οἷον σοῦ ἀνδρός for ἔραμαι ἀνδρὸς τοιούτου οἷος σὺ εἰ.

And this attraction may be declined throughout the cases; as

G. δέομαι οἷον σοῦ ἀνδρός, "I want such a man as you."

D. πιστεύω οἷψ σοὶ ἀνδρί, "I trust such a man as you."

A. φιλῶ οἷον σὲ ἄνδρα, "I love such a man as you."

And if an antecedent noun is wanting, οἷος or ἡλίκος is still placed in the case of the antecedent with the article prefixed; as

τοῖς οἷοις ἡμῶν τε καὶ ὑμῶν χαλεπὴ πολιτεία ἐστὶ δημοκρατία (*Xen. Hellen.* II. 3, § 25), for

τοιούτοις ἀνδράσιν οἷοί ἐσμεν ἡμαῖς τε καὶ ὑμεῖς.

ἐκείνο δεινὸν τοῖσιν ἡλίκουσι νῶν (*Arist. Eccl.* 465), for

τηλικούτοις ἀνδράσιν ἡλίκου ἐσμέν ἐγώ τε καὶ σύ.

But Demosthenes (*Fals. Leg.* 421, 16), neglecting the attraction, writes: Σόλων ἐμίσει τοὺς οἷος οὗτος ἀνθρώπους.

in regard to which he knew himself
those wherein he was conscious of

Obs. In regard to the gender and number there are the following exceptions to the gen with its antecedent.

(a) If the antecedent, though neuter or fe person, the relative may be masculine; as Διὸς Μινέρβα, Hom. *Il.* x. 278): τέκνων, οὓς ἤγαγε μέλεια ψυχῇ, δὲ μὴδ' ἦσθη (of Philoctetes, Soph.

(b) A collective noun, though neuter or antecedent to a masc. plur. relative, when men ναυτικόν, οἱ ὥρμουν (Thucyd. iii. 4). Or conversative, in the general form ὅστις or δὲ αὐ, may follow; as ἀνθρώπους τίνονται, ὅτις κ' ἐπίορκον ὄμ with a plur. demonstr. following; as ὅστις γὰρ αὐτῶν κ.τ.λ., οὗτοι διαπυθθέντες ὤφθησαν κενοί (Soph.

(c) A plural relative follows a singular antecedent is supposed to indicate a class rather than an individual; as ἀνὴρ, οὓς δὲ (that class of men whom) καὶ ἐπαινεῖ p. 554 A).

(d) The relative is neuter, without regard to antecedent, when the latter is regarded as an object in γῇ ἐγέννησεν ἄνθρωπον, δ (a creature or animal τῶν ἄλλων (Plat. *Menex.* p. 237 D).

(e) With verbs of being, naming, believing, and relative refers both to the antecedent and to the sentence, it may take its gender and number from the subject; as ῥεύματος ἐκείνου πηγῇ, ὃν ἡμέρον Ζεὺς ὀνόμασεν (Plat. *Cratyl.* p. 402 A).

(f) When the predicate of the antecedent is adopted by the relative; as δίκη ἐν ἀνθρώποις πῶς (thing), δ (which thing) πάντα ἡμέρωκε τὰ ἀνθρώπινα (Plat. *Cratyl.* p. 402 A).

402 To mark the fact, that the connexion between the antecedent and the relative sentence is identical with the definite article and the clause to which it is attached, Greek syntax allows the relative to agree with the antecedent in case also, if the antecedent is the subject of the relative would otherwise appear. The objective relation suffice for the

μεταδίδωκε τὸν τοῦ
εὐ προσι τοῦ

ON THE CONSTRUCTION OF THE VERB AND THE SUBJ

THE VERB AND THE SUBJ

THE VERB AND THE SUBJ

THE VERB AND THE SUBJ

THE VERB AND THE SUBJ

THE VERB AND THE SUBJ

THE VERB AND THE SUBJ

THE VERB AND THE SUBJ

THE VERB AND THE SUBJ

THE VERB AND THE SUBJ

THE VERB AND THE SUBJ

THE VERB AND THE SUBJ

THE VERB AND THE SUBJ

THE VERB AND THE SUBJ

THE VERB AND THE SUBJ

THE VERB AND THE SUBJ

THE VERB AND THE SUBJ

THE VERB AND THE SUBJ

THE VERB AND THE SUBJ

definitive sentence,
as τίς ἐστίν; would
in the intimate con-
verse sentence, we find
τις ὅστις οὐ, which
without, the verb ἐστί

ταῦτα

such as τίνα οἶσθε
for τίς ἐστίν, ὅτινα

place in comparative
construction. Thus we
find τα μέγιστα ἐλέγχομαι εἶναι,
where of Gelo was said to
"ate" (οὐδαμῶς ἦν Ἑλλη-
more remarkable pas-
πάντ' ἀγαθῶ κοῦδενί πως
where Hermann reads γ'
καὶ οὐ οὐδαίς λήγων
he was obliged to
ling and explanation,
indorf omits the line
ending line, κοῦδενί πως
στον ἄνδρα τῶν ἐπὶ
the ὅτ' ἦν τότε φωνῶ
ἐπὶ or εἰ ποτ' ἐπὶ γὰρ
which obviously means
no longer the case

distinguish between
active sentence is
converse practice
the relative passes
every predicate, c
qualitative r
be. 2), and
another rela
sed from
the sentence

Obs. 3 The relative is similarly absorbed into the antecedent clause, and becomes a mere epithet, in *ἔστιν ὅς*, *ὅστις* = *ἔστί τις ὅς*, which runs through the cases, except the nom. pl. masc. and fem., and may be interrogative as well as categorical¹. Thus we have *τῆς ἄλλης Ἑλλάδος ἔστιν ἃ χωρία* (Thucyd. i. 12), "some places;" *ἔστιν οὐστίνως τεθαύμακας ἐπὶ σοφίᾳ* (Xen. *Mem.* i. 4, § 6); "have you admired any men for their wisdom?" The same remark applies to the past tense; as *ἦν οὗς ἤλαινεν* (Xen. *Anab.* i. 5, § 7): and to adverbial constructions like *ἔστιν οὐ ὅπου*, "somewhere;" *ἔσθ' ὅτε*, "at some time;" *ἔστιν ὅπως, ἤ or ὅπη*, "in some way or other;" *οὐκ ἔσθ' ὅπως*, "in no way;" *οὐκ ἔσθ' ὅπως οὐ*, "in every way."

There is a similar omission of the antecedent in the phrases *ὁσημέραι* = *ἔσαι ἡμέραι εἰσίν*, *quotidie*, "every day;" *ὅσα ἔτη*, *quotannis*, "every year;" *ὅσοι μήνες*, "every month."

Obs. 4 The relative sentence *οἷός ἔστιν* is omitted after *τοιούτος* in such phrases as *οὐ γὰρ δὴ ἀρμονία γέ σοι τοιούτον ἔστιν ᾧ ἀπεικάζεις* (Plat. *Phæd.* 92 B, where some read *ὁ*) for *τοιούτον ἔστιν, οἷόν ἔστιν ἐκῶν ᾧ ἀπεικάζεις*.

Obs. 5 The correlative *οἷος* is sometimes repeated in the same clause for the sake of emphasis, when we should substitute the antecedent for one of the two; thus we have *οἱ ἔργα δράσας οἷα λαγχάνει κακά* (Soph. *El.* 751), "what a disaster he meets with after having done such deeds;" *οἷος οἷων αἴτιος ὧν τυγχάνει* (Plato, *Symp.* p. 195 A), "what kind of person he is to be the cause of such things;" *πρὸς οἷαν ἐμπειρίαν καὶ τόλμαν μετὰ οἷας ἀνεπιστημοσύνης καὶ μαλακίας γενήσοιτο* (Thucyd. v. 7), "with what ignorance and cowardice it would have to contend against such skill and boldness."

404 Sometimes the antecedent is attracted into the case of the relative; as in Eurip. *Orest.* 1629:

Ἑλένην μὲν ἦν σὺ διολέσαι πρόθυμος ὦν
 ἤμαρτες, ὀργὴν Μενελέῳ ποιούμενος,
 ἥδ' ἔστιν, ἦν ὁρᾷ' ἐν αἰθέρος πτυχαῖς,
 σεσσωμένη τε κοῦ θανούσα πρὸς σέθεν,

where we have a sample of both constructions.

This sort of inverse attraction is very common in such phrases as

ἡμφιεσμένοι θαυμαστὰ δὴ ὅσα (Plat. *Symp.* 220 A),
 and *θαυμαστῶς ὡς ἐπέσθην ὑπ' αὐτοῦ* (Id. *Phæd.* 92 A).

So in demonstrative particles: *βῆναι κεῖθεν ὅθεν περ ἦκει* (Soph. *Ed. Col.* 1227) for *κεῖσε ὅθεν*.

405 We find the same and similar peculiarities in the use of those correlative phrases which have emanated from the direct

¹ It is an error to suppose that *ἔστω* or *ἔστω* αἰ is allowable (see Haase, *Lucubrations Thucydideæ*, pp. 72-75).

interrogative: for as the relative answers to the definitive sentence, so does the indirect to the direct question. Thus *τις ἐστίν*; would be answered by *οὐκ οἶδα ὅστις ἐστίν*. And from the intimate connexion between the interrogative and the negative sentence, we find *ὅστις* after the negative *οὐδεὶς*, as in *οὐδεὶς ἐστίν ὅστις οὐ*, which may assume the case of the correlative throughout, the verb *ἐστί* being omitted; thus,

N. *οὐδεὶς ὅστις οὐκ ἂν ποιήσειε ταῦτα*

for *οὐδεὶς ἐστίν ὅστις οὐ κ.τ.λ.*

G. *οὐδενὸς ὅτου οὐ κατεγέλασε*

for *οὐδεὶς ἦν ὅτου οὐ κ.τ.λ.*

and so on.

Compare this with interrogative sentences, such as *τίνα οἶσθε ὄντινα οὐκ ἀποστήσεται*; (Thucyd. III. 34) for *τις ἐστίν, ὄντινα οὐκ οἶσθε ἀποστήσεται*;

Obs. 1 When this coalition of clauses takes place in comparative sentences, there is still greater harshness in the construction. Thus we have in Herodotus, VII. 145: *τὰ δὲ Γέλωνος πρήγματα μεγάλα ἐλέγετο εἶναι, οὐδαμῶν Ἑλληνικῶν τῶν οὐ πολλὸν μείζω*, "the power of Gelo was said to be great, much greater than that of any Greek state" (*οὐδαμὰ ἦν Ἑλληνικά, ὧν οὐ πολλὸν ἦν μείζω*). And there is a still more remarkable passage in Sophocles, *Ajax*, 1416: *τῷ δ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ κοῦδενὶ πῶποτε λῶνι θνητῶν Αἴαντος, ὅτ' ἦν τότε φωνῶ*, where Hermann reads γ' *ᾧ τινι* for *πῶποτε*, and supposes that Sophocles meant *καὶ οὐδεὶς λῶν ἦν θνητῶν*, but having written by attraction *ᾧ τινι*, he was obliged to substitute *Αἴαντος* for *οὐ*. If this is the true reading and explanation, the attraction is carried to its utmost limit. Dindorf omits the line *Αἴαντος ὅτ' ἦν τότε φωνῶ*, and reads in the preceding line, *κοῦδενὶ πῶ λῶνι θνητῶν*, comparing *Trach.* 811, *πάντων ἄριστον ἄνδρα τῶν ἐπὶ χθονὶ κτείνας, ὅποιον ἄλλον οὐκ ὄψει ποτέ*. But the *ὅτ' ἦν τότε φωνῶ* seems to be supported by the Homeric phrase *εἰ ποτ' ἔην* or *εἰ ποτ' ἔην γε* (*Il.* III. 180, XI. 762; *Od.* xv. 268, XIX. 315), which obviously means "when I (he) formerly existed," implying that this is no longer the case in the same sense or to the same extent.

Obs. 2 The student must learn from the first to distinguish between those usages according to which the relative or adjectival sentence is attracted into or absorbed by the antecedent, and the converse practice according to which the antecedent loses its power, and the relative passes over into a primary predicate, and even into a secondary predicate, or adverbial phrase. Thus, we have seen above, that the qualitative relative *ὅς* may become by attraction a mere epithet (403, *Obs. 2*), and *ὅς ἐστι* may be omitted between its antecedent *τοιοῦτος* and another relative (403, *Obs. 4*). But conversely, by an idiom which has passed from the Ionic into the Attic dialect, *ὅς τε*, with an omission of its antecedent

τοιός τε, becomes a mere predicate, equivalent to δυνατός; for οἷός τε εἰμι = δυνατός εἰμι = δύναμαι. Or, if τοιοῦτος, τοσοῦτος remains as the predicate, ὥστε is substituted for οἷός τε with either the finite verb or the infinitive, so that the relative becomes a mere adverbial adjunct, or secondary predicate. The apparent contradiction in these cases arises from the fact, that the pronouns τοιοῦτος, τοσοῦτος, &c., however apparently definite, are, as expressing a kind or class, and not individuals, really indefinite antecedents. So that, in fact, the participle without the article may express this sort of consecutive or illative sentence. For ἔχων = τοιοῦτος ὥστε ἔχειν may be expressed in Latin by *qui habeat* or *talis ut habeat*, and we shall see that the prolepsis, or tertiary predicate in the oblique case, may approximate to this. And here the English language is liable to a confusion; for "who has" is used indifferently for *qui habet* and *qui habeat*; but this will not justify the teacher who allows his pupils to suppose that Greek syntax permits the same laxity.

§ V. *The Noun as Subject.*

406 The substantive, which forms the subject of a proposition, is often used (α) with an extension of its meaning even in the singular, (β) with a limitation of its meaning in the plural, (γ) with a change of application in either number, (δ) in the genitive as part of a periphrasis.

(α) Singular for Plural.

(α) This is effected in regard to the names of animals by prefixing the feminine article; thus ἡ ἵππος signifies "cavalry," Herod. i. 80; similarly ἡ κάμηλος is "a troop of camels;" and ἡ βοῦς, "a herd of oxen" (above, 166, (5)).

(β) Without any change of gender names of materials may denote in the singular a collection of objects made from them; as ἄργυρος, χρυσός, χαλκός, "silver-, gold-, copper-utensils;" κέραμος, "earthenware;" χάραξ, "palisades," &c. Similarly ἐσθής, "garments;" στρώμνη, "bedding;" ἄμπελος, "vines," &c.

(γ) Ethnic names sometimes denote collective plurality; as ὁ Πέρσης, ὁ Μακεδών, "the Persian or Macedonian army." Similarly ὁ πολέμιος, ὁ πέλας, "our enemies, our neighbours."

(δ) The singular name of an implement may denote a collection of persons using it; as δόρυ, "an army;" ἀσπίς, "a body of heavy-armed men;" κώπη, "a crew of rowers."

(ε) In poetry inanimate objects often express plurality though the form is singular; thus *κῶμα* means "the sea;" *δάκρυ*, "tears;" *ἄκτις*, "the sun's light," &c.

(β) Plural for Singular.

Conversely, the plural is used where a single object is intended:

(α) When something plural is implied; thus *γάμοι* means "a marriage-feast," i.e. the festivities of a marriage prolonged through several days; *ταφάι*, "a funeral;" *ρύποι*, "filth," i.e. a collection of filthy objects; *πλοῦτοι*, "wealth," i.e. collected treasures; *νύκτες*, "night," i.e. the midnight hours. Hence names of feasts, as *τὰ Διονύσια*, *τὰ Ἐλευσίνια*, are in the plural.

(β) In the poets the plural is used to denote a single object; as *γονεῖς καὶ τοκεῖς*, of a father and mother; *τὰ παιδεύματα*, of a single child; *τὰ φίλτατα*, of a single relative; *οἱ φίλοι*, of a single friend.

(γ) In the first person the poets use or imply *ἡμεῖς* when *ἐγώ* is intended; as Eurip. *Herc. F.* 858: *ἥλιον μαρτυρόμεσθα δρῶς' ἂ δρᾶν οὐ βούλομαι*; Id. *Andr.* 142: *δεσποτῶν ἐμῶν φόβῳ ἡσυχίαν ᾤγομεν*; Id. *Troad.* 904: *ὥς οὐ δικαίως, ἦν θάνω, θανούμεθα*.

(δ) Even proper names may be used in the plural to express persons of a particular class; thus, *Γοργαί τε καὶ Φίλιπποι*, "persons like Gorgias or Philippus" (Aristoph. *Av.* 1701); *ὁρῶν αὖ Φαίδρους, Ἀγάθωνας, Ἐρυξιμάχους, Πανσανίας, Ἀριστοδήμονες τε καὶ Ἀριστοφάνας*, "when I see here a Phædrus, an Agathon, &c." (Plat. *Sympos.* p. 218 A).

(γ) Change of application.

Either in the singular or plural the name of an object may denote the place where it is sold; thus *ἰχθῦς* and *ἄψον* mean "the fish-market;" *λάχανα*, "the vegetable-market;" *σίδηρος*, "the iron-monger's shops;" *ἐλαιον*, "the oil-market;" *μύρον*, "the perfume-market." In Homer *θῶκος* signifies "an assembly," and *κίπρος*, or, as some write it in this case, *κοπρός*, "a farm-yard."

(δ) Periphrasis of the Subject.

Single objects, especially persons, are designated by the Greek poets and sometimes by the prose writers in a periphrasis with the genitive.

ἡ (((τῶν ((τὰ (τῆς πόλεως) πράγματα)) πραττύντων))) ἀρετή,
 “the virtue of (((those who manage ((the affairs of (the state.”

(γ) Consequently, whatever words or phrases have the article prefixed, or stand between the article and its substantive, describe and define, i.e. they are epithets; and conversely, if the article is prefixed to a substantive, and the adjectival word or phrase, which agrees with it, neither has the article prefixed nor stands between the article and substantive, that word or phrase is not an epithet, but a predicate. Thus, οἱ ψευδεῖς λόγοι or οἱ λόγοι οἱ ψευδεῖς, means “the false words or sayings;” and similarly in the oblique cases.

But in the following passages ψευδεῖς is a predicate :

Either (A) primary (below, 416), in οἱ λόγοι ψευδεῖς εἰσίν,
 “the words are false.”

Or (B) secondary (below, 441), in οἱ λόγοι ψευδεῖς ἐλέχθησαν, “the words were spoken and they were false” = “the words which were spoken were false” (cf. Plat. *Resp.* 364 B: οἱ λόγοι θαυμασιώτατοι λέγονται, “the words which are spoken are most wonderful”).

Or (C) tertiary (below, 489), in ὁ μάντις τοὺς λόγους ψευδεῖς λέγει, “the prophet speaks words, and they are false” = “the words which the prophet speaks are false” (*Soph. Œd. Tyr.* 426).

Obs. The qualifications to these general rules, arising from special usages, have been given in the preceding articles; but it is important to remark generally, that when several words are connected together by copulative conjunctions, the domain of the article is extended to more than one of the words thus combined, although they do not fall within the same definition, but may even be opposed to one another; thus while ὁ καλὸς καὶ ἀγαθὸς or ὁ καλοκάγαθός is really equivalent to a single epithet, as the synthetic form of the final combination fully shows, we find the same appearance of one article prefixed in the most direct oppositions of epithets; thus Plato, *Euthyphr.* p. 7 C: περὶ τοῦ μείζονος καὶ ἐλάττονος, περὶ τοῦ βαρυτέρου καὶ κουφοτέρου; *Ib.* p. 6 D: τὸ τε δίκαιον καὶ τὸ ἀδίκον, καὶ καλὸν καὶ αἰσχρὸν, καὶ ἀγαθὸν καὶ κακόν; *Gorg.* p. 459 D: ἄρα τυγχάνει περὶ τὸ δίκαιον καὶ τὸ ἀδίκον, καὶ τὸ αἰσχρὸν καὶ τὸ καλόν, καὶ ἀγαθὸν καὶ κακόν, οὕτως ἔχων ὁ ῥητορικός; where we find that the article is prefixed to the first of the two epithets, to both of them, or to neither. The same is observable in the enumeration of distinctive nouns; as Xen. *Anab.* i. 7, § 2: συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς. Thucyd.

l. 36: τῆς τε Ἰταλίας καὶ Σικελίας καλῶς παράπλου κείται. Plat. *Phaed.* p. 111 c: τὸν γε ἥλιον καὶ σελήνην καὶ ἀστρα ὁρᾶσθαι λέγεται ὅλα τυγχάνει ὄντα. And even when there is an opposition of two persons, as Eurip. *Herc. F.* 140: τὸν Ἡράκλειον πατέρα καὶ γυναῖκα ἐρωτῶ, "I ask the father and wife of Hercules." Or when two classes are opposed, as Xen. *Anab.* l. 5, § 11: ἀμφιλεξάντων τι τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τοῦ Κλεάρχου, "the soldiers of Menon and those of Clearchus having had a difference."

§ IV. *The Relative and its Attraction.*

401 The relative may be either in the nominative case, expressing the subject of the verb which follows it, or in some oblique case, expressing the object of the verb or the subordinate relation of some noun. But, as a general rule, it agrees with its antecedent in gender, number and person; as

οἵπερ τὸ πλεόν τῆς αἰτίας ἔχομεν, οὗτοι καὶ καθ' ἡσυχίαν τι αὐτῶν προῖδωμεν (Thucyd. i. 83), "let us, who will have the greater part of the blame, quietly consider beforehand somewhat of the results."

τί ποτ' οὖν ἐστίν ὅτῳ πιστεύει τὸ μαιράκιον (Plat. *Alcib.* i. 123 e), "what is it that the boy trusts to?"

δεινὸν γέ σ' οὖσαν πατρός, οὗ σὺ παῖς ἔφυσ
κείνου λελῆσθαι (Soph. *El.* 341),

"it is shameful that you, being from the father, whose born child you are, should forget him."

The relative may also be dependent on some participle, or may agree with the participle in the genitive absolute; as

πολλά σοι διηγέσσομαι, ἃ σὺ ἀκούων ἐκπληγῆσαι (Plat. *Euthyphr.* p. 6 c), "I will narrate to you many things, which hearing (i. e. on hearing which) you will be astonished."

ἄμαχόν τε καὶ ἀνίκητον θυμός, οὗ παρόντος ψυχῇ πᾶσα ἀφοβός τε καὶ ἀήττητος (Plat. *Resp.* p. 375 B), "the will is irresistible and invincible, which being present (and in the presence of this) every soul is fearless and not to be overcome."

Or the relative may depend on some adjective; as

οὐχ ἃ κρείσσων ᾗδει ὦν, ταῦτα προῦκαλεῖτο τοὺς συνόντας,
ἀλλ' ἅπερ εὖ ᾗδει ἑαυτὸν ἥττονα ὄντα (Xen. *Cyr.* i. 4, § 4),
"he did not challenge his companions to those exercises

in regard to which he knew himself to be superior, but to those wherein he was conscious of his own inferiority."

Obs. In regard to the gender and number of the relative pronoun there are the following exceptions to the general rule that it agrees with its antecedent.

(a) If the antecedent, though neuter or feminine, refers to a male person, the relative may be masculine; as Διὸς τέκος, ἣ τε παρίσταται (of Minerva, Hom. *Il.* x. 278): τέκνων, οὓς ἤγαγε (Eurip. *Suppl.* 12): ὁ μελέα ψυχῇ, δε μῆδ' ἦσθη (of Philoctetes, Soph. *Phil.* 714).

(b) A collective noun, though neuter or feminine, serves as the antecedent to a masc. plur. relative, when men are referred to; as τὸ ναυτικόν, οἱ ὥρμουν (Thucyd. iii. 4). Or conversely, the sing. masc. relative, in the general form *ὅστις* or *ὃς* *ἄν*, may follow a masc. plur. antecedent; as ἀνθρώπους τίνονται, *ὅστις* κ' ἐπίορκον ὁμώσση (*Il.* xix. 260), or with a plur. demonstr. following; as *ὅστις* γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ ἢ κ.τ.λ., οὗτοι διαπνυχθέντες ἔφθησαν κενοί (Soph. *Ant.* 707).

(c) A plural relative follows a singular antecedent, when the latter is supposed to indicate a class rather than an individual; as θησαυροποιὸς ἀνὴρ, οὓς δὴ (that class of men whom) καὶ ἐπαινεῖ τὸ πλῆθος (Plat. *Resp.* p. 554 A).

(d) The relative is neuter, without regard to the gender of its antecedent, when the latter is regarded as an object in general; as ἡ ἡμετέρα γῆ ἐγέννησεν ἄνθρωπον, ὃ (a creature or animal which) συνέσει ὑπερέχει τῶν ἄλλων (Plat. *Menex.* p. 237 D).

(e) With verbs of being, naming, believing, and the like, as the relative refers both to the antecedent and to the predicate in its own sentence, it may take its gender and number from the latter; as ἡ τοῦ ρεύματος ἐκείνου πηγὴ, ὃν ἤμερον Ζεὺς ὠνόμασεν (Plat. *Phædr.* p. 255 c): τὸν οὐρανόν, οὓς δὴ πόλους καλοῦσιν (Id. *Cratyl.* p. 405 c).

(f) When the predicate of the antecedent is neuter, this gender is adopted by the relative; as δίκη ἐν ἀνθρώποις πῶς οὐ καλόν (a noble thing), ὃ (which thing) πάντα ἡμέρωκε τὰ ἀνθρώπινα (Plat. *Legg.* p. 937 D).

402 To mark the fact, that the connexion between the definite antecedent and the relative sentence is identical with that between the definite article and the clause to which it gives a fixed value, Greek syntax allows the relative to agree with its antecedent in case also, if the antecedent is in the genitive or dative, and the relative would otherwise appear in the accusative, thus making one *objective* relation suffice for both clauses; accordingly we find

μεταδίδως αὐτῷ τοῦ σίτου οὐπερ αὐτὸς ἔχει, for *ὅνπερ*.
εὐ προσφέρεται τοῖς φίλοις οἷς ἔχει, for *οὓς*.

This usage is called the *attraction* of the relative into the case of its antecedent.

Obs. 1 If an antecedent demonstrative pronoun is affected by a preposition, the antecedent may be omitted and the preposition transferred to the attracted relative; as

μετεπέμπετο ἄλλο στράτευμα πρὸς ᾧ πρόσθεν εἶχε, for
πρὸς ἐκείνῳ ὃ πρόσθεν εἶχε.

Hence we have phrases such as οὖνεκα for τοῦτον ἵνακα ὅτι; ἀνθ' ὧν for ἀντὶ τούτων ὅτι, &c.

Obs. 2 But if the antecedent is retained with its preposition, the latter is not repeated with the relative; as τὸν πλοῦν ἐποιησάμην ἐν τῷ πλοίῳ ᾧ Ἡρώδης οὗτος.

403 The correlatives οἷος, ὅσος, ἡλίκος, when they should appear regularly in the accusative, may also be attracted into the genitive or dative; as τοιαύτας ἐπιδόσεις αἱ πόλεις οὐ λαμβάνουσιν, ἣν μὴ τις αὐτὰς διοικῇ τοιούτοις ἤθεσιν, οἷοις Εὐαγόρας εἶχεν (Isocr. *Euaq.* 48). Μήδων, ὅσων ἐώρακα, πολὺ οὗτος ὁ ἐμὸς πάππος κάλλιστος (Xen. *Cyr.* I. 3, § 2).

Obs. 1 As in the case of the other relatives (402, *Obs. 2*), the preposition of the antecedent clause is not repeated with the correlative; as σὺ περὶ ὀνόματος ἢ ἀμφισβήτησις, οἷς τοσούτων πέρι σκέψις, ὅσων ἡμῖν πρόκειται.

Obs. 2 The phrase οἷος εἰ, οἷός ἐστιν, is sometimes absorbed by attraction into the antecedent clause, and becomes a mere epithet; thus we have

ἔραμαι οἷον σοῦ ἀνδρός for ἔραμαι ἀνδρὸς τοιούτου οἷος σὺ εἰ.

And this attraction may be declined throughout the cases; as

G. δέομαι οἷον σοῦ ἀνδρός, "I want such a man as you."

D. πιστεύω οἷψ σοὶ ἀνδρί, "I trust such a man as you."

A. φιλῶ οἷον σὲ ἄνδρα, "I love such a man as you."

And if an antecedent noun is wanting, οἷος or ἡλίκος is still placed in the case of the antecedent with the article prefixed; as

τοῖς οἷοις ἡμῖν τε καὶ ὑμῖν χαλεπὴ πολιτεία ἐστὶ δημοκρατία (Xen. *Hellen.* II. 3, § 25), for

τοιούτοις ἀνδράσιν οἷοί ἐσμεν ἡμῖς τε καὶ ὑμεῖς.

ἐκείνο δαιτὸν τοῖσιν ἡλίκουσι νῶν (Arist. *Ecol.* 465), for

τηλικούτοις ἀνδράσιν ἡλίκοι ἐσμεν ἐγὼ τε καὶ σύ.

But Demosthenes (*Fals. Leg.* 421, 16), neglecting the attraction, writes: Σόλων ἐμίσει τοὺς οἷος οὗτος ἀνθρώπων.

(ζ) In the apposition to a pronoun it matters not whether the pronoun is expressed or understood; thus, on the one hand we may say, ἐκείνου, τοῦ σοφιστοῦ, πάντες καταγελῶσι, "all laugh at that man, the sophist;" on the other hand we may say, οἱ μὲν Ἀλκμήνης καὶ Σεμέλης υἱὸι εὐωχοῦνται ἀφρόντιδες· ὁ δὲ Μαίας τῆς Ἀτλαντίδος διακονοῦμαι αὐτοῖς, "the sons of Alcmena and Semele feast without care, but I (ἐγὼ understood) the son of Maia wait upon them."

(η) As the possessive adjective is derived from and represents the genitive of the personal pronoun or noun, we find an apposition of the genitive when the possessive pronoun or any possessive adjective is used; thus, διαρπάζουσι τὰ ἐμὰ τοῦ κακοδαίμονος, "they plunder the goods of me the unhappy man" or "my goods, unhappy that I am;" ἄπιτε ἐφ' ὑμετέραν τῶν βαρβάρων χώραν, "go back to the land of yourselves the barbarians," i.e. "go back to your own land, ye barbarians;" τὰ ὑμέτερ' αὐτῶν κομιεῖσθε, "you shall get back the things of yourselves (ὑμῶν αὐτῶν)," i.e. "your own property." And this is the true explanation of Eur. *Hipp.* 605: ναὶ πρὸς σε τῆς σῆς δεξιᾶς εὐωλένου, where it is a common error to translate εὐωλένου as an epithet of δεξιᾶς. Similarly when there is no pronoun, ἐν δέ τε Γοργεῖν κεφαλὴ δεινοῖο πελώρου, "and on it the Gorgonian head of a terrible monster," i.e. "of that terrible monster the Gorgon;" παππῶν δὲ καὶ οὗτος ὄνομ' ἔχει τοῦμοῦ πατρός, "he also has the name of his grandfather, who is my father;" Ἀθηναῖος ὦν πόλεως τῆς μεγίστης καὶ εὐδοκιματάτης, "being of Athens, the greatest and most famous of cities."

(θ) It is not uncommon to have apposition in a partitive or distributive sense, namely, when the whole is not expressed in the genitive, but in the same case with its parts; thus Thucyd. II. 47: Πελοποννήσιοι καὶ οἱ ξύμμαχοι τὰ δύο μέρη ἐσέβαλον ἐς τὴν Ἀττικὴν, "the Peloponnesians and their allies, that is to say, two thirds of them, invaded Attica," instead of τῶν Π. τὰ δ. μ. Soph. *Antig.* 21: οὐ γὰρ τάφου νῶν τῷ κασιγνήτῳ Κρέων τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει; "has not Creon honoured one and dishonoured the other of our two brothers in regard to their sepulture?" Xen. *Anab.* II. 1, § 15: οὗτοι μὲν ἄλλος ἄλλα λέγει, "of these one says one thing, one another." Id. *Vectig.* IV. § 4: καὶ νῦν δὲ οἱ κεκτημένοι ἐν τοῖς μετάλλοις ἀνδράποδα οὐδεὶς τοῦ πλήθους ἀφαιρεῖ, "and

now of those who possess slaves in the mines no one diminishes the number."

(ι) To this form of apposition belongs the *σχήμα καθ' ὅλον καὶ μέρος*, i.e. when the totality is mentioned first, and the particular part is afterwards specified. Thus Hom. *Il.* xvi. 597: τὸν μὲν ἄρα Γλαῦκος στῆθος μέσον οὐτάσε δουρί, "Glaucus wounded him, that is, the middle of his breast, with his spear." Eurip. *Heracl.* 63: βούλει πόνον μοι τῇδε προσθεῖναι χερί; "do you wish to impose labour on me, that is, on this hand of mine?"

(κ) The partitive reference of the apposition is sometimes made more distinct by the addition of the genitive of a pronoun; as Xen. *Cyr.* iv. 5, § 37: κοινὰ γὰρ ἡμῶν ὄντα τὰ παρόντα, πολλὰ αὐτῶν ἔστιν ἀσύντακτα for κοινῶν ὄντων, κ.τ.λ., without αὐτῶν. Plat. *Apol. Socr.* p. 18 c: ἐπιστεύσατε παῖδες ὄντες ἐνιοὶ ὑμῶν for ἐπίστευσαν ὑμῶν ἐνιοὶ παῖδες ὄντες.

(λ) A noun in the nominative may appear as the apposition rather to the idea conveyed by the verb, that is, the predicate, than to the nominative or subject of the proposition, which is the grammatical construction. Thus Eurip. *Hel.* 994: κεισόμεσθα δὲ νεκρῷ.....ἀθάνατον ἄλγος σοί, ψόγος δὲ σὺ πατρί, "we shall lie as two corpses, (as so lying we shall be or our lying so will be) an everlasting grief to you, and blame to your father." Id. *Heracl.* 71: βιαζόμεσθα καὶ στέφη μιαίνεται, πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία, "we are haled away by force, and our suppliant chaplets are defiled, a circumstance which is a reproach to the city and a dishonour to the gods." Id. *Orest.* 490: σάρκες δ' ἀπ' ὀστέων ἀπέρρρεον, δεινὸν θέαμα, "the flesh fell off from the bones, a terrible sight," i.e. not the flesh, but its falling off.

§ VII. *The Pronouns as Subject.*

408 The only pronouns, which can be used properly and directly as the subjects of propositions, are the personal pronouns *ἐγώ, σύ, ἡμεῖς, ὑμεῖς*, which, whether expressed or implied, are always the nominatives respectively of verbs of the first and second person; the distinctive pronoun *ὅς* or *ὁ*, which in certain cases appears as the nominative of verbs in the third person, though it is generally superseded by some noun or subsides into the prepositive

article; the reflexive pronoun *ἑ, ἑ*, which expresses that the subject is also the object, or, in other words, indicates the subject in objective sentences; the indicative pronouns *ὅδε, οὗτος, ἐκεῖνος*; the indefinite and interrogative *τις*, and more rarely *ὁ δεινός*. The pronoun of identity, *αὐτός*, although it is combined with the personal and reflexive pronouns in the oblique cases, and seems to take their place and that of *ὅς, οἱ* in the nominative, while it also serves as the substitute for the third personal pronoun in the other cases, is strictly an adjective or predicative word, and is even found with other adjectives after the article, as in Thucyd. III. 47, § 3: τὸ Κλέωνος τὸ αὐτὸ δίκαιον καὶ ξύμφορον τῆς τιμωρίας, "Cleon's identification of justice and expediency in the punishment." This pronoun may be compared, as far as its use is concerned, with the Latin *is*, and its two derivatives *i-dem* and *ipse* = *is-ipse*. For while in the later literary language, which generally suppresses the demonstrative use of *ὁ, ἡ, τό*, we find *αὐτός* used instead of that pronoun, as an equivalent to the oblique cases of *is* (e.g. *ὁ υἱὸς αὐτοῦ = filius ejus*, "his son," &c.); with the article prefixed *αὐτός* is a mere epithet equivalent to *idem* (e.g. *ὁ αὐτὸς ἀνὴρ = idem vir*, "the same man"), and by the side of any noun or pronoun already defined *αὐτός* performs the part of *ipse* as a pronoun of self (e.g. *ὁ ἀνὴρ αὐτός = vir ipse*, "the man himself," *ἐμαυτόν = me-ipsam*, "myself"). Reserving then to its proper place the predicative use of *αὐτός*, we shall here only notice those cases in which it appears as a representative of the pronouns used as the subjects of propositions, or as the opposite of the reflexive pronoun in objective sentences. And as the demonstrative use of *ὁ, ἡ, τό* has been already discussed, we shall here confine our attention to (a) the personal pronouns; (b) the reflexive; (c) the indicative pronouns; (d) the indefinite; (e) the interrogative.

(a) The Personal Pronouns.

409 Although the older Greeks used the first and second personal pronouns without any particular emphasis, these expressions for the subject do not appear in Attic except when there is some stress on the nominative or some opposition. Thus, while in Homer we have *ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος*, where there is no particular emphasis and where an Attic writer would have omitted the *ἐγώ*, we recognize both emphasis and opposition in

such a passage as the following (Plat. *Gorg.* p. 473 A): *νῦν μὲν οὖν ἃ διαφερόμεθα, ταῦτ' ἐστὶ σκόπει δὲ καὶ σὺ· εἰπον ἐγὼ που ἐν τοῖς ἔμπροσθεν τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον εἶναι· σὺ δὲ τὸ ἀδικεῖσθαι καὶ τοὺς ἀδικούντας ἀθλίους ἔφην εἶναι ἐγὼ, καὶ ἐξηλέγχθην ὑπὸ σοῦ.* To bring out this opposition or emphasis more strongly, the predicative *αὐτός* often takes the place of the personal pronouns in the nominative or is appended to them in the accusative. Thus we find such usages as the following: *Πρόξενος εἶπεν, ὅτι αὐτός εἰμι ὃν ζητεῖς* (Xen. *Anab.* II. 4, § 16), "Proxenus said, I am the very person whom you seek;" *αὐτός, ὃ Φαιδῶν, παρεγένου Σωκράτει, ἢ ἄλλου του ἤκουσας* (Plat. *Phaed.* init.), "were you by the side of Socrates yourself, Phædo, or did you hear of his death from some one else?" *αὐτὸς ἔφα* (of Pythagoras), "he said it himself," *ipse dixit*, "it is the great master's own saying" (cf. Arist. *Nub.* 219). And in the oblique cases we have this addition when there is an emphatic reference to the subject; as (Xen. *Cyr.* IV. 6, § 2): *ἤκω πρὸς σὲ καὶ δίδωμί σοι ἑμαυτὸν δούλον, σὲ δὲ τιμωρὸν αἰτοῦμαι ἐμοὶ γενέσθαι.* In old Greek we find *αὐτόν μιν* (*Od.* IV. 244) when the third person is expressed emphatically in an oblique case; but the short and simple pronoun of the third person being disused in Attic Greek, *αὐτοῦ, αὐτῷ, αὐτόν*, &c. have taken its place, without any emphasis intended or expressed.

Obs. In replies to questions the first personal pronoun is used alone with an understood reference to the verb of the question; as (Plat. *Gorg.* p. 454 C): *καλεῖς τι πεπιστευκέναι; ἔγωγε*, i. e. *καλῶ* (*Ibid.* B): *οὐ δοκεῖ σοι δίκαιον εἶναι ἐπανεῖσθαι; ἔμοιγε*, i. e. *δοκεῖ*. And similarly when there is merely an interruption, as (Soph. *Æd. C.* 1441): *εἰ χρὴ θανοῦμαι—μή σὺ γ' (i. e. θάνης), ἀλλ' ἐμοὶ πῶθ'.*

(b) The Reflexive.

410 Besides the emphatic combination of *αὐτός* with the personal pronouns, especially in the oblique cases *ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ*, we have a reflexive usage which is not only independent of *αὐτός*, but even uses that pronoun as its proper antithesis, namely, as a substitute for the simple demonstrative. This is when the unemphatic personal pronoun is used as the subject of the objective sentence. Thus *τολμήσω τήνδε πείραν ἔτι*, with the unemphatic *ἐγὼ* understood, is a regular subjective proposition: "I shall still venture on this attempt." But it becomes objective and depends

on another verb if we say (Soph. *El.* 471), *δοκῶ με πείραν τήδε τολμήσειν ἔτι*, "I think that I shall still venture on this attempt." Here then the personal pronoun *ἐγώ* becomes the reflexive *με*, i.e. a reference to the subject of the main verb, which is also the subject of the independent infinitive. This usage being much less common in the first and second persons than the third, it has been customary to restrict the term reflexive to the pronoun *ἑ, οὐ, οἱ, ἐ, σφεῖς*, &c. which expresses the subject of the objective sentence, whenever it is the same as the subject of the main verb; and here *αὐτός* plays an important part; for while it is opposed to the reflexive when it expresses the object of the dependent sentence, *αὐτός* becomes the subject of the objective sentence when the subject requires this emphatic addition, and when the indicative pronouns are used to express the object of the dependent clause. These distinctions, which are of great importance, will be best shown by examples.

- (aa) In epic Greek the reflexive was merely an indicative pronoun, equivalent to *ὅδε* or the old *μιν*, as we see from the following passage (Hom. *Il.* i. 234 sq.) :

*ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐποτε φύλλα καὶ ὄζους
φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλαιπεν,
οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἐ χάλκος ἔλεψεν
φύλλα τε καὶ φλοιὸν νῦν αὐτὲ μιν υἷες Ἀχαιῶν
ἐν παλάμῃς φορέουσι.*

- (bb) In old Attic even the nominative *ἑ* is used when the nominative of the subject is required in the objective sentence, as in the fragment of Sophocles (*ap. Apoll. Dysc. de pron.* p. 70 B) : *ἡ μὲν ὡς ἱ θάσσον', ἡ δ' ὡς ἱ τέκοι παῖδα*, "one of the women said that *she* (i. e. herself), the other that *she* (i. e. herself) brought forth a fleeter son." And it seems that this word must be restored in Plat. *Symp.* p. 175 c.

- (cc) When the subject of the objective sentence has to appear in the accusative, which is the usual case, the employment of *ἐ* and *σφᾶς* is regular, and the other oblique cases are used to express the different relations of the subject, while *αὐτός* appears for the relations of the object. Thus (Plato, *Sympos.* 174 A) : *τοιαῦτ' ἅττα σφᾶς* (i. e. himself and Socrates) *ἔφη (ὁ Ἀριστοδῆμος) διαλεχθέντας ἔναι. τὸν οὖν Σωκράτη ἐαυτῷ* (i. e. Socrates himself) *πὺς προσέ-*

χοντα τὸν νοῦν κατὰ τὴν ὁδὸν πορεύεσθαι ὑπολειπόμενον, καί, περιμένοντος οὖ (i. e. Aristodemus), κελεύειν προῖέναι εἰς τὸ πρόσθεν, ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ...οἱ (Aristodemus) παῖδα ἀπαντήσαντα ἄγειν οὐ κατέκειντο οἱ ἄλλοι...καὶ ἔ (Aristodemus) ἔφη ἀπονίζειν τὸν παῖδα...μετὰ ταῦτα σφᾶς (Aristodemus and the party) μὲν δειπνεῖν...τὸν οὖν Ἀγάθωνα πολλάκις κελεύειν μεταπέμψασθαι τὸν Σωκράτη, ἔ (or ζ, i. e. Aristodemus) δὲ οὐκ ἔαν. Perhaps the most elaborate example of this distinction is found in Thucydides, iv. 98, 99, where it runs through two chapters; thus in 98, § 1, σφᾶς, the accusative after ἀδικούντας, refers to the Athenians, the subject of the main sentence, οἱ Ἀθηναῖοι ἔφασαν; in § 3, αὐτοί is again the Athenians emphatically opposed to the Boeotians; "they themselves" or "for their part;" ἐκ σφετέρου, "from their own," because they had appropriated Delium; αὐτοί, "the Athenians themselves," opposed to ἐκείνους, "the Boeotians;" ἐπὶ τὴν σφετέραν, "the country of the Athenians;" § 5, ἐκείνους, "the Boeotians;" σφίσιν, "the Athenians;" ἐν τῇ ἐκείνων, "in the country of the Boeotians;" § 99, οἱ δὲ Βοιωτοὶ ἀπεκρίναντο, εἰ μὲν ἐν τῇ Βοιωτίᾳ εἰσὶν, ἀπώντας ἐκ τῆς ἐαυτῶν ἀποφέρεισθαι τὰ σφέτερα, εἰ δὲ ἐν τῇ ἐκείνων, αὐτοὺς γιγνώσκειν τὸ ποιητέον, "the Boeotians replied, that if the Athenians were in Boeotia, they should go away from their (the Boeotian) territory and take away their own (the Athenian) property (i. e. the dead bodies), but if they were in their (the Athenian territory), they themselves (the Athenians) knew what they had to do." Again, οὐκ ἂν αὐτοὺς βιά σφῶν κρατῆσαι αὐτῶν, "they (the Athenians) would not get hold of them (the dead bodies) in spite of themselves (the Boeotians);" οὐδ' αὖ ἐσπένδοντο δῆθεν ὑπὲρ τῆς ἐκείνων, "nor did they make a truce of course on behalf of the territory of them" (those others—the Athenians). The opposition between σφεῖς and αὐτοί is strongly marked in another passage (Thucyd. iii. 31), where we should read, ὥ' or ὅπως ἐφορμούσι σφίσιν αὐτοῖς δαπάνη γίγνηται, "in order that expenditure may be caused to them (the Athenians) while blockading themselves (the Peloponnesians)."

(dd) Although there is regularly this opposition between σφεῖς and αὐτοί, the latter may take the place of the former, which is then understood, and the indicative pronoun ἐκεῖνος must then be substituted for the latter. We have had an example of this in the passage cited already (Thucyd. iv. 98, § 3): ὕδωρ τε ἐν ἀνάγκῃ

κινήσαι, ἦν οὐκ αὐτοὶ ὕβρει προσθέσθαι, ἀλλ' ἐκείνους προτέρους ἐπὶ τὴν σφετέραν ἐλθόντας ἀμυνόμενοι βιάζεσθαι χρῆσθαι, "they had touched the water through a necessity, which they (the Athenians) did not incur wantonly of themselves, but that in repelling the others (the Boeotians), they having first invaded their (the Athenian) territory, they were compelled to make use of it." Another example, much briefer, is found in Thucyd. iv. 28, § 2: οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνουν στρατηγεῖν, "Cleon said that not he himself (ὁ αὐτός), but the other (Nicias) held the office of general."

(c) The Indicative Pronouns.

411 As αὐτός corresponds in syntactical value to the Latin *is* and its derivatives *idem* and *ipse*, so the indicative pronouns ὅδε, οὗτος, ἐκεῖνος are equivalent to the Latin *hic*, *iste*, *ille* as distinguishing the three positions *here*, *near to the here*, *there*; or *where I am*, *where you are*, *where he is*; which are virtually the relations of the first, second and third personal pronouns. In accordance with this we find that ὅδε is actually used for the first and οὗτος for the second personal pronoun; as Eurip. *Alc.* 690: μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ σοῦ, "do not die for me, and I will not die for you." Soph. *Ed. C.* 451: οὔτι μὴ λάχωσι τοῦδε συμμάχου, "assuredly they shall not obtain me for their ally." *Ibid.* 1623: ὦ οὗτος, οὗτος Οἰδίπους, τί μέλλομεν; "what ho! what ho! Oedipus, (or thou Oedipus!) why loiter we?" τί τοῦτο λέγεις, "what is that which you say?" And σύ is sometimes added, as οὗτος σύ (*Ed. T.* 532), "you there." But we have οὗτος ἐγὼ ταχύτατι (Pind. *Ol.* iv. 37), "there you have me, such a person as you see, am I for swiftness," when the proof is before the persons addressed. That ἐκεῖνος is the most emphatic pronoun for the third person we have just seen in its opposition to αὐτός. There are several idiomatic applications of this general distinction of the indicative pronouns.

(aa) In enumerations of particulars οὗτος generally means "the latter," i. e. the nearer, and ἐκεῖνος "the former," i. e. the more remote, where the Latin writers make the distinction still greater by opposing *hic* and *ille*. Thus we have in Plato, *Resp.* p. 337 c: ὡς δὴ ὅμοιον τοῦτ' ἐκείνῳ, "as if indeed *this* (what you say) were like *that* (what I had previously stated)." But the converse is often the rule, and the reference is interchanged. Thus Lysias, p. 146, 15: ὥστε πολλὸν ἂν δικαιότερον ἐκείνοις τοῖς γράμμασιν ἢ τούτοις πιστεύ-

οἷτε ἐκ μὲν γὰρ τούτων ῥάδιον ἦν ἐξαλειφθῆναι τῷ βουλομένῳ, ἐν ἐκείνοις δὲ ἀναγκαῖον ἦν ὑπὸ τῶν φυλάρχων ἀπενεχθῆναι. Demosth. *de Chers.* § 72: δεῖ τὸ βέλτιστον αἰεὶ, μὴ τὸ ῥᾶστον ἅπαντας λέγειν ἐπ' ἐκεῖνο μὲν γὰρ ἡ φύσις αὐτῇ βαδιεῖται, ἐπὶ τοῦτο δὲ τῷ λόγῳ δεῖ προάγεσθαι διδάσκοντα τὸν ἀγαθὸν πολίτην.

(bb) In a continued narrative ὅδε generally refers to the particulars about to be mentioned, "the following," but οὗτος to what has been already told, "that before you." And the same distinction applies to τοιοῦτος and τοιόσδε; thus Herod. III. 119: ἡ δὲ βουλευσαμένη ἀπεκρίνατο τάδε, "made the following reply;" πυθόμενος δὲ Δαρεῖος ταῦτα, "but Darius having heard these words (i. e. the words which I have told you);" Thucyd. I. 31: οἱ Κερκυραῖοι ἔλεξαν τοιάδε, "made the following sort of speech;" 36: τοιαῦτα μὲν οἱ Κερκυραῖοι εἶπον· οἱ δὲ Κορίνθιοι μετ' αὐτοὺς τοιάδε. We sometimes find this opposition when the words stand side by side in the same sentence, as Plat. *Phædo*, p. 76 E: εἰ μὴ ταῦτά ἐστιν, οὐδὲ τάδε. Id. *Meno*, p. 90 C: ὅταν τοῦτο λέγωμεν, τότε λέγομεν. In consequence of this reference of οὗτος to what has preceded, we often find καὶ οὗτος and adverbially καὶ ταῦτα in the sense "and this too," "and that too," especially in concessive sentences. The uses of οὗτος and ὅδε are, however, occasionally interchanged, and we even find them in the same sentence and with reference to the same object, as in Soph. *El.* 981: τούτῳ φιλεῖν χρὴ, τῷδε χρὴ πάντας σέβειν.

(cc) In reference to single objects οὗτος implies general familiarity, and ἐκεῖνος special distinction. Thus Xen. *Anab.* I. 5, § 8: τούτους τοὺς πολυτελεῖς χιτῶνας, "those (well-known, before you in thought and recollection) sumptuous tunics" of the Persians. But Περικλῆς ἐκεῖνος, "that famous Pericles." Hence we have ἐκεῖνος used with either of the other indicative pronouns, as Eurip. *Med.* 98: τόδ' ἐκεῖνο, "this well-known saying." Id. *Orest.* 804: τοῦτ' ἐκεῖνο, "that well-known circumstance familiar to you." Plat. *Sympos.* p. 223 A: ταῦτ' ἐκεῖνα τὰ εἰωθότα, "what you say is that common experience." And a sentence or head of discourse may conclude with καὶ ταῦτα μὲν δὴ ταῦτα, "so much for this," i. e. for what you have heard.

(dd) In forensic language οὗτος or οὗτος is generally, like the Latin *iste*, a designation of the opposite party—"the person before

you;" as Demosth. *Lacr.* 924, 12: *Λακρίτω τούτῳ εἴληχα τὴν δίκην ταύτην κατὰ τοὺς αὐτοὺς νόμους τούτους*. But there is occasionally some confusion in the use of the pronouns, which the speaker must have remedied by personal demonstration. Thus in Demosth. *pro Phormione*, 946, 26; 947, 1, 14; 948, 5, 29, &c. Phormio is called *οὔτοσί*, and the opposite party, Apollodorus, is designated as *οὗτος*; and so also in 948, 7, 10. But Phormio is *οὗτος* in 947, 23, and *ὅδε* in 948, 14; and Apollodorus is *οὔτοσί* in 951, 8, though Phormio had been designated by the same pronoun just before (l. 7).

(d) The Indefinite Pronouns.

(aa) *τις*.

412 Besides its common use as a sort of indefinite article (304, (d)), *τις* is employed in the sense of our substantive "one," meaning the same as the German *man* and the French *l'on*, namely, "any-body," with reference very often to the first or second person, as (Aristoph. *Thesm.* 603): *ποῖ τις τρέψεται*; "whither shall one turn oneself?" i. e. "whither shall I flee?" Id. *Ran.* 552, 554: *κακὸν ἔκει τιμι—δώσει τις δίκην*, "some one (i. e. you) will be punished." Or it may seem to mean "every one," as in Soph. *Aj.* 245: *ὄρα τιν' ἤδη ποδοῖν κλοπὰν ἀρέσθαι*, "it is time for every one (for all of us) to steal away." Herod. viii. 109: *καὶ τις οἰκίην ἀναπλασάσθω*, "let every one build up his house." It is also used in the collective sense, "many a one," as in the fragment of Archilochus: *ἤμπλακον, καὶ πού τιν' ἄλλον ἥδ' ἄτη κυχῆσατο*, "I have erred, and I suppose that this error has befallen many another person." The indefinite may also be used in the emphatic sense, "somebody" or "something of consequence," as Theocr. xi. 79: *κῆγών τις φαίνομαι ἡμες*, "and I too seem to be somebody." And very frequently we find *λέγειν τι*, "to say something of weight or moment, to speak to the purpose" (Soph. *Ced. T.* 1475; *Trach.* 865; Xen. *Mem.* ii. 1, § 12). To these phrases *οὐδέν* or *τὸ μηδέν εἶναι*, "to be a cypher," "a nobody;" *οὐδέν λέγειν*, "to speak idly, not to the purpose," are idiomatically opposed. To numerals signifying a definite number *τις* is appended in the sense of our "about," "nearly;" as *πόσοι τινὲς παρήσαν*; "about how many were there?" *διακόσιοί τινες*, "about 200, some 200." In the same way the indefinite pronoun follows a definite article or pronoun; as in Soph. *Ced. T.* 106;

τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινάς, "to punish the murderers (for we know he was murdered) whoever they may be" (for they have not been discovered). And so with the distributive *ὁ*; as in Arist. *Aves*, 1444: *ὁ δέ τις τὸν αὐτοῦ φησὶν ἐπὶ τραγωδίᾳ ἀνεπετρώσθαι*, "and another father, some one or other, another somebody, says that his son has taken a tragic flight." In short, *τις* may be attached to any words which we wish to render vague or general; thus we have *μέγας τις*, *μικρός τις*, *ὀλίγοι τινες*, *πᾶς τις*, *εἷς τις*, and *τις εἷς*, *αὐτός τις* and *τις αὐτός*, *ἕκαστός τις*, *ὁποῖόν τι*, *πάνν τι*, *πολύ τι*, *οὐδέν τι*, *σχεδόν τι*, and the like.

(bb) *ὁ δεῖνα*.

The other indefinite, *ὁ δεῖνα*, is only used when we refer to some individual, whose name we do not know or do not wish to mention. And it is often found in much the same sense as *ὃς καὶ ὅς*. Thus Dem. *de Fals. Leg.* p. 394, 1: *οὔτε κατειπεῖν τούτων εἶχε καλῶς, οὐδ' εἰπεῖν ὅτι, ἀλλ' ἔχουσιν ὁ δεῖνα καὶ ὁ δεῖνα, οὔτε φυγεῖν τὸ ἀνάλωμα*, "he could neither with propriety inform against these men and say, Oh but this and that person have it, nor escape the expenditure." Id. *Lept.* 488, 24: *τὸν δεῖνα μεμφόμενος καὶ τὸν δεῖνα ἀνάξιον εἶναι φάσκων, ὃν οὐδὲν ἐκείνοις προσήκεν*, "finding fault with this man and depreciating that man, with whose merits they had nothing to do." Id. *Syntax*, 167, 25: *ὁ δεῖνα τοῦ δεινός τὸν δεῖνα εἰσήγγειλεν*, "such a one, the son of such a one, impeached such a one." And it may be used even when the person or thing is present, as in Aristoph. *Ran.* 918: *τί δὲ ταῦτ' ἔδρασ' ὁ δεῖνα*; "but why did what 's his name do this?" although Æschylus is present; or when somebody is even addressed by name, as in Antiphanes (*ap. Athen.* 423 D): *ὁ δεῖν' Ἰάπυξ, κέρασον εὐζωρόστερον*, "I say you, Japxyx, if that 's your name, give us a little stronger mixture;" or without a name, like the Latin *heus tu!* in Eupolis (Meineke, p. 521): *τὸ δεῖν' ἀκούεις*; "I say you, what 's your name, do you hear?"

(e) The Interrogative Pronouns.

413 Although *τίς* appears as the nominative case in a proposition which, if it were not interrogative, would be categorical, and though it may even have an article prefixed (e.g. *τὸ τί*, Arist. *Pax*, 696; *τὸ ποῖον*, Æsch. *Prom.* 249), it may be doubted, whether it is not always resolvable ultimately into a predicate. Thus, if we

ask, *τίς ἤκει*; "who has arrived?" the logical analysis of the sentence is, "he (the subject) is come, and I wish you to predicate or tell me his name." As however the form of the interrogative sentence is quite parallel to that of the answer, and the interrogative pronoun in the former occupies the same place as the subject in the latter—for *τίς ἤκει*; corresponds formally to *ὁ ἀγγελος ἤκει*—we may class the interrogatives with those pronouns which furnish a substitute for the subject of a proposition.

The following are the chief peculiarities in the use of the interrogative:

(aa) The interrogative is often interchanged with its correlative, as in Arist. *Ran.* 198: *οὗτος τί ποιεῖς; ὅτι ποιῶ; τί δ' ἄλλο γ' ἢ ἵζω 'πὶ κώπῃν, οἵπερ ἐκέλευσάς με σύ*; "you there, what are you doing? What am I doing? what else but sitting on the oar, where you told me to sit?"

(bb) Like the correlative *οἷος* (403, *Obs.* 5), the interrogative is often repeated in the same sentence; as in Hom. *Il.* xxiv. 298: *τίς πόθεν εἰς ἀνδρῶν*; Eurip. *Troad.* 248: *τὶν' ἄρα τις ἔλαχεν*; That this is really equivalent to the two interrogatives coupled by a conjunction—"who and whence art thou?" "who has gained the first choice by lot, and whom has he chosen?"—appears from parallel passages in which the full construction is retained; as *Od.* xv. 423: *ἡρώτα δὴ ἔπειτα τίς εἶη καὶ πόθεν ἔλθοι*; Soph. *Phil.* 56: *τίς τε καὶ πόθεν πάρει*;

(cc) Either by itself or with this repetition, the direct interrogative is used by the Greeks in a dependent part of the sentence, and even after an oblique case of the article. There is no parallel to this in Latin or English, and we must always express it by breaking up the sentence, as in the following examples. Plat. *Protag.* p. 312 c, D: *εἴ τις ἔροιτο ἡμᾶς, τῶν τί σοφῶν εἰσὶν οἱ ζωγράφοι ἐπιστήμονες.....ὁ δὲ σοφιστὴς τῶν τί σοφῶν ἐστίν*; "if any one were to ask us, in what does that cleverness consist, in which painters are learned? and in what does the cleverness of that class consist, to which the sophist belongs?" Id. *Sympos.* p. 206 A: *τῶν τίνα τρόπον διωκόντων αὐτὸν καὶ ἐν τίνι πράξει ἡ σπουδὴ ἔρως ἂν καλοῖτο*; "in what manner do those pursue it, and in what kind of action, whose eagerness would be called love?" Soph. *Aj.* 77: *τί μὴ γένηται*; "what is that which you fear lest it happen?"

Xen. *Mem.* I. 4, § 14: ὅταν τί ποιήσωσι, νομίεις αὐτοὺς σοῦ φροντίζειν; "what must the gods do to make you believe that they care for you?" Plat. *Phaed.* p. 105 B: ὃ ἂν τί σώματι ἐγγένηται θερμὸν ἔσται; "what is that by which any body, in which it takes place, will be warm?" Demosth. *Philipp.* I. § 10: πότε οὖν ἂ χρὴ πράξετε; ἐπειδὴν τί γένηται; "when will you do what is necessary? what must have happened first?" Xen. *Mem.* II. 2, § 1: καταμεμάθηκας τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; "have you observed what those persons are in the habit of doing, to whom people give this reproachful name (i.e. that of ungrateful)?" Isocr. *Antid.* 222: τοὺς πῶς διακειμένους λάβοιεν ἂν οἱ τοιοῦτοι μαθητάς; "in what state would those be, whom such persons would get for their disciples?" Xen. *Cyr.* III. 1, § 19: ποίαν καὶ σὺ τὴν πατὸς ἦτταν λέγων, οὕτως ἰσχυρίζῃ σεσωφρονίσθαι αὐτόν; "what kind of a defeat sustained by your father is this, by which you assert that he has been sobered?" Plat. *Resp.* p. 474 B: ἀναγκαῖον διορίσασθαι τοὺς φιλοσόφους τίνας λέγοντες πολυῶμεν φάναι δεῖν ἄρχειν, "it is necessary to define, who are those whom we call philosophers, and of whom we maintain that they ought as such to be rulers in our state?" And in the same way if the interrogative is repeated in the same sentence; as in Xen. *Mem.* II. 2, § 3: τίνας ὑπὸ τίνων ἂν εὔροιμεν ἂν μείζονα εὐεργετημένους ἢ παῖδας ὑπὸ γονέων; "whom could we find more benefited, and by whom, than children by their parents?" Or in a still more dependent clause, as in Plat. *Resp.* p. 332 C: εἰ οὖν τις αὐτὸν ἤρετο, ἢ τίσιν οὖν τί ἀποδιδούσα ὀφειλόμενον καὶ προσήκον τέχνη ἰατρικὴ καλεῖται; "if any one were to ask him, to what things does that which is called the art of medicine impart that which is due and appropriate, and in what does this, which it imparts, consist?" Where the answer is ἡ σώμασι (in answer to τίσι;) φάρμακά τε καὶ σιτία καὶ ποτά (in answer to τί;).

(dd) To the same class of idioms we may refer the negative question, which forms a mere parenthesis, amounting to an exaggerative statement; as in Demosth. *de Coron.* p. 241: τί κακὸν οὐχὶ πασχόντων; for πᾶν δτιοῦν κακὸν πασχόντων. So also Eurip. *Phæn.* 906: τίς οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη; for πάντα δρᾶν καὶ πάντα λέγων. Without a negative the questions πῶς δοκεῖς; πόσον δοκεῖς; are used parenthetically to express something extraordinary or wonderful; as in Eurip. *Hippol.* 446: τοῦτον λαβοῦσα

(πῶς δοκεῖς;) καθύβρισεν, "having taken this man, she insults him in a most extraordinary manner;" Id. *Hec.* 1160: κατ' ἐκ γαλήνῃ (πῶς δοκεῖς;) προσφθεγμάτων, "and then, after the most gentle conversation that could be imagined;" Arist. *Eccl.* 399: καπειθ' ὁ δῆμος ἀναβοᾷ (πόσον δοκεῖς;), "and then the people bawled out with the most surprising vehemence" (cf. *Ran.* 54; *Ach.* 12, 24; *Nub.* 881; *Phil.* 742).

Obs. The force of the negative interrogation may be expressed by the correlative; for in Soph. *Antig.* 2, ὅποιον οὐχὶ κακὸν means "every sort of evil."

(*ee*) The interrogative phrases τί παθών; τί μαθών; τί ἔχων; are of common occurrence, when we wish to ask for the cause of a surprising or unexpected act. The general effect of these phrases is nearly identical; but strictly τί παθών; means "from what external cause?" "what has happened to produce the effect?" τί μαθών; means "on what inducement?" "what motive has influenced the mind?" τί ἔχων; means "with what reason to allege?" "holding forth what?" as the following examples will show: Aristoph. *Nub.* 341: λέξον δὴ μοι, τί παθοῦσαι, εἴπερ νεφέλαι γ' εἰσὶν ἀληθῶς, θνηταῖς εἴξασι γυναιξίν; "tell me what has happened to them, if indeed they are clouds, that they look like mortal women?" Id. *Ach.* 826: τί δὴ μαθὼν φαίνεις ἀνευ θρυαλλίδος; "what has come into your head, that you show people up without a wick?" Plat. *Phaed.* p. 236 E: τί δῆτ' ἔχων στρέφει; "what excuse have you got for hanging back?"

Obs. It is to be remarked, with regard to this use of ἔχων, that in the poets its place is affected by the metre, as Aristoph. *Nub.* 131: τί ταῦτ' ἔχων στραγγεύομαι; *Eccles.* 1143: τί δῆτα διατρίβεις ἔχων; and that, while the older scholars regard it as a mere pleonasm, Hermann considers it as an expression of continuance; and this is probably its use in those passages in which it appears without an interrogation; as Aristoph. *Av.* 341: ληρεῖς ἔχων, "you talk nonsense continually." Plato, *Gorg.* 490 E: φλυαρεῖς ἔχων. *Euthydem.* 295 C: ἔχων φλυαρεῖς. With regard to τί μαθών; it is to be remarked that in a number of passages we have ὅτι μαθών, where we are not to suppose that the interrogative has merely passed into its correlative; but ὅτι signifies "that," "because," and μαθών, by itself, must denote "intentionally, deliberately, with a fixed purpose and design." Thus Plato, *Euthydem.* 283 E: εἰπον ἂν, ὅτι μαθὼν μου καὶ τῶν ἄλλων καταψεύδει τοιοῦτο πρᾶγμα, "I would have said that you intentionally bring such a false charge against me and others." *Apol.* 36 B: τί ἄξιός εἰμι παθεῖν ἢ ἀποτίσαι ὅτι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἔχον, "what do I deserve to suffer or pay, because I designedly did not keep quiet during my life?"

(ff) With certain particles the interrogative has a special meaning; thus,

τί γάρ; "for why? why indeed? what is there in that?" is used when we wish to express the effect of something observed, or to indicate that the circumstance is not surprising; as Eurip. *Med.* 689: τί γάρ σόν ὄμμα χρώς τε συντέτηχ' ὄδε; "but stay—why is thine eye bedimmed and thy complexion changed?" *Orest.* 482: Μενέλαε, προσφθέγγει νιν, ἀνόσιον κάρα; "Menelaus, dost thou speak to him, the impious wretch?" τί γάρ; φίλον μοι πατρός ἐστιν ἔκγονος; "why do you ask? there is nothing surprising in it. He is the son of a father dear to me."

τί δέ; "but why? what next?" expresses surprise and remonstrance; as Eurip. *Hippol.* 1413: τί δ'; ἔκτανες τᾶν μ' ὡς τότε ἦσθ ὠργισμένος; "what! wouldst thou have slain me in thy rage?"

τί μήν; "why? of course; why really do you ask?" expresses assent which might have been taken for granted; as Plat. *Phædr.* p. 229 A: ὅρας οὖν ἐκείνην τὴν ὑψηλοτάτην πλάτανον; τί μήν; "how can I help seeing it? Of course I do."

τί ποτε; or, in epic Greek, τίποτε; "what in the world? what ever? why ever?" expresses impatience and a certain amount of embarrassment, as Hom. *Il.* i. 202: τίπτ' αὐτ' εἰλήλουθας; "why in the world are you come again?"

τί δῆτα; "why then?" expresses a kind of indignation; as Æsch. *Ag.* 1259: τί δῆτ' ἐμαντῆς καταγέλωτ' ἔχω τάδε; "why then do I keep these ornaments as a mockery of myself?"

§ VIII. *The Adjective as Epithet or Subject.*

414 The adjective, being either a general attributive word from which nouns or verbs may be derived, or else itself a derivative from some substantive or verb, may in any case be used as a predicate of any order. These usages will be discussed in their proper place. But it is also capable of being joined as attribute or epithet to any noun substantive, and in certain cases this junction is so regular that the substantive is not required, and the adjective becomes to all intents and purposes a substantive qualified to perform all the functions of the subject in a sentence. Both these usages require notice in this part of the Syntax.

Whether as epithet or as predicate, the adjective properly agrees with its substantive in gender, number and case; but it is sometimes construed according to the sense rather than the form of the expression. Thus we find (Thucyd. III. 79): ἐπὶ μὲν τὴν πόλιν ἐπέπλεον, ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας, because the inhabitants are presumed in the word πόλις. Similarly in *Æsch. Agam.* 189, we have βλαβέντα in the neut. pl. to agree with λαγῶν γένναν, because this implies λαγῶ καὶ τὰ τέκνα αὐτῆς, and in the same play (545) τιθέντες immediately follows δρόσοι, because it refers also to ὄμβροι implied in ἐξ οὐρανοῦ as opposed to ἀπὸ γῆς.

(a) The Adjective as Epithet.

(aa) The epithet may either appear without the article, as λευκὸς ἵππος, "a white horse," or it may stand between the article and the noun, as ὁ λευκὸς ἵππος, "the white horse," or it may follow the noun with an article to itself, as ὁ ἵππος ὁ λευκός, "the horse the white one."

(bb) Two or more epithets may be joined to the same substantive without any copulative conjunction; as Hom. *Il.* XVI. 801, 2: δολιχόσκεπον ἔγχος, βριθύ, μέγα, στιβαρόν, κεκορυθμένον. Two epithets to the same noun are very common, especially in poetry; as *Il.* XVI. 428: αἰγυπιοὶ γαμφώνυχες ἀγκυλοχεῖλαι. *Æsch. Eumen.* 343: αἰμοस्ताγές, ἀξιόμισον ἔθνος. *Ibid.* 873: τῶν ἀρείφάτων πρεπτῶν ἀγώνων. *Agam.* 237: τριτόσπονδον εὐποτμον παιᾶνα. Pind. *Ol.* IX. 44: ὁμόδαμον λίθινον γόνον. Soph. *Antig.* 1: ὦ κοινὸν ἀντάδελφον Ἰσμήνης κᾶρα. And Sophocles has not hesitated to introduce three epithets in addition to two qualifying genitives in *Œd. Col.* 1662: τὸ νερτέρων εὖνουν διαστὰν γῆς ἀλύπητον βάθρον, which means "the painless threshold of the gods below which mercifully made an opening in the earth to receive him." In *Æsch. Agam.* 145, we have *three*, and immediately after, 149, 150, *six* epithets to one noun.

(cc) On the other hand the conjunction is inserted, although our idiom does not admit it, when πολὺς is prefixed to some other adjective denoting goodness or badness; as Herod. VIII. 61: πολλὰ τε καὶ κακὰ ἔλεγεν, "he uttered many reproaches." Xen. *Mem.* II. 9, § 6: συνειδὼς αὐτῷ πολλὰ καὶ πονηρά, "being conscious to himself of many wicked actions." Plat. *Resp.* p. 615 D: πολλὰ τε καὶ ἀνόσια εἰργασμένος, "having done many impious deeds." But

n a particular emphasis the conjunction may be omitted, as in the well-known epitaph (*Anthol. Pal.* VII. 348): πολλὰ πίων, καὶ πολλὰ φαρών, καὶ πολλὰ κάκ' εἰπών.

(dd) In the poets an epithet sometimes does not agree grammatically with the noun to which it refers, but with some other word in close connexion with it. Thus in Pind. *Pyth.* VI. 5: Πυθιόνικος ἐτοῖμος ὕμνων θησαυρός means ἐτοῖμος θησαυρός Πυθιονίκων ὕμνων, "a treasure or store of hymns for Pythian victories, ready to be paid out." Soph. *Antig.* 780: τόδε νεῖκος ἀνδρῶν ξύναμιον means τόδε νεῖκος ξυναίμων ἀνδρῶν, "this quarrel of near relations." Eurip. *Orest.* 991: τὸ πτανὸν δῖωγμα πῶλων means τὸ τῶν πτανῶν πῶλων δῖωγμα or οἱ πτανοὶ πῶλοι οἱ ἐδῶκον. Soph. *Trach.* 508: ὑψικέρω τετράορον φάσμα ταύρου means φάσμα ὑψικέρωτος τετραόρου ταύρου. Id. *Agam.* 1123: πολιάς πόντου θινός means πολιοῦ πόντου θινός. Eurip. *Phæn.* 1370: λευκοπηχεῖς κτύποι χειρῶν means κτύποι λευκοπηχῶν χειρῶν, &c. And this idiom is carried so far that even a predicative participle agrees with the nominative rather than with the dependent genitive to which it necessarily refers; as in Soph. *Ed. Tyr.* 1375: ἡ τέκνων ὄψις, βλαστοῦσ' ὅπως ἐβλασταν for βλαστόντων.

(ee) By a further development, an epithet compounded with *a-privativum* may be followed by a genitive of relation, with which a part of it is connected as governing noun or attribute; thus in Hom. *Od.* IV. 783: ἄσιτος ἄπαστος ἐδητύος ἡδὲ ποτήτος, "without food or tasting with regard to eating and drinking." Soph. *Ed. Tyr.* 191: Ἄρης ἄχαλκος ἀσπίδων, "Mars un-brazen with regard to shields" (i. e. without the bronze of shields, or shields of bronze, his usual paraphernalia), is the designation of a destructive pestilence. Id. *Aj.* 314: ἀψόφητος ὀξέων κωκυμάτων, "without the noise of shrill wailings."

(ff) Conversely, the governed genitive may be contained in the epithet together with the real epithet of the main noun, as in Æsch. *Choëph.* 21: ὀξύχειρ κτύπος = ὀξὺς κτύπος χειρῶν. Or the compound epithet may involve successive genitives in regimen, as Æsch. *Suppl.* 30: ἐσμὸς ἀρσενοπληθής = ἐσμὸς πλήθους ἀρσένων. Or even when the whole phrase is itself in regimen, as Soph. *Ant.* 1009: ἀνδροφθόρου αἵματος λίπος = λίπος αἵματος φθορᾶς ἀνδρός.

(gg) An epithet is used to show that the substantive is not used in its proper sense, as Eurip. *Phæn.* 221: ἀκάρπιστα πεδία,

"unfruitful plains," i.e. the sea; *Ibid.* 790: κῶμος ἀναυλότατος, "a revel most entirely without flutes" (the flute being the regular accompaniment of the *comus*), i.e. war; *Orest.* 319: ἀβάκχευτος θίασος, "a company not of Bacchanals" (the θίασος being properly a troop of Bacchic revellers), i.e. the Furies; *Æsch. Agam.* 82: ὄναρ ἡμερόφαντον, "a dream appearing in day light," i.e. a feeble old man; *Ibid.* 1231: δίπους λείαινα, "a biped lioness," i.e. a cruel woman; *Sept.* 81: κόνις ἀναυδὸς ἄγγελος, "dust, a voiceless messenger;" *Suppl.* 872: δίπους ὄφις, "a biped serpent," i.e. a man; *Eumen.* 172: πτηνὸς ὄφις, "a winged serpent," i.e. an arrow; *Ibid.* 236: μηνυτὴρ ἀφθεγκτος, "a voiceless informant," i.e. blood; *Choëph.* 486: πέδαι ἀχάλκευτοι, "fettters not made of bronze," i.e. the robe in which Agamemnon was enveloped.

(b) The Adjective as Subject.

We have already seen that the substantive is regularly omitted in certain cases, so that an adjective remains as the only expression of the subject (399, (ζ)), and that all predicable words may become subjects (400, (α)). Besides these general exemplifications of the principle, there are certain adjectives which are regularly used as substantives. These are

(α) In the masculine, adjectives denoting a personal relation, with which we might supply *ἄνθρωπος*, *ἄνθρωποι* (399, (γ)), as φίλος, "a friend;" ἐχθρός, "a foe;" πολέμιος, "a national enemy;" ξένος, "a foreigner," especially one with whom we are on friendly terms; ἐναντίος, "an opponent;" θνητός, βροτός, "a mortal" or specially "a human being;" μῶρος, "a fool;" ἐμφρονες, ἄφρονες, "the wise," "the foolish;" ἀγαθοί, κακοί, "the good," "the bad," or "the noble," "the ignoble," &c. The neuter very rarely denotes an individual, as τὸ ἄρρεν, "the man;" τὸ θῆλυ, "the woman."

(β) In the neuter, and almost always with the article,

(αα) Adjectives indicating space or locality, as μέσον, "the middle;" ἔσχατον, "the extreme;" ὀμαλόν, "the level;" and with prepositions, εἰς ἓν, "to one place or spot;" ἀφ' ὑψηλοτέρου, "from higher ground;" ἐπὶ πολὺ, "to a considerable extent;" ἐπὶ βραχὺ, "for a short distance;" τὰ ἐπιθαλάσσια, τὰ παράλια, "the coast;" τὰ καρτερά, "the strong places;" τὰ ἄκρα, "the heights;" τὰ στενά, "the narrow passes;" ὄρεινά, "woodland," &c.

(bb) Adjectives indicating time, as ἐπὶ πολὺ, "for a long me;" ἐπὶ πλεῖστον, "for the longest time;" ἐς αἶδιον, "for everlasting;" ἐξ ἑωθινοῦ, "from the dawn," &c.

(cc) Adjectives equivalent to collective nouns, as τὸ ἄρρεν, "the males;" τὸ θῆλυ, "the females;" τὸ Ἑλληνικόν, "the Greeks in general, the Hellenic world, Greekdom;" ἱππικόν, "cavalry;" ἡπλιτικόν, "men-at-arms;" ναυτικόν, "sailors" or "a fleet;" τὸ νέον, "the young men;" τὸ κράτιστον τοῦ στρατεύματος, "the élite of the army."

(dd) Adjectives equivalent to nouns denoting qualities or states, as τὸ βασιλικόν, "royalty;" τὸ φιλοχρήματον, "avarice;" τὸ ἀσφαλές, "a state of security;" τὸ ξυγγενές, "relationship;" τὸ ξηρόν, τὸ ὑγρόν, "dryness," "moistness;" but τὰ ξηρά, τὰ ὑγρά, "dry, moist substances," &c.

Obs. As denoting particular objects the neuter adjective is rarely used as a substantive, but it seems that γεραρά means presents or gifts (γέρα) in two passages of Æschylus (*Suppl.* 672, *Agam.* 722), and it is clear that λυτήριον is equivalent to λύτρον in Pind. *Pyth.* v. 99: τὸ καλλίνικον λυτήριον δαπανᾷν (see *New Cratylus*, §§ 297, 305).

§ IX. *The Comparative Degree.*

415 By its nature an adjective in the comparative degree is more likely to appear as a predicate than as an epithet. But as this form is used in both applications of the adjective, and as the construction is the same in both, it will be as well to consider it here once for all.

Whether as epithet or predicate the comparative adjective must express one of two things; (a) the degree in which the quality is possessed by the subject; (b) the relation between the quality possessed by one subject and that possessed by another. If in either of these applications a standard of comparison is introduced, it may be represented by a genitive case signifying, as we shall see, "in relation to, with regard to," the object mentioned, as οὗτος σοφώτερός ἐστιν ἐκείνου, "this man is wiser, stands in a higher grade of wisdom, in relation to that man;" but we say in English, "this man is wiser than the other," where "than" is another and later mode of spelling "then," so that the phrase means "this man is wiser, then (comes) the other." Or the standard of comparison is

introduced by the conjunction *ἥ* (epic *ἥέ*, *ἥέπερ*), signifying "as," "in the manner or degree in which," like the Latin *quam* and the German *als* (a mutilated form of *al-sô*); thus, *ἀρεόσιν ἥεπερ ὑμῶν ἀνδράσιν ὠμίλησα*, "I have kept company with men brave in a higher degree, as compared with the manner or degree in which you are brave," that is, as we say, "braver than you." The different applications of these two modes of expressing the standard of comparison will be seen in the following illustrations of the two significations of the comparative degree.

(a) The Comparative as referring to a single Subject.

(aa) When we wish to indicate merely the degree in which the quality is possessed by the subject, we may use the comparative degree by itself; as *ἀγροικότερόν (γελοιότερόν) ἐστὶν εἰπεῖν*, "it is somewhat, in a certain degree, rude or ridiculous to say" (Plato, *Apol.* p. 30 E, 32 D; *Gorg.* 509 A): *μῶν ὑστέραι πάρεσμεν* (Aristoph. *Lys.* 69); "we have not come too late, have we?" *ἄσσον ἵτε* (Hom. *Il.* i. 335), "approach nearer;" *ἡμεῖς ἐκαστέρω οἰκέομεν* (Herod. vi. 108), "we live too far off;" *νεώτερόν τι*, "something too new, something violent," whence *νεωτερίζω*, "I adopt harsh measures;" and this is very common in such phrases as *ἄμεινον*, *βέλτιον*, *λῆον*, *κάλλιον*, *χεῖρον*, *κάκιόν ἐστι*, and the like.

(bb) The same force of the comparative may be expressed by a compound with *ὑπο-*, as *ὑπόμαργος*, "somewhat crazy;" *ὑπολευκόχρως*, "whitish," "pale;" *ὑπόφαιος*, "somewhat gray;" *ὑπόχλωρος*, "greenish yellow;" but even these are used in the comparative degree, as Herod. iii. 145: *ἦν οἱ ἀδελφεὸς ὑπομαργότερος*, "he had a brother rather mad than otherwise."

(cc) When two qualities are contrasted in the same subject, they may both be expressed by the comparative degree, as Hom. *Od.* i. 164: *πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι ἢ ἀφνειότεροι χρυσοῖο*, "all would pray to be swift of foot in a high degree, as compared with being in a high degree rich in gold." Herod. iii. 65: *ἐποίησα ταχύτερα ἢ σοφώτερα*, "I have acted in the manner distinguished by haste, as compared with the manner distinguished by wisdom," i. e. with more haste than wisdom. Plat. *Resp.* iii. p. 410 D: *μαλακώτεροι γίνονται ἢ ὥς κάλλιον αὐτοῖς*, "they prove themselves effeminate in a higher degree, as compared with the

manner that would be more honourable for them" (for *κάλλιον* see (aa)).

(dd) When we wish to contrast the present with the previous or general possession of the quality by the subject, we use the reflexive pronoun to indicate the standard of comparison; as (Plat. *Resp.* p. 411 c): *ἀνδρείότερος γίγνεται αὐτὸς ἑαυτοῦ*, "he grows braver in relation to himself," i. e. than he was before, or than he generally is. Id. *Lach.* p. 182 c: *πάντα ἄνδρα ἐν πολέμῳ καὶ θαρράλεώτερον καὶ ἀνδρείότερον ἂν ποιήσειεν αὐτὸν ἑαυτοῦ αὐτῇ ἢ ἐπιστήμῃ*, "this science would make every man in war more confident and courageous than he would otherwise be."

(ee) The possession of a quality by a subject may be exaggerated by a reference of the capacity of the individual to the general case, or to the general conceptions and expectations of men, which thus serve as a standard of comparison; hence we have such phrases as *μεῖζον φορτίον ἢ καθ' αὐτὸν ἀράμενος* (Dem. *Epist. Philipp.* p. 156, 5), "having taken on him a burden beyond his strength;" *λόγου μεῖζων, κρείσσων* (Herod. II. 148; Thucyd. II. 50), "transcending the powers of description;" *μεῖζον ἐλπίδος* or *εὐχῆς* (Æsch. *Agam.* 257; Lucian, *Herod.* I.), "too great to be hoped or prayed for;" *ἐλπίσαντες μακρότερα μὲν τῆς δυνάμεως, ἐλάσσω δὲ τῆς βουλῆσεως* (Thucyd. III. 39), "forming hopes which exceeded their power, though they fell short of their wishes;" *μεῖζον ἢ κατ' ἀνθρώπου, ἢ κατ' ἄνδρα*, or *ἢ κατ' ἀνθρώπων φύσιν* (Plat. *Resp.* p. 359 d; Herod. VIII. 38; Soph. *Ant.* 768), "greater than in accordance with human power;" *ἐπιθυμίας μεῖζους ἢ κατὰ τὴν ὑπάρχουσαν οὐσίαν* (Thucyd. VI. 15), "desires greater than in accordance with the property on which he had to rely."

(b) The Comparative as contrasting two Subjects.

(aa) The subject, which marks the contrast or serves as the standard of comparison, is subjoined in the genitive, or in the same case after *ἢ*; as Plat. *Resp.* p. 360 d: *λυσitteλεῖν οἶεται πᾶς ἀνὴρ πολὺ μᾶλλον τὴν ἀδικίαν τῆς δικαιοσύνης*, "every man thinks that injustice is much more profitable than justice." Herod. VII. 10: *μέλλουσιν ἐπ' ἀνδρας στρατεύεσθαι πολὺ ἀμείνονας ἢ Σκύθας*, "you are going to march against men much braver than the Scythians."

(bb) If the case which should follow the *ἤ* is the dative, sometimes even if it is the genitive, the *ἤ* is omitted and the genitive substituted, or retained alone; as Thucyd. vii. 63: ταῦτα τοῖς ὀπλίταις οὐχ ἥσσον τῶν ναυτῶν παρακελεύομαι, "I give these injunctions to the men-at-arms no less than to the sailors (ἢ τοῖς ναύταις)." Dem. Lept. § 135: τὸ δοκεῖν ἐξηπατηκέναι τοὺς ἀγαθὸν τι ποιήσαντας ὑμῖν αἰσχίον τῶν ἄλλων, "to be thought to have deceived those who have done you good service is more disgraceful to you than to others (ἢ τοῖς ἄλλοις)." Eurip. Dic. fr. x. 4: κἂν ἀμείνωνος πατὴρ Ζηνὸς πεφύκη, "even though he has sprung from a more noble father than Jove (ἢ Ζηνός)."

(cc) When the comparison is not with a single subject, but with a sentence involving a verb, the contrast is expressed either by *ἤ* with the nominative or with the simple genitive of the noun; thus on the one hand we find (Dem. de Coron. § 178), ἡμῶν ἄμεινον ἢ κείνοι προορωμένων (i. e. ἢ κείνοι προορῶνται), and on the other hand (Thuc. viii. 52), οἱ Πελοποννήσιοι πλείοσι ναῦσι τῶν Ἀθηναίων παρήσαν (i. e. ἢ οἱ Ἀθηναῖοι οἱ ἢ αἷς οἱ Ἀθηναῖοι παρήσαν).

(dd) The standard of comparison is implied but not expressed in such phrases as οἱ νεώτεροι, οἱ πρεσβύτεροι, in speaking of classes of men; and in an antithesis like the following (Thucyd. v. 111): οὔτινες τοῖς μὲν ἴσοις μὴ εἰκονσι, τοῖς δὲ κρείσσοσι καλῶς προσφέρονται, πρὸς δὲ τοὺς ἥσσους μέτριοι εἰσι, πλείστ' ἂν ὀρθοῖντο.

(ee) In the contrast between two subjects there is sometimes an exaggeration of the comparative adjective by the addition of *μᾶλλον*; as in Eurip. Hec. 377: θανὼν ἂν εἴη μᾶλλον εὐτυχέστερος ἢ ζῶν, to which we find parallels in old English, as in Shakspeare (Timon, iv. 1): "He shall find the unkindest beast more kinder than mankind." From this case we must distinguish those in which the comparative is used with a presumed, but not expressed, reference (above, (dd)); as in Thucyd. iii. 65: ἐβούλοντο τοὺς ὑμῶν χείρους μηκέτι μᾶλλον γενέσθαι, "they wish that the worse citizens among you should not grow worse still."

(ff) Conversely, the *μᾶλλον* is omitted with verbs which convey in themselves the idea of preference; as Hom. Il. i. 117: βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι; Lys. Orat. Fun. § 62: θάνατον μετ' ἐλευθερίας αἰρούμενοι ἢ βίον μετὰ δουλείας.

(*gg*) When the standard of comparison is expressed by an infinitive with or without *ὥστε*, certain adjectives appear in the positive degree, although their meaning is comparative; as Thucyd. II. 61: *ταπεινὴ ὑμῶν ἢ διάνοια ἐγκαρτερεῖν ἃ διέγνωτε*, "your spirit is too debased to abide firmly by what you have resolved." Eurip. *Andr.* 80: *γέρων ἐκεῖνος ὥστε σ' ὠφελεῖν παρών*, "he is too old to help you, if he were here."

(*hh*) In some few cases the numeral which is the standard of comparison is joined to *πλέον* or *ἐλάττων* (*μείων*) in the neuter singular without *ἤ*; thus Thucyd. VI. 95: *ἡ λεῖα ἐπράβη ταλάντων οὐκ ἔλαττον πέντε καὶ εἴκοσιν*.

(*ij*) We may sometimes substitute the adversative *ἀλλά* or *ἀλλ' οὐ* for the comparative *ἤ* after *μᾶλλον* and *πλέον*, according as they are negative or affirmative; or an affirmative form of the comparison may be followed by *καὶ οὐ* or *καὶ μὴ*. Thus Thucyd. I. 83: *ἔστιν ὁ πόλεμος οὐχ ὕπλων τὸ πλέον, ἀλλὰ δαπάνης*. Isocr. *ad Nicocl.* § 42: *πλησιάζειν βούλονται τοῖς συνεξαμαρτάνουσιν, ἀλλ' οὐ τοῖς ἀποτρέπουσιν* (where *βούλονται* involves *μᾶλλον*, (above, (*ff*))). Thucyd. I. 74: *ἐδείσατε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ πλέον*. Id. I. 120: *τοὺς τὴν μεσόγειαν μᾶλλον καὶ μὴ ἐν πόρῳ κατακημένους*.

(*kk*) Similarly *πλὴν* may take the place of *ἤ*, as in Eurip. *Heracl.* 233: *ἅπαντα ταῦτ' ἐστὶ κρείσσων πλὴν ὑπ' Ἀργείοις πεσεῖν*.

(*ll*) To express a preference in general we may have *πρό cum gen.*; to express a choice, *ἀντὶ cum gen.*; to indicate excess we may have *παρά cum accus.* or *ἐπὶ cum dat.*, after the comparative; as Plat. *Crit.* p. 54 B: *μηδὲν περὶ πλείονος ποιοῦ πρό τοῦ δικαίου*. Soph. *Ant.* 182: *μεῖζον' ἀντὶ τῆς αὐτοῦ πάτρας φίλον νομίζειν*. Thucyd. I. 23: *ἐκλείψεις πυκνότεραι παρὰ τὰ μνημονεύμενα*. Hom. *Od.* VII. 216: *οὐ γὰρ στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο*.

(*mm*) By a very singular refinement the negative *οὐ* is inserted in the clause indicating the standard of comparison, when it is implied that the circumstance qualified by *μᾶλλον* is to be rejected or negated in comparison with that to which it stands in contrast. Accordingly this idiom is generally found when the comparative clause is negative or interrogative, or contains some term of reprobation. Herod. IV. 118: *ἥκει ὁ Πέρσης οὐδὲν τι μᾶλλον ἐπ' ἡμέας ἢ οὐ καὶ ἐπ' ὑμέας*, "the Persian is come against us not a whit

of the Peloponnesian war, that he expected it to be *ἀξιολογώτατον τῶν προγεγενημένων*, we cannot render this "most worthy of mention of all those that had gone before it," for the present and future do not, according to our view, admit of classification with the past: but we must either translate, "a war most worthy of mention of the long series of wars preceding and ending with it," or "worthy of mention in the highest degree, if compared with the previous wars," which is much the same as "more worthy of mention than its forerunners." Similarly when Æschylus makes Atossa say (*Pers.* 180) that the two visionary women, whom she saw in her dream, were *μεγέθει τῶν νῦν εὐπρεπεστάτα πολὺ*, we cannot render this "most conspicuous in stature of those who now exist," for they obviously did not exist; but we must either translate it "conspicuous in stature in the highest degree, if compared with existing women," or "more conspicuous in stature than any living women."

The following usages of the Greek superlative are most deserving of notice:

(*aa*) The genitive, which follows the superlative, may denote not the class or series to which the subject belongs, but some other standard of comparison suggested by the sentence; thus Plat. *Gorg.* p. 461 E: *τῆς Ἑλλάδος πλείστη ἐστὶν ἐξουσία τοῦ λέγειν Ἀθηναῖοι*, "there is a liberty of speech at Athens in the highest degree as compared with the rest of Greece." Dem. *de Coron.* § 78: *σίτῳ πάντων ἀνθρώπων πλείστῳ οἱ Ἀθηναῖοι χρῶνται ἐπεισάκτῳ*, "the Athenians consume imported corn to the largest amount as compared with the rest of the world." Xen. *Symp.* VII. 40: *σῶμα ἀξιοπρεπέστατον ἰδεῖν τῆς πόλεως ἔχεις*, "you have a person stately in the highest degree as compared with (the other persons in) the city."

(*bb*) As in the comparative (415, (*dd*)), so in the superlative we may use the reflexive pronoun to indicate the standard of comparison, when we wish to contrast the highest with the usual condition of a person or thing; as Plat. *Leg.* p. 715 D: *νέος ὦν πᾶς ἄνθρωπος τὰ τοιαῦτα ἀμβλύτατα αὐτὸς αὐτοῦ ὀρᾷ*, "when young, every man is at his dullest with regard to seeing such things." Xen. *Mem.* I. 2, § 46: *εἶθε σοι τότε συνεγεγόνμην ὅτε δεινότητος σαυτοῦ ταῦτα ἦσθα*, "I wish I had enjoyed your society at the time when you were at your cleverest in these things."

(cc) Pre-eminence in a class may be expressed by prefixing *ἐν τοῖς* to the superlative without a change of gender, or by adding *εἰς* with some word indicating the subject; thus Thucyd. i. 6: *ἐν τοῖς πρώτοις Ἀθηναῖοι τὸν σίδηρον κατέθεντο*, "the Athenians first among these (men) laid down iron weapons." Id. iii. 81: *ἔδοξε μᾶλλον (ὡμῇ εἶναι ἢ στάσις) διότι ἐν τοῖς πρώτῃ ἐγένετο*, "the sedition seemed to be more savage, because it happened the first among these (things)." The same rule applies to the superlative adverb *μάλιστα*, as Thucyd. viii. 90: *Ἀρίσταρχος, ἀνὴρ ἐν τοῖς μάλιστα καὶ ἐκ πλείστον ἐναντίος τῷ δήμῳ*, "Aristarchus, a man among them in the highest degree and for the longest time opposed to democracy." Æsch. *Pers.* 325: *Κιλικῶν ἑπαρχος εἰς ἀνὴρ πλείστον πόνον ἐχθροῖς παρασχών*, "the governor of the Cilicians for one man (among all men) having caused most trouble to the enemy." Thucyd. iii. 39: *ἀποφαίνω Μυτιληναίους μάλιστα δὴ μίαν πόλιν ἡδικηκότας ὑμᾶς*, "I prove that the Mytilenæans for one state (among all states) have most wronged you."

(dd) With the negative *οὐ* the superlative adjective or adverb assumes emphatically the opposite value; thus *οὐχ ἥκιστα* means "especially," *οὐκ ἀδυνατότατος* means "most opulent or powerful." Hence we have *οὐχ ἥκιστα* as a substitute for *μέγιστα* in co-ordinate sentences, as Thucyd. i. 68: *προσέκει ἡμᾶς οὐχ ἥκιστα εἰπεῖν ὅσῳ καὶ μέγιστα ἐγκλήματα ἔχομεν*.

(ee) The superlative may be used with relatives or relative particles to express the highest degree possible, so that we may supply *δυνατός ἐστι* or *δύναται γενέσθαι*. Thus Plat. *Symp.* p. 220 B: *πάγου οἴου δεινστάτου*, "in the sharpest possible frost" (*οἶος δύναται γενέσθαι δεινότατος*). Similarly *ὡς τάχιστα*, "as quickly as possible" (Xen. *Cyr.* i. 6, § 26); *ὅπως ἄριστα*, "in the best way possible" (Æsch. *Agam.* 611); *ἢ ἀριστον* (Xen. *Cyr.* ii. 4, § 32); *ὅσον τάχιστα* (Soph. *El.* 1457); *ὅτι πλείστον χρόνον* (Xen. *Cyr.* vi. 1, § 43); *ὅποι προσωτάτω* (Eurip. *Androm.* 924); *οὕτως ὅπως ἥδιστα* (Soph. *Trach.* 330); *ὡς ἂν μάλιστα* (Thucyd. vi. 57); *ὅτι ἐπ' ἐλάχιστον* (Id. iii. 46); *ὡς ἐν ἐχρωτάτῳ* (Xen. *Cyr.* i. 6, § 26). But the verb denoting possibility is often found, so that the sentence is complete; thus Thucyd. vii. 21: *ναῦς ὡς δύναται πλείστας*. Xen. *Mem.* iii. 8, § 4: *ὡς ἐνι ἀνομοιοτάτῃ*. Id. *Anab.* i. 3, § 15: *ἢ δυνατὸν μάλιστα*. Id. *Mem.* iv. 5, § 2: *ὡς οἶόν τέ γε μάλιστα*.

CHAPTER II.

ON THE CATEGORICAL PROPOSITION, AND ON THE DIFFERENT KINDS OF PREDICATES.

§ I. *General Principles.*

417 IN the categorical proposition there are, as has been already mentioned (above, 400, (γ)), three kinds of predicates:

(A) *Primary*, when there is nothing between the subject and predicate, except the copula, either expressed or implied.

(B) *Secondary*, when the predicate is connected with the subject through a verb which already contains a primary predicate.

(C) *Tertiary*, when in the second case there is also a *πρόληψις* or anticipation of a distinct predication of something additional. Accordingly,

(A) Primary predicates are the following: (a) Attributive nouns, whether substantives or adjectives. (b) Participles and other verbals. (c) Verbs of the indicative mood.

(B) Secondary predicates are the following: (a) Adverbs. (b) Cases of nouns and participles (1) without or (2) with prepositions.

(C) Tertiary predicates are oblique cases of substantives, adjectives, and participles.

§ II. A. *Primary Predicates. (a) Nouns.*

418 When a noun is predicated directly, the copula is either a verb expressing *existence, subsistence, &c.*, such as *εἶμι, γίγνομαι, ἔφην, κυρῶ, πέλω, ὑπάρχω, μένω, διαμένω*; or a verb expressing *appellation, designation, nomination, appointment, &c.*, such as *καλοῦμαι, ἀκούω, κλίνω, ὀνομάζομαι, προσαγορεύομαι, ποιоῦμαι, καθίσταμαι, ἀποδείκνυμαι, εὐρίσκομαι, νομίζομαι, πέμπομαι, αἰροῦμαι, χειροτονοῦμαι, λαγχάνω*. Verbs of the former class are usually

added in the infinitive to verbs of *appearing, seeming, &c.*, such as *φαίνομαι, δοκῶ, ἔοικα*, which may also serve as copula without any such addition.

- (a) ὁ Θεός ἐστὶν ἀγαθός, "God is good."
- (b) ὁ ἐρῶν ἐραστῆς καλεῖται, "he who loves is called a lover."
- (c) οἱ Πέρσαι ἐνομίζοντο ἀλκιμώτατοι, "the Persians were considered bravest."
- (d) Ἀράσπας ἐπέμφθη κατάσκοπος, "Araspas was sent as a spy."
- (e) Ἀλκιβιάδης ἤρέθη στρατηγός, "Alcibiades was chosen general."
- (f) οὐτ' ἔλαχε τειχοποιός, οὐτ' ἐχειροτονήθη, "he was not chosen to build the walls by lot or show of hands."
- (g) οἱ νόμοι διαμένουσιν ἀκίνητοι, "the laws remain unchanged."
- (h) χαλεπὸν δοκεῖ τοῦτο τὸ ἔργον, "this work seems difficult."
- (j) τὸ δέ τοι κῆρ φαίνεται εἶναι, "but this appears to thee to be death."
- (k) εὐδαίμων φαίνεται ὁ ἀνὴρ, "the man appears happy."

Regularly, these primary predicates agree with their subjects in gender and number; and all verbs, whether they merely serve as copula or contain in themselves the primary predicate, agree with the subject of the sentence in number and person. But the following irregularities are not of unfrequent occurrence:

(a) The primary predicate does not agree with the subject in gender and number.

(aa) The predicate may stand in the neuter singular without regard to the gender and number of the subject, if we wish to indicate that the subject belongs to a particular class of things; as οὐκ ἀγαθὸν πολυκυρανίη (*Il.* II. 204), "a multitude of rulers is not a good thing"—does not belong to the class of good things; αἱ μεταβολαὶ λυπηρόν (*Eurip. Herc. F.* 1263), "changes are a troublesome thing."

(bb) The predicate takes its gender from the meaning and not from the grammatical form of the subject; as τὸ μαιράκιον ἐγένετο καλός, "the boy grew up handsome;" and this applies also to epithets (above, 414) and secondary predicates, as φίλε τέκνον (*Od.* xv. 509); ὃ φίλη ψυχὴ, οἷχει δὲ ἀπολιπὼν ἡμᾶς (*Xen. Cyr.* vii. 3, § 8).

(β) The verb does not agree with the subject in number.

(aa) When the subject is a neuter plural the verb is generally singular, as τὰ ζῶα τρέχει. The reason for this has been already given (381, (d)); and the same rule occasionally applies to the dual, as *Il.* xxiii. 477: δέρεται ὅσσε. But the plural may follow a neuter plural nominative (1) if it indicates a plural personality, as *Plat. Lach.* p. 180 E: τὰ μεϊράκια ἐπαινοῦσιν; (2) if the objects referred to are necessarily distributed and numerous, as *Xen. Anab.* i. 7, § 17: φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἔχνη πολλά; (3) if the objects are separated by locality or otherwise, as *Xen. Cyr.* ii. 2, § 17: ταῦτα μὲν δὴ τοιαῦτα ἐλέγοντο, because the sayings of diverse parties are alluded to. In general this use of the plural verb with the neuter plural is more common in Xenophon, and in the Ionic and Doric poets, than in the majority of the prose writers.

(bb) With ἔστι and some other verbs the singular verb is used with the plural subject, even when the latter is masculine or feminine; as *Plat. Euthyd.* 302 C: ἔστι γὰρ ἔμονγε καὶ βωμοί. *Sympos.* 188 B: καὶ γὰρ πάχναι καὶ χάλαζαι καὶ ἐρυσίβαι γίγνεται. This idiom is called the *schema Pindaricum*, and Pindar uses a singular verb as a copula between a plural subject and a plural predicate, *Ol.* x. 4: μελιγάρνες ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται.

(cc) If the subject, though singular, is a collective noun, the verb is plural; this applies not only to nouns of multitude, as δῆμος, πλῆθος, στρατόπεδον, &c., but also to words or expressions like ἕκαστος, τις, ἄλλος ἄλλον, εἴ τις, ὅστις, ὃς ἂν, &c. Thus *Alciphron, Ep.* iii. 10: ὁ δῆμος εἰς τὸ θέατρον προελθόντες ἐβόων. *Plat. Resp.* p. 550 E: ἄλλος ἄλλον ὁρῶν καὶ εἰς ζῆλον ἰὼν τὸ πλῆθος τοιοῦτον αὐτῶν ἀπειργάσαντο.

(dd) The plural verb stands beside a singular vocative, if the act refers to the companions also of the person addressed, as *Soph. Phil.* 466: ἦδη, τέκνον, στέλλεσθε;

(ee) When the plural of the first person is used royally and majestically, as it is called, for the singular, the proper number may be resumed even in the same sentence; as *Eurip. Troad.* 904: ὥς οὐ δικαίως, ἦν θάνω, θανούμεθα.

(ff) The dual, which is only an exceptional plural, may have a plural predicate or verb; as *Plat. Resp.* p. 478 A: δυνάμεις ἀμφότεραί ἐστων, δόξα τε καὶ ἐπιστήμη. *Soph. Antig.* 55: ἀδελφῶ δύο κοινὸν μόρον κατειργάσαντο. And a feminine dual may agree with

a masculine predicate or epithet; as Xen. *Cyr.* i. 2, § 11: *μῖαν ἄμφω τούτῳ τῷ ἡμέρα λογίζονται.*

(gg) If two or more subjects are referred to a common copula or predicate, the latter may either be plural or take its inflexion from the nearest or the predominant subject; but the adjectival predicate is in the neuter plural if the subjects denote inanimate things; as Xen. *Anab.* ii. 4, § 15: *ἔτυχον ἐν τῷ περιπάτῳ ὄντες Πρόξενος καὶ Ξενοφῶν.* Thucyd. i. 29: *ἐστρατήγει τῶν νεῶν Ἀριστεὺς καὶ Καλλικράτης καὶ Τιμάνωρ.* Xen. *Anab.* i. 10, § 1: *βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει.* Plat. *Euthyd.* p. 279 B: *εὐγένειαι τε καὶ δυνάμεις καὶ τιμαὶ δῆλὰ ἐστὶν ἀγαθὰ ὄντα.*

(hh) The copulative verb may agree in number with either the subject or predicate, if the latter is a substantive or a substantival adjective; as Herod. ii. 16: *τὸ πάλαι αἱ Θῆβαι Αἴγυπτος ἐκαλέετο.* Thucyd. iv. 26: *αἴτιον ἦν οἱ Λακεδαιμόνιοι προειπόντες.*

419 As the predicate is necessarily a general term, it is properly distinguished from the subject by the omission of the article; as

ὁ Σωκράτης ἦν ἄνθρωπος.
ὁ ἄνθρωπος ἦν σοφός.

See, however, above, 394, (β).

(a) When the predication is thus distinct, the copula is often omitted; as

λευκὸς ὁ ἵππος, "the horse is white."

(b) The copula is very frequently omitted, when the following qualitative phrases form the predicate: *φροῦδος, ἐτοιμός, ῥάδιον, εἰκός, δῆλον, χαλεπὸν, ἄξιος, δυνατός, οἷός τε, ἀδύνατος, θαυμαστόν, ἀμήχανον ὅσον, ἀνάγκη, χρεών, θέμις, ὥρα, καιρός, οὐ πολὺς χρόνος ἐξ οὗ, &c.*; as

φροῦδα τὰπειλήματα (Soph. *Œd. Col.* 660).

They are often predicated in the neuter plural; as

χαλεπά ἐστι περιγίγνεσθαι (Herod. ix. 2).

(c) The omission of the copula is most usual in the third person, but there are examples of its absence with the other persons; thus we have with the emphatic pronoun (*Æsch. Eum.* 547), *φόνου δὲ τοῦδ' ἐγὼ καθάρσιος*, and (Pind. *Ol.* iv. 24), *οὗτος ἐγὼ ταχυστάτι*, "such a one am I here before you for swiftness;" "Ἕλλην ἐγώ," "a Greek am I;" and the like. And *ἐσμέν* is understood with *ἐτοιμοί*

in Plat. *Resp.* 499 D: *περὶ τούτου ἔτοιμοι τῷ λόγῳ διαμάχεσθαι*, where the pronoun *ἡμεῖς* is also omitted.

(d) The copula is often omitted in relative sentences; thus Eurip. *Alc.* 171: *πάντας δὲ βομούς, οἳ κατ' Ἀδμήτου δόμους [εἴσι], προσῆλθε*. This is sometimes found to be the case with the relative particles *ὅτι* and *εἰ*; thus (Plat. *Resp.* vi. p. 505 A): *ὅτι γε ἡ τοῦ ἀγαθοῦ ἰδέα μέγιστον μάθημα [ἐστὶ], πολλάκις ἀκήκοας*. Soph. *Phil.* 1246: *ἀλλ' εἰ δίκαια [ἐστὶ], τῶν σοφῶν κρείσσω τάδε*.

(e) The omission of the copula with the antecedent is regular in such phrases as *οὐδεὶς [ἐστὶν] ὅστις οὐ*, and the like, where the construction is often obliterated by an attraction of the antecedent into the case of its relative (above, 405).

(f) The copula is sometimes wanting even in the dependent moods; thus the imperative is omitted (Xen. *Anab.* iii. 3, § 14): *τοῖς θεοῖς χάρις [ἔστω]*; the subjunctive (*Il.* i. 547): *ὃν μὲν κ' ἐπιεικὲς [ᾗ] ἀκούμεν*; the optative (Theocr. xviii. 25): *τᾶν οὐδ' ἄν τις ἄμωμος [εἴη], ἐπεὶ χ' Ἑλένα παρισωθῇ*; the objective infinitive (Plat. *Phæd.* p. 74 E): *οὐκουν ὁμολογοῦμεν ἀναγκαῖόν που [εἶναι]*.

(g) A preposition with its case, or a compound involving this combination, seems to be specially adapted for predication, without the copula or some other verb containing the primary predication implied; thus Æsch. *Agam.* 675: *πολύανδροί τε φεράσπιδες κυναγοὶ κατ' ἔχνος πλατᾶν ἄφαιτον [ῆσαν or εἶποντο]*, "the shielded huntsmen went or followed in the invisible track of their oars." Eurip. *Electr.* 733: *νεφέλαι δ' ἔνυδροι πρὸς ἄρκτον*, "the watery clouds went to the north." And even in a secondary predication we have the same usage, as in Thucyd. iv. 126: *κατὰ πόδας [ιόντες or ἐπόμενοι] τὸ εὐφυχον ἐν τῷ ἀσφαλεῖ ὄξει ἐνδείκνυνται*, "following at their heels, they keenly exhibit their courage when there is no risk." Hence we have the same omission with compound adjectives, as in Æsch. *Agam.* 277: *ὑπερτελής τε [ῆρθη], πόντον ὥστε νωτῖσαι ἰχθύς [?], πορευτοῦ λαμπάδος πρὸς ἡδονήν, πείκη, τὸ χρυσοφειγγὲς ὥς τις ἥλιος σέλας παραγγείλασα Μακίστου σκοπαῖς*, where there is a secondary predicate of time in the aorist participle *παραγγείλασα*, "the pine torch was lifted aloft,—so that the fishes rose to the surface of the sea to enjoy the passenger light,—having sped forward its blaze to the watch-towers of Macistus."

In this case, as in those mentioned above (*d*), where we have given an instance of the phrase with the preposition (Eurip. *Alc.* 171), the copula is omitted in relative sentences; thus Arist. *Pol.* i. 9, § 6: τῷ εἰσάγεσθαι ὧν ἐνδεεῖς [εἰσὶ] καὶ ἐκπέμπειν ὧν πλεονάζουσιν, "by the importation of the things which they want, and by the exportation of their superfluities."

§ III. *Primary Predicates. (b) Participles and other Verbals.*

(a) Participles.

420 (*aa*) The active participles are not very often used as primary predicates, for the tenses of the verb will generally express our meaning with sufficient definiteness: consequently ὁ ἵππος τρέχει will be more common than ὁ ἵππος ἐστὶ τρέχων, which is equivalent to it (above, 381). But we find such phrases as ὁδὸς ἡ ὀρωμένη ἦν ἄγρουσα ἄνω (Xen. *Anab.* iv. 3, § 5); and in an emphatic passage we might say, ὁ ἀνθρωπὸς ἐστὶν ἐμπνέων (cf. *Æschyl. Agam.* 629); or, ὁ παῖς ἐστὶ πάντ' ἀγνοῶν καὶ πάντ' ἀποβλέπων εἰς τὸν διδάσκαλον (cf. Plat. *Phæd.* p. 239 B); or, in the aorist, ἦν ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἰσχὺν δηλώσας καὶ ἄξιός θανμάσαι (Thucyd. i. 138, § 3); or, in the perfect, ὁ χρησμός ἐσται δεδορκώς (*Æsch. Ag.* 1150). The difference between this mode of predication and that with the finite verb is shown by such passages as the following; Thucyd. i. 38, § 2: δῆλον ὅτι, εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν, "it is clear that if we habitually give satisfaction to the greater number, there can be no justice in the dissatisfaction which these alone profess to entertain." Id. ii. 29, § 4: [Τήρης δὲ οὔτε τὸ αὐτὸ ὄνομα ἔχων, βασιλεὺς τε πρῶτος ἐν κράτει Ὀδρυσῶν ἐγένετο]. Id. iii. 2, § 1: ἃ μεταπεμπόμενοι ἦσαν, "which things they were sending for."

(*bb*) The passive participle in -μένος is very often predicated; indeed, as we have seen above (324, (3)), it is a substitute for certain tense forms; and for the sake of emphasis we have such phrases as κάρτ' ἀπομούσως ἦσθα γεγραμμένος (*Æschyl. Ag.* 733), "you were painted very unfavourably."

(β) Other Verbals.

421 The verbal adjectives in -τός and -τέος are also very often used as primary predicates; thus,

τοῦτο οὐ ῥητόν ἐστι μοί.
ἰσκητέα ἐστί σοι ἡ ἀρετή.

But the verbal in *-τέος* is also used as a mere infinitive, without inflexion, and governing the case of the noun, which in the direct predication would have been the subject. Here the dative is taken in immediate connexion with the substantive verb, and *ἐστί μοι*, *ἐστί σοι*, "there is to me," "there is to thee," &c., mean, "I have," "thou hast" (to do so and so), i. e. "it is right or necessary for me and thee to do so." Thus for *ἀσκητέα ἐστί σοι ἡ ἀρετή*, "virtue is-for-thee to cultivate," we may write *ἀσκητέον ἐστί σοι τὴν ἀρετήν*, "it-is-for-thee to cultivate virtue," i. e. "thou must cultivate virtue;" and so, if the verb implied governs another case; as *ἐπιθυμητέον ἐστί σοι τῆς ἀρετῆς*. The person is sometimes but more rarely expressed in the accusative, as in Plat. *Crit.* p. 49 A: *οὐδενὶ τρόπῳ φάμεν ἐκόντας ἀδικητέον εἶναι*. Both constructions may appear in the same sentence, as Herod. ix. 58: *ἐκείνοισι ταῦτα ποιεῦσι οὐκ ἐπιτρεπτέα ἐστί, ἀλλὰ διωκτέοι εἰσὶ*, "it-is-not (for us) to give permission to them doing these things, but they are-for-us to pursue (we must pursue them)."

Obs. 1 Just in the same way we have *δίκαιόν ἐστιν ἐμὲ ταῦτα ποιεῖν* by the side of *δίκαιός εἰμι ταῦτα ποιεῖν*; whence we have the negatives *εἰ μὴ ἀδικῶ γε*, or *ἀδικοῖην μὲντ' ἂν εἰ μὴ*, i. e. "I ought to do so." Similarly we have *ἀξίον ἐστί, δῆλόν ἐστιν ἐμέ, κ.τ.λ.*, by the side of *ἀξίός εἰμι, δῆλός εἰμι*. And as *δεῖ=δέον ἐστί* is equivalent to *δίκαιόν ἐστί*, we may have both *πολλοῦ δέω τοῦτο ποιεῖν* and *πολλοῦ δεῖ ἐμὲ τοῦτο ποιεῖν*.

Obs. 2 As the verbals in *-τός* and *-τέος* are of a qualitative or adverbial nature, like the adjectives mentioned above (419, (b)), we often find them predicated in the neuter plural; as

συγγνώστ' ἂν ἦν σοι τοῦδ' ἐρασθῆναι λέχους (Eurip. *Med.* 491).
συνεκποτέ ἐστί σοι καὶ τὴν τρύγα (Aristoph. *Plut.* 1085).

Obs. 3 For this reason, and because the stress in the combination *ἐστί μοι, ἐστί σοι*, as expressing the subject, falls upon the dative of the pronoun, the substantive verb is often omitted, and sometimes when the subject is clear, the pronoun also is wanting; thus we may have

γυναικὸς οὐδαμῶς ἡσσητέα (Soph. *Antig.* 678)
for *οὐδαμῶς δεῖ ἡμᾶς ἡσσησθαι γυναικός*.

Obs. 4 We observe this in other combinations of *ἐστί* with the dative; thus in Homer, *Il.* xvi. 159,

πᾶσιν δὲ παρήϊον αἵματι φοινόν,

παῖσιν includes the subject and copula—"all had their mouths gory with blood."

Obs. 5 There cannot be an omission of the copula when the participle is predicated in a conditional sentence. Apparent instances to the contrary are corrupt.

§ IV. *Primary Predicates.* (c) *Tenses of the Finite Verb.*

422 As every verb has reference to action, and all a must take place in time, whatever is predicated by a verb predication of tense.

A predication of tense has reference either to the time of speaking, or to some other point of time which must be defined. In the former case the tense is called (α) *definite* or *determinate*; in the latter (β) *indefinite* or *indeterminate*¹.

(α) In Greek the following are the definite tenses which refer to the time of speaking:

The present, which expresses *simultaneity*, i.e.

res geritur (quod significat rem geri) *eo ipso tempore* loquimur.

The future, which expresses *posteriority*, i.e.

res geretur (quod significat fore ut res geratur) *post id tempus*, quo loquimur.

The perfect, which expresses *anteriority*, i.e.

res gesta est (quod significat rem gestam fuisse) *ante tempus*, quo loquimur.

Thus:

γράφω, "I write or am writing," i.e. "now, *at the moment of speaking.*"

γράψω, "I shall write," i.e. "at some time *after the moment of speaking.*"

έγραφα, "I have written," i.e. "at some time *before the moment of speaking.*"

(β) The following are the indefinite tenses, which refer to some time specially defined.

The imperfect, which expresses *simultaneity*, i.e.

res gerebatur (quod significat rem geri) *aliquo tempore* quo loquimur.

The aorist, which expresses *posteriority*, i.e.

res gesta est (quod significat fore ut res geratur) *post aliquid tempus*, de quo loquimur.

The pluperfect, which expresses *anteriority*, i.e.

res gesta erat (quod significat rem gestam fuisse) *ante quod tempus*, de quo loquimur.

¹ This classification is due to J. L. Burnouf, to whom it was suggested for the French verb; see *Nouveau Cratylus*, § 372.

Thus :

ἔγραφον, "I was writing," i. e. "at some specified time."

ἔγραψα, "I wrote," i. e. "after some specified time."

ἔγεγράφειν, "I had written," i. e. "before some specified time."

(a) *Definite Tenses.*

423 A, 1. *The Present.*

(aa) It is unnecessary to give any examples of the ordinary use of the present indicative. But there are three applications of this tense which deserve special notice.

(1) In lively narratives the present is used for the imperfect or aorist, to signify that an action was going on, or that a deed was done, at some time specified by the context; thus Thucyd. VII. 83: καὶ ἀναλαμβάνουσί τε τὰ ὅπλα καὶ οἱ Συρακοῦσιοι αἰσθάνονται καὶ ἐπαιώνισαν γνόντες δὲ οἱ Ἀθηναῖοι ὅτι οὐ λανθάνουσι κατέθεντο [τὰ ὅπλα] πάλιν: here the present is mixed up with the aorist, to show that the actions denoted by the former continued up to the point of time indicated by the latter. Again, we may have the present in a relative sentence, with an emphatical reference to past time; as in Eurip. *Bacch.* 2: Διόνυσος ὃν τίκτει ποθ' ἡ Κάδμου κόρη Σεμέλη λοχευθεῖσ' ἀστραπηφόρῳ πυρί, where the aorist λοχευθεῖσα, as well as the participle ποτέ, indicates the past time, to which τίκτει points as the moment of the event described; cf. Eurip. *Suppl.* 640; Xen. *Ages.* II. 17—20, *Anab.* I. 1; Thucyd. I. 48.

(2) The present is used for the future in order to express the certainty of the coming event; thus we have the prophecy of Apollo, Pind. *Ol.* VIII. 42: Πέργamos ἀμφὶ τεαῖς χερσὶ ἐργασίας ἀλίσκεται, "Troy is taken, i. e. is not impregnable, but is doomed to capture, where thy hands have wrought," though afterwards, when a definite time is referred to, we have the future ἄρξεται. See also Pind. *Pyth.* IV. 49; and Herod. VII. 140, where we have μένει, λείπεται, πέλει and ἐρείπει in a Delphic oracle. Xen. *Cyr.* VII. 1, 19: νῦν ὁρᾷς ἔργον τῆς σῆς ταχυεργίας· νῦν γὰρ εἰ φθάσομεν κ.τ.λ. οὐδεὶς ἀποθανεῖται.

(3) The present is used for the perfect in verbs which express the permanence of a state, or an impression and its results. Such are ἀκούω, κλύω, αἰσθάνομαι, μανθάνω, γιγνώσκω, expressing the

continuance of a perception or cognizance: ἀδικέω, "I am a wrong-doer;" ἐξαυχέω, "I boast or am confident;" θνήσκω, "I am dying" (Soph. *Œd. T.* 118); νικάω, "I am victor or have conquered;" φεύγω, "I am an exile." Thus Hom. *Od.* xv. 403: νῆσός τις Συρίη κικλήσκειται εἴ που ἀκούεις, "if you have heard," i. e. possess knowledge by hearsay on that point; similarly Soph. *Phil.* 261: ὃν κλύεις ἴσως, "whom perhaps you have heard of, know by hearsay." Æsch. *Agam.* 305: νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμών, "both the first and the last (in the series) have conquered in the race."

(bb) Besides these usages there may be cases, in which, although the main verb is present both in form and signification, the reference is emphatically to the past and no longer existing state of things. Thus we have the two remarkable passages in Thucydides, i. 6 and i. 32. In the former we read: οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων διὰ τὸ ἀβροδίατον οὐ πολλὸς χρόνος ἐπειδὴ χιτῶνάς τε λινοὺς ἐπαύσαντο φοροῦντες καὶ κρώβυλον ἀναδούμενοι, where the words διὰ τὸ ἀβροδίατον bear an involved past sense, which qualifies the whole passage: "such *was* their luxurious attire, that it *is* only a short time since they saw the old men of the wealthy class among them leave off wearing linen tunics and binding up a knot of their hair with the fastening of golden mannah-flies." In the other passage we read: ξυγγνώμη, εἰ μὴ μετὰ κακίας, γνώμης δὲ μᾶλλον ἀμαρτίας, τῇ πρότερον ἀπραγμοσύνη ἐναντία τολμῶμεν, where, as in the former example, the past reference on which the emphasis depends, in opposition to the present τολμῶμεν, is involved in the clause μὴ μετὰ κακίας κ.τ.λ.: "allowance should be made for us if, *when there was previously* no malevolence, but only an error of judgment, we *now venture* on a measure at variance with our former isolation:" for certainly the orator does not imply that the *present* wish of his countrymen to form an alliance with Athens is an error of judgment: he concedes *that* only with reference to their former ἀπραγμοσύνη or unwillingness to encumber themselves with foreign politics.

424 B, 1. *The Future.*

(aa) As distinguished from the periphrastic future with μέλλω, the simple form is used to denote a future event without any specification of the time after which it will happen, whereas the

Periphrastic future requires or implies a definition of the time. Thus Plat. *Gorg.* 523 A: *ὡς ἀληθῆ ὄντα λέξω σοι ἃ μέλλω λέγειν*, "I shall speak the truth in what I am now going to say."

(bb) The simple future often conveys the meaning of obligation rather than mere futurity. Thus Xen. *Mem.* II. 1, 17: *οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούτων, εἰ γε πενήσουσι καὶ διψήσουσι καὶ ῥιγώσουσι*, "if they must (are obliged to) suffer hunger and thirst and cold." Eurip. *Med.* 1320: *λέγ' εἰ τι βούλει, χειρὶ δ' οὐ ψαύσεις ποτέ*, "speak if you like, but you shall not touch me with your hand." Hence, as we shall see, the future used interrogatively becomes equivalent to an imperative, as in Arist. *Aves*, 1571: *ἔξεις ἀτρέμας*, "keep quiet."

(cc) The future seems to be used for the present in cases when we imply a habit so usual or confirmed, that it may be expected and relied on; thus, *ἀνὴρ σοφὸς τὰς ἐν τῷ βίῳ συμφορὰς ῥᾶον οἶσει τῶν ἄλλων*, "a wise man will be found to bear, may be expected to bear, usually bears, misfortunes more easily than others."

(dd) In relative sentences the future implies the object or end proposed; thus, *ἐλεγον, ὅτι ἤκοιεν ἡγεμόνας ἔχοντες, οἳ αὐτοὺς ἀξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια*, "they said they would bring with them guides who would lead them (to lead them) to a place from which they would (in order that they might from thence) get provisions."

(ee) The verb *βούλομαι* is sometimes used in the future, although the wish itself is present, because the mind passes on to the desired object, which is regarded as still absent and to come, and because a sort of conditional possibility is implied; thus Eurip. *Med.* 259: *τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι, ἣν μοι πόρος τις μηχανή τ' ἐξευρεθῇ*, "I shall desire to obtain so much from you," if circumstances admit of my obtaining what I wish. Soph. *Œd. Col.* 1291: *καὶ ταῦτ' ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι καὶ ταῖνδ' ἀδελφαῖν καὶ πατρὸς κυρεῖν ἐμοί*, "I shall desire to obtain these things from you," if you will oblige me. *Œd. T.* 1076: *τοῦμὸν δ' ἐγώ, καὶ σμικρὸν ἐστί, σπέρμ' ἰδεῖν βουλήσομαι*, "I shall wish to see it," i. e. "I shall be glad to see it."

(ff) The future sometimes implies that a thing is doomed or destined, as in the lines of Philemon :

οὐκ ἔστ' οὐδὲ εἰς
ᾧ μὴ κακόν τι γέγονεν ἢ γενήσεται.

Hence the phrase ὦ κακῶς ἀπολούμενε, "O thou, that art doomed to perish basely," of an execration ; and this too with the article, as in Euripides [*Fr. Inc.* CLIX. 2]:

νικᾷ με χρεία χῆ κακῶς δλουμένη
γαστήρ' ὑφ' ἧς δὴ πάντα γύγνεται κακά.

(gg) In the infinitive the future is used after verbs of requesting, wishing, &c., where in English we are content to employ the present ; thus [Thucyd. i. 27], ἐδεήθησαν οἱ Κορίνθιοι τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν, "the Corinthians requested of the Megarians to (that they would) assist in escorting them with a fleet;" [Id. iv. 121], τὸν πόλεμον διανοοῦντο προθύμως οἶσειν, "they intended to (that they would) carry on the war with spirit;" [Id. vi. 6], οἱ Ἀθηναῖοι ἐφίεντο τῆς Σικελίας ἄρξειν, "the Athenians desired to (that they might) rule over Sicily."

425 C, 1. *The Perfect.*

(aa) The perfect expresses the state or condition consequent on an action ; thus Xen. *Cyr.* vi. 4, § 14 : ἡσκήκατε μὲν τὰ εἰς τὸν πόλεμον πολὺ μάλλον τῶν πολεμίων, συντέτραφθε δὲ καὶ συντάχθε ἐν τῷ αὐτῷ πολὺ πλείω ἤδη χρόνον ἢ οἱ πολέμοι καὶ συνενικήκατε μετ' ἀλλήλων, τῶν δὲ πολεμίων οἱ πολλοὶ συνήττηνται μεθ' ἑαυτῶν, "you have been exercised, and the discipline remains ; you have been nurtured and drawn up together, and have shared in victories up to this time ; but most of your enemies have been continually partners in defeat:" so that the two states or conditions may be contrasted.

(bb) Hence the perfect often denotes the completion of an act, especially the fixed result of a thought or determination ; thus Thucyd. i. 120 : ὁ ἐν πολέμῳ εὐτυχία πλεονάζων οὐκ ἐντεθύμηται θράσει ἀπίστω ἐπαιρόμενος, "he, who in war is lifted up by prosperity, has not reflected, has not come to the just conclusion, that he is elated by a boldness on which he ought not to rely;" cf. the ἐνθυμείται γὰρ οὐδεὶς which immediately follows, and means "no one reflects," i. e. is in the habit of reflecting. Simi-

larly Dem. *Phil.* I. § 19: ταῦτα μὲν ἐστὶν ἃ πᾶσι δεδόχθαι φημι δεῖν, "these are the sentiments, which, I maintain, ought to be the fixed convictions of all."

(α) The perfect often denotes an immediate consequence with or without the explanatory particles εὐθύς, ταχύ, παραχρῆμα; thus Thucyd. II. 45: τὸ μὴ ἐμποδῶν ἀνανταγωνίστῳ εὐνοίᾳ τετίμηται, "that which is no longer in the way is at once (*ipso facto*) held in honour;" Xen. *Cyr.* IV. 2, § 26: ὁ γὰρ κρατῶν ἅμα πάντα συνήρπακεν, "he who conquers at once carries off everything;" Plat. *Crat.* 432 A: ἀριθμός, ἐὰν ἀφέλῃς τι ἢ προσθῇς, ἕτερος εὐθὺς γέγονε, "a number, if you add anything to it, or subtract from it, becomes at once (*ipso facto*) different."

(β) *Indefinite Tenses.*

426 A, 2. *The Imperfect.*

(αα) The imperfect, as its name signifies, denotes an incomplete action, one that is in its course, and is not yet brought to its intended accomplishment. It implies therefore that a certain thing was going on at a specified time, but excludes the assertion that the end of the action was attained. Hence it may often be expressed by the paraphrase "began to," "proceeded to," "attempted to," especially by the side of the aorist indicating, as we shall see, the single or completed action. Thus Thucyd. II. 92, § 2: ὡς ἡ ναὺς διεφθείρετο, ἔσφαξεν ἑαυτὸν καὶ ἐξέπεσεν εἰς τὸν λιμένα, "when the ship was sinking, he (Timocrates) slew himself and fell overboard into the harbour;" because the sinking of the ship, after it was pierced by the beak, was a comparatively slow process, whereas the suicide and its result were single and momentary acts. Similarly in a longer passage of Xenophon: ἐπεὶ ὑπηντίαζεν ἡ φάλαγξ καὶ ἅμα ἡ σάλπιγξ ἐφθέγγετο καὶ ἐπαιάνιζον καὶ μετὰ ταῦτα ἠλάλαζον καὶ ἅμα τὰ δόρατα καθίεσαν, ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμιοι ἀλλ' ἔφευγον, "when the phalanx proceeded to meet them, and at the same time the trumpet sounded (single and completed act), they proceeded to sing the pæan, and after these things raised the war-cry, and at the same time proceeded to level their spears, thereupon the enemies no longer awaited their attack (completed result), but proceeded to flee." The tentative signification is clearly conveyed by such verbs as κτείνω, when

predicated of a person still living; thus Iphigenia says of herself (Eurip. *Iph. T.* 27): ὑπὲρ πυρᾶς μεταρσία ληφθεῖς' ἐκαινόμην ξίφει. So in the optative, *Æd. Col.* 996: εἴ τις σε κτείνει παραστάς, πότερα πυνθάνοι' ἂν εἰ πατήρ σ' ὁ καίνων ἢ τίνοι' ἂν εὐθέως; Indeed the tentative meaning had so attached itself to this verb, that it is sometimes used in the same sense even in the aorist: see Soph. *Aj.* 1105; Eurip. *Ion*, 1500. Something of the same kind is observable in cases where an incomplete act is interrupted by its remedy or otherwise; as Andoc. p. 133, 40: ἐπειδὴ τῷ ψεύδεσθαι ἀπώλλυτο, ἠγγήσατο τὰληθῆ κατεπαῶν διὰ τούτου σωθῆναι ἂν, "when he found that he was ruining himself (beginning to be ruined) by falsehood, he thought that he would save himself by giving true information."

(bb) The idea of incompleteness very frequently passes into that of repetition, especially in the case of verbs like *ἔλεγον*, *ἐκέλευον*; thus: τοὺς μὲν πρέσβεις εὐθὺς ἀπήλλαξαν ἑαυτὸν δ' ἐκέλευεν ἀποστέλλειν ὁ Θεμιστοκλῆς, "they immediately got rid of the ambassadors, but Themistocles proceeded to urge, kept urging, repeatedly recommended them to send him away." Hence we explain the opposition to the aorist in such passages as Herod. vii. 63: οὗτοι δὲ ὑπὸ μὲν Ἑλλήνων ἐκαλέοντο Σύριοι, ὑπὸ δὲ τῶν βαρβάρων Ἀσσύριοι ἐκλήθησαν, "they used to be called Syrians by the Greeks, but they had the name of Assyrians from the barbarians."

(cc) The imperfect is often used to intimate that the circumstances mentioned existed or were observed at a particular time, and it is neither asserted nor denied that the same state of things still continues; thus (Xen. *Anab.* i. 4, § 9): ὁ Χάλος ποταμὸς ἦν πλήρης ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύριοι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶον, "the river Chalus was (at the time when Xenophon was there) full of large tame fishes, which the Syrians at that time regarded as divinities, and did not allow to be injured."

(dd) This is particularly common, when a previous statement is recalled to recollection; thus: ἦν ἡ μουσικὴ ἀντίστροφος τῆς γυμναστικῆς, εἰ μέμνησαι, "music was (in our previous argument) the counterpart of gymnastics, if you remember."

(ee) But it may be implied that the previous admission, assumption, or observation was, after all, erroneous; and this is

Idiomatically expressed by the imperfect with the particle *ἄρα*; thus Soph. *Electr.* 1175: *ὥς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδέν κακῶν*, "how it now seems that after all I knew nothing of my miseries!" Eurip. *Troad.* 414: *οὐδέν τι κρείσσω τῶν τὸ μηδὲν ἦν ἄρα*, "they were not a whit better after all than a cypher." Herod. iv. 64: *δέρμα δὲ ἀνθρώπου ἦν ἄρα σχεδὸν δερμάτων πάντων λευκώτατον λαμπρότητι*, "so then it seems that after all the human skin was, what we should not expect, the whitest and brightest of all skins."

(ff) In connexion with this usage we find the imperfect in verbs and phrases like *ἔδει*, *ἔχρην*, *εἰκὸς ἦν*, *ἄφελον*, to signify a dissatisfaction with the present state of things, and a wish or opinion that it ought not to have taken place; thus [Eurip. *Hec.* 1187]:

*οὐκ ἐχρὴν ποτὲ
τῶν πραγμάτων τὴν γλώσσαν ἰσχύειν πλέον,
ἀλλ' εἴτε χρήστ' ἔδρασε χρήστ' ἔδει λέγειν,
εἴτ' αὖ πονηρὰ τοὺς λόγους εἶναι σαθροὺς,*

"the tongue ought not to have been stronger than deeds, but when actions were good there ought to have been good words, but the words ought to have been feeble when the deeds were bad." Similarly: *εἰκὸς ἦν ὑμᾶς μὴ μαλακῶς, ὥσπερ νῦν, ξυμμαχεῖν*, "it would have been reasonable that you should not, as now, act the part of faint-hearted allies;" *ἄφελε μὲν Κῦρος ζῆν, ἐπεὶ δὲ τετελεύτηκεν, ἐπαγγελλόμεθα Ἀριαίῳ εἰς τὸν θρόνον τὸν βασιλείου καθιεῖν αὐτόν*, "Cyrus ought to have lived (would that he had lived), but since he is dead, we offer to Ariæus to seat him on the royal throne."

427 B, 2. *The Aorist.*

Since the aorist, in its fuller and more usual form, contains the adjunct *σ-*, by which the future expresses time to come, as well as the augment *ἐ-*, which expresses past time, it confines the action predicated within certain limits of previous and subsequent time. From this limitation or isolation of the predicated action spring all the uses and applications of the Greek aorist.

(aa) As a strictly historical tense the aorist denotes single acts, or acts which had both their commencement and their termination at the time specified; and if a continuance ever seems to be implied, it is to be referred to something consequent on the action

predicated by the aorist, not to that action itself. The following passages will illustrate the usage; Thucyd. III. 22: *ψιλοὶ δωδέκα ἀνέβαινον, ὧν ἡγεῖτο Ἀμμέας καὶ πρῶτος ἀνέβη*, "twelve men lightly equipped proceeded to go up, and Ammeas was their leader, and he got up first" (i. e. succeeded in getting up, which was the end of the whole proceeding). Xen. *Anab.* III. 4, § 31: *ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ τῶν τετραμένων ἔνεκα, καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον*, "there they remained three days (i. e. the three days contained and completed the period of their stay, so that it was a single and separate incident in the march), both on account of the wounded, and at the same time they had (during those three days, which in themselves were a continuous period) plenty of provisions." Thucyd. I. 14: *Δαρεῖος μετὰ Καμβύσῃν Περσῶν ἐβασίλευσε*, "Darius became king of the Persians after Cambyses," i. e. his coming to the throne was a point of time or a single incident between the continued periods of his own and his predecessor's reigns. Plat. *Phædr.* 243 B: *Στησίχορος ποιήσας δὴ πᾶσαν τὴν καλουμένην παλινωδίαν παραχρῆμα ἀνέβλεψεν*, "Stesichorus, having composed all the so-called palinode, immediately recovered his sight," i. e. although he continued to see afterwards, the recovery was a single incident between his seeing and his previous blindness.

(bb) From this use of the aorist to denote a single act, or one completed within certain limits in past time, we derive its employment in cases where the singleness of the act is alone regarded, and where the predication of time is, as the name *aorist* (*ἀόριστος*) implies, quite indefinite. In fact we might substitute for the aorist the future, which is the same tense without the augment as the mark of past time. Thus in the passage quoted above (424, (cc)): *ἀνὴρ σοφὸς τὰς συμφορὰς ῥᾶον οἴσει τῶν ἄλλων*, we might substitute *ἡνεγκε* for *οἴσει*, and render it, "he bears in each separate case," "he is found, as often as the occasion arises, and for each separate occasion, to bear his misfortunes more easily than others." That we may thus fall back on the future is clear from the fact, that, in the second case of conditional propositions, where the future regularly follows the subjunctive with *ἄν* (below, 502), the aorist may take its place, when the habitual act expected is regarded as single, separate, and of repeated but distinct occurrence. Thus of a passage from Ægina to Athens (Plat. *Gorg.* 511 D): *ἐὰν ἐξ Ἀἰγίνης*

δεῦρο σώσῃ, οἶμαι δὴ ὀβόλους ἐπράξατο, "if the pilot's art shall have brought us safe from Ægina to this city, I presume it charges (in each case, and for each passage) two obols." And so of punishments for different offences; Xen. *Cyrop.* i. 2, § 2: ἤν δέ τις τούτων τι παραβαίνει, ξημίας αὐτοῖς ἐπέθεσαν, "if any one shall transgress any of these laws, the cities in each case inflict a corresponding penalty." Conversely in a relative sentence; Eurip. *Alcest.* 324: παῖς μὲν ἄρσῃν πατέρ' ἔχει πύργον μέγαν, ὃν καὶ προσεῖπε καὶ προσεῖρήθη πάλιν, "the male child has in his father a great protection, whom, in every case, he addresses, and is addressed in turn."

(cc) This signification of single acts is strictly borne out by the use of the aorist in the other moods and participles, where the augment is necessarily absent, but where the conclusion and completeness of the act is sufficiently denoted by the connexion of the form with its use in the indicative, just as the Latin past tenses are represented only by an affix, which is strictly and properly future, because at one time the original form must have been recollected or presumed.

(α,) In the imperative, if we say γράφε, κλέπτε, σκάπτε, we mean "go on writing, stealing, digging;" but if we say γράψον, κλέψον, σκάψον, we mean "write, steal, dig" some particular object, and have done with it (οὐ μόνον τὸ μὴ γενόμενον προστάσσει ἀλλὰ καὶ τὸ γενόμενον ἐν παρατάσει ἀπαγορεύει, εἴ γε καὶ τοῖς γράφουσιν ἐν πλείονι χρόνῳ προσφωνοῦμεν τὸ γράψον, τοιοῦτόν τι φάσκοντες, μὴ ἐμμένειν τῇ παρατάσει, ἀνύσαι δὲ τὸ γράφειν. Apollon. Dysc. *Syntaxis*, p. 251 Sylb., p. 253, l. 12 Bekker). Thus in *Matth.* iii. 8: ποιήσατε οὖν κάρπους ἀξίους τῆς μετανοίας, the meaning is, "bring forth at once and completely fruits worthy of repentance," "do at once and completely that which repentance requires as its necessary and antecedent condition¹." We see the same in prohibitions, though here Attic usage compels us to use the subjunctive when we forbid a single act; thus μὴ κλέπτε means "do not steal" in general; but μὴ κλέψῃς, "do not steal" this particular thing: so also παῦσαι νυν ἤδη μὴδ' ἐρωτήσης πέρα, "be silent at once, and don't ask any thing more," where both verbs refer to

¹ Andrewes (i. p. 430, Anglo-Cath. Libr.) says: "the word is not *bring forth* at this time *now*, then it should be *ποιεῖτε* in the present; but it is not, it is *ποιήσατε* in the aorist, a tense the Latin hath not, nor our tongue neither. It signifies *have done bringing forth* rather than *bring forth presently*."

the completion of the single act; but *μὴ ἀποκάμης ἀλλὰ σκόπει*, "do not be wearied, but go on considering," where the former verb indicates the completion of the consideration by the weariness and consequent cessation of the inquirer. So again we have (*Col. ii. 21*): *μὴ ἄψῃ, μηδὲ γεύσῃ, μηδὲ θύγῃς*, of single acts prohibited; but in an important passage, which has often been misunderstood (*John xx. 17*): *μὴ μου ἄπτου, οὐπω γὰρ κ.τ.λ., πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἶπε αὐτοῖς κ.τ.λ.*, "do not continue to cling to me, for I have not yet ascended; but proceed to my brethren, and tell them that I am about to ascend."

(b.) In the subjunctive the aorist either denotes the single as opposed to the continuous act, or the completed act as opposed to that which is still in progress. Thus we have *μὴ μαινώμεθα μηδ' αἰσχρῶς ἀπολώμεθα*, "let us not continue in madness, nor let us come to a disgraceful end;" *εἴπωμεν ἢ σίγωμεν*; "shall we speak (as one act), or go on in silence, continue to be silent?" In the conditional sentence the subjunctive aorist answers exactly to the perfect subjunctive in Latin; thus, in the same passage (*Thucyd. i. 28*), we have *οἱ Κορίνθιοι ἀπεκρίναντο αὐτοῖς, ἣν τὰς ναῦς κ.τ.λ., ἀπάγῃσι, βουλευέσθαι*, "the Corinthians answered, that if they will proceed to withdraw (*si abducant*) the ships, &c., they will deliberate:" and *Κερκυραῖοι δὲ ἀντέλεγον, ἣν καὶ ἐκεῖνοι τοὺς ἐν Ἐπιδάμνῃ ἀπαγάγῃσι, ποιήσῃν ταῦτα*, "the Corcyraeans replied, they would do so, if the Corinthians shall first have withdrawn (*si abduxerint*) those in Epidamnus." And so in temporal sentences (*Antiphanes*, p. 151 *Meineke*):

*ἐγὼ γυναικὶ δ' ἐν τι πιστεύω μόνον
ἐπὰν ἀποθάνῃ μὴ βιώσθαι πάλιν.
τὰ δ' ἄλλ' ἀπιστῶ πάνθ', ἕως ἂν ἀποθάνῃ,*

"I trust a woman in one thing only—that when she shall have died (*postquam mortua fuerit*) she will not return to life: but in all other things I distrust her until she shall have died" (*donec mortua fuerit*).

(c.) In the optative the aorist always denotes a transient or single act, as opposed to the present, which signifies continuity. This is the case (α) when the optative expresses a wish; thus, *εὐδαιμονοίης*, "may you continue to be happy;" but *ὦ παῖ, γένοιο πατὴρς εὐτυχέστερος*, "O my son, may you have become, may you

prove, as a result, more fortunate than your father ;” *γένοιο, οἷος ἔσσι*, “prove yourself to be what you are,” show yourself in single acts, what you are in your essential and unalterable character. (β) When the optative is the apodosis of a condition ; thus, *οὐκ ἂν ποτε ὁ δίκαιος ἄδικος γένοιτο*, “in no single case could the righteous man become unrighteous ;” *εἰ ἅπαντες μιμησάμεθα τὴν Λακεδαιμονίων ἀργίαν καὶ πλεονεξίαν, ἅπαντες ἂν ἀπολοίμεθα*, “if we were all to imitate (in each case, as it occurred) the indolence and grasping ambition of the Lacedæmonians, we should (in each case) be ruined.” (γ) When the optative is frequentative ; thus, *Ἦρ ὁ Ἀρμενίου ἀναβιὸς ἔλεγεν ἃ ἐκεῖ ἴδοι*, “Er, the son of Armenius, having returned to life, related the several things which he had seen in the other world ;” *οὐδεὶς πώποτε ἐκὼν εἶναι τυραννίδος ἀφείτο, ὅσπερ ἅπαρ κτήσαιτο*, “no one ever yet willingly relinquished a tyranny, who had once attained it.” (δ) When the optative is final ; thus, *ἐδόκει οὐ φαίλην πεμπτέον δύναμιν εἶναι ὅπως τό τε φρόνημα τῶν νενικηκότων κατασβεσθείη καὶ μὴ μάτην τὰ πεποιημένα γένοιτο*, “it seemed good that no inconsiderable force should be sent, in order that both the spirit of the victors might be quenched (once for all), and that the results might not have been effected to no purpose.”

(d₁) In the infinitive the aorist denotes the single act either as the completion or as the commencement of a continuity ; thus, *ἄνευ τοῦ γίγνεσθαι γενέσθαι ἀδύνατον*, “without a coming into being, it is impossible to have come into being ;” *πολὺ ῥᾶον φυλάττειν ἢ κτήσασθαι πάντα πέφυκεν*, “it is naturally much easier, in all cases, to keep continually what we have got than to have acquired in the first instance.” This is the explanation of the aorist *χειρώσασθαι*, which is placed by the side of the present *γίγνεσθαι* in Thucyd. iv. 24, and by the side of the futures *ἀπαλλαγῆσεσθαι* and *κακώσειν* in Thucyd. iv. 28 and 52. But the infinitive of the aorist is used to express in this dependent form all the values of this tense in the indicative.

(e₁) In the participle the aorist denotes the single act generally as antecedent to some other acts or course of action ; thus, *καὶ ζῶν ὁ φαῦλος καὶ θανὼν κολάζεται*, “the good-for-nothing man is punished both while he lives and after his death.” Its distinctive use is best seen when we have an aorist or a present participle in conjunction with a finite verb in the aorist. Thus, *πολλὰς τῶν πολεμίων ναῦς ἔλαβον τριηραρχήσαντες*, “when they served as

trierarchs, then, i.e. in each trierarchy, they took many of the enemy's ships;" but τόδε δεῖ σκοπεῖν, ὅταν κρίνῃς μέλλης φύσω φιλόσοφον, μή σε λάθῃ μετέχουσα ἀνελευθερίας, "this you must consider, when you are going to estimate a philosophical character, lest you should not discover at the time of your examination that it permanently and regularly partakes of illiberality."

(*dd*) The sense of completeness and termination is remarkably expressed in a Greek conversational idiom, in which the aorist is used to denote a present recollection of the impression produced by the recent words or acts of another. Here it implies that something *followed* a given event and is itself *completed and done with*; so that nothing further need be said on the subject. Here the singleness and transient nature of the predication is manifest: it is included between the previous event to which it refers, and its own completion which is represented as immediate.

The aorist ἤνεσα and its compounds are very frequently used in this way to signify the dismissal with approbation of something which has just been said or done¹. That the aorist is not simply a substitute for the present is clear from those passages in which the present of the same verb had previously occurred. Thus we have in Eurip. *Alcest.* 1093 sq.:

Herc. αἰνῶ μὲν, αἰνῶ· μωρίαν δ' ὀφλισκάνεις.

Adm. ὥς μή ποτ' ἄνδρα τόνδε νυμφίον καλῶν.

Herc. ἐπῆνεσ' ἀλόχῳ πιστὸς οὔνεκ' εἰ φίλος.

Here Hercules first praises Admetus, with the reservation that he is foolish. And when the king declares that Hercules shall never call him a bridegroom again, Hercules says: "I praised you for your fidelity to your wife; let that be supposed; no more

¹ The true explanation of this idiom was first given by Hermann, *de emendand. Gr.* pp. 194 sqq. Quoting Soph. *Aj.* 536,

ἐπῆνεσ' ἔργον καὶ πρόνοιαν ἣν ἔθου—

he says: "qui ἐπῆνεσα dicit ubi de re præsenti loquitur, hoc vult, probare se sane ea quæ alter dixerit vel fecerit, sed nolle his laudibus tempus terere, immo esse alia potiora de quibus dicendum sit. Propterea respondet Tecmessa sic, ut quærat ab Ajace quid illud sit quod magis curæ habeat:

τί θῆτα δρῶσ' ἐκ τῶνδ' ἂν ὠφελοῖμ' σε;

Similis est apud Latinos futuri perfecti usus, ut quum dicunt, *id ego videro, tu istuc feceris.*"

of it; but now receive this woman into your house." Similarly in the *Ion*, 1609, Creusa says:

αἰνῶ Φοῖβον οὐκ αἰνοῦσα πρίν,

"I praise Phœbus, although I did not praise him before." And Minerva replies:

ἦνεσ' οὔνεκ' εὐλογεῖς θεὸν μεταβαλοῦσα,

"I have received with approbation your changing your mind and praising the god: so there is an end of that." This meaning appears very clearly in Eurip. *Troad.* 53:

ἐπήνεσ' ὀργὰς ἡπίους, φέρω δὲ σοὶ
κοινοὺς ἑμαυτῇ τ' ἐς μέσον λόγους ἀναξ,

i.e. "I like your placability—I received with assent and approbation your gentle words when they fell from you; but enough of that. I have a proposal to make."

The distinction between this aorist and the present may be seen in passages where the commendation is dismissed with a sort of impatience, because the speaker has certain grounds of dissatisfaction. Thus Agamemnon receives the messenger's account of the approach of Clytæmnestra and her daughter (*Iph. A.* 440) with the following words:

ἐπήνεσ'· ἀλλὰ στεῖχε δωμάτων ἔσω,

i.e. "'tis well: but do you go within the house." On the other hand he expresses his entire satisfaction with what Menelaus says by the present tense (*Ibid.* 506):

αἰνῶ σε, Μενέλα', ὅτι παρὰ γνώμην ἐμήν
ὑπέθηκας ὀρθῶς τοὺς λόγους σοῦ τ' ἀξίως.

Perhaps the most remarkable instance of this idiom is the following passage (Eurip. *Med.* 706—8):

Med. Κρέων μ' ελαύνει φυγάδα γῆς Κορινθίας.

Æg. ἐγὼ δ' Ἰάσων; οὐδὲ ταῦτ' ἐπήνεσα.

Med. λόγῳ μὲν οὐχί, καρδίᾳ δὲ βούλεται.

Here Ægeus expresses his disapprobation before he has received the answer to his question, because he assumes that the reply will be affirmative. The full sentence would be, "if this is so, I at once declare my disapproval: suppose that I have done so." That

ἐπήνεσα may appear as the apodosis of a future condition is clear from Eurip. *Orest.* 1670 sqq.:

ἀλλ' εὖ τελείται, πείσομαι δὲ σοῖς λόγοις.
 ἰδοῦ, μεθίημ' Ἑρμιόνην ἀπὸ σφαγῆς,
 καὶ λέκτρ' ἐπήνεσ', ἥνικ' ἂν διδῶ πατήρ

i. e. "whenever her father shall give her to me in marriage, I at once accept her as my bride: you may suppose it done."

It is to be observed that even the periphrastic use of the aorist participle with *ἔχω* is allowable in this idiom: thus we have (Eurip. *Herac.* 435 sqq.):

συγγνωστὰ γάρ τοι καὶ τὰ τοῦδ', εἰ μὴ θέλει
 κτείνειν πολιτῶν παῖδας· αἰνέσας δ' ἔχω
 καὶ τὰνθάδ'· εἰ θεοῖσι δὴ δοκεῖ τάδε
 πράσσειν ἔμ', οὗτοι σοὶ γ' ἀπόλλυται χάρις.

Here the transient satisfaction expressed by the aorist has superadded to it a signification of continuous approval. For Iolaus says: "allowance is to be made for Demophon, if he is unwilling to slay the daughters of his citizens; and I received with approval, indeed I still approve, of the proceedings of the Athenians. If the gods have decreed that I must meet with this fortune, my gratitude to thee, O king, is not nullified on that account."

Although *ἦνεσα* is the most common example of this usage of the aorist, especially in Euripides¹, other verbs are used precisely in the same manner; thus we have *ἐδεξάμην* (Soph. *Electr.* 668):

ἐδεξάμην τὸ ῥηθέν εἰδέναι δέ σου
 πρῶτιστα χρήζω, τίς σ' ἀπέστειλεν βροτῶν,

"your omen is accepted. Suppose me to have received it with the proper acquiescence."

ἦσθην (Aristoph. *Aves*, 570):

ἦσθην σέρφω σφαγιαζομένῳ,

"I liked the idea of an ant being sacrificed—that was a capital thought."

ἐχάρην (*Aves*, 1743):

ἐχάρην ὕμνοις, ἐχάρην ῥῥαῖς,
 ἄγαμαι δὲ λόγων.

¹ There is a large collection of examples, with an attempt to divide them into three classes, in a paper by E. Moller, *Zeitschrift f. d. Alterthumswiss.* 1846, pp. 1065 sqq.

"your hymns were excellent: so were your songs: and I admire your words."

So also the converse meaning expressed by ἀπέπτυσα, "I expressed my dislike by spitting" (Eurip. *Iph. A.* 874; *Iph. T.* 1161); ὄμωξα, "I cried, Ah me!" (*Med.* 791); κατεδάκρυσα, "I wept" (*Helen.* 673); κατῴκτειρα, "I compassionated" (*Iph. A.* 469), &c.

The aorist εἶπον, in particular, as Matthiä says (*Gr. Gr.* § 506), expresses "an action completely finished, in which no alteration can be made, every doubt of its truth and unalterableness being removed, as in Latin *hoc tibi dictum volo*." Thus Eurip. *Med.* 273:

σὲ τὴν σκυθρωπὸν καὶ πόσει θυμουμένην
Μήδειαν εἶπον τῆσδε γῆς ἔξω περᾶν,

"I had thee once for all to leave this land—my orders are final and determinate—there is nothing more to be said;" as the same speaker says afterwards (v. 322):

ἀλλ' ἔξιθ' ὥς τάχιστα, μὴ λόγους λέγε,
ὥς ταῦτ' ἄραρε, κοῦκ ἔχεις τέχνην ὅπως
μενεῖς παρ' ἡμῖν.

And again (v. 355):

λέλεκται μῦθος ἀψευδὴς ὅδε.

. To this class must be also referred the reply ἔμαθον (*Plat. Philob.* p. 26 D) or οὐκ ἔμαθον (*Soph.* p. 228 A), used to signify "that was clear" or "that was not clear to me," i. e. when you spoke.

(ee) This idea of completeness conveyed by the aorist must be distinguished from that of a state consequent on an act, which is the meaning of the perfect. We find a special example of this in the opposition between ἐμνήσθην, "I recollected and mentioned it at the time when it occurred to me," and μέμνημαι, "I have recalled it, and still remember it" (above, 349). We have occasional examples of the same distinction in such passages as the following (*Demosth. Zenoth.* 882, 3): βούλομαι παραγεγραμμένους μὴ εἰσαγωγίμων εἶναι τὴν δίκην, περὶ τῶν νόμων πρῶτον εἰπεῖν καθ' οὓς παρεγραψάμην, "I wish now that I have brought a cross-action to the effect that the original suit does not lie, to speak first concerning the laws according to which I brought this cross-action,"

i. e. "as I appear before you in the state consequent on that proceeding, I wish to explain the reasons why I took that line in the first instance." His filing the bill in the cross-action (*παραγραφή*) was a single and transient act, but it placed him in the position of plaintiff in that suit till the question was decided.

428 C, 2. *The Pluperfect.*

(aa) The pluperfect, as we have seen, expresses the completion of some act before a specified time; thus, *ἔτε ἔγγράφειν, παρεγένετό τις*, "when I had done writing, some one came up;" *ὁ μὲν [Νικίας] ἔτεθνήκει, τοὺς δ' ἐν ταῖς λιθοτομίαις οἱ Συρακόσιοι χαλεπῶς μετεχείρισαν*, "Nicias had been put to death, and the Syracusans roughly treated those who were set to work in the quarries," i. e. "after the death of Nicias, they subjected the other prisoners to this cruel treatment."

(bb) Sometimes the meaning of the pluperfect is the establishment of a state or condition in past time; as *ἐν τοῖς Δράκοντος νόμοις μία ἄπασιν ὄριστο τοῖς ἁμαρτάνουσιν ζημία, θάνατος*, "in the laws of Draco one punishment, death, remained fixed for all offenders."

(cc) As the aorist follows the pluperfect in its ordinary predication of an event completed before some specified time (above, (aa)), so in the sense just explained the pluperfect will follow the aorist; thus, *οὐδεμίαν διατριβὴν ἐποιησάμην, ἀλλ' εὐθὺς παρεκέκληντο οἷς εἶπον, προειρηκὼς δ' ἦν αὐτοῖς ἐφ' ᾧ συνεληλυθότες ἦσαν, ἀνέγνωστο δ' ὁ λόγος*, "I made no delay, but those whom I mentioned were immediately summoned, and I had told them why they were met, and the speech had been read to them." Sometimes an imperfect follows the pluperfect in this case; thus, *τὴν ἀγορὰν ἀνεσκέασαν καὶ αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὅπλα ἐφαίνετο*, "they dismantled the market-place, and the gates were and remained closed, and arms began to appear on the walls."

(dd) In some writers, especially in Homer and Herodotus, we find the pluperfect when we should expect the aorist; thus Hom. *Il.* i. 221: *ἡ δ' Οὐλυμπόνδε βεβήκει*, "the goddess was already gone to Olympus," she had vanished in a moment; v. 65: *τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων, βεβλήκει*, "as soon as he overtook him, he smote him at once." Herod. i. 84, ad fin.: *τότε*

δὴ ὁ αὐτός τε ἀναβεβήκεε καὶ κατ' αὐτὸν ἄλλοι Πέρσαι ἀνέβαινον, προσβάντων δὲ συχνῶν, οὕτω δὴ Σάρδιές τε ἠλώκεσαν καὶ πᾶν τὸ ἄστυ ἐπορθέετο. That the aorist might have been substituted for these two pluperfects is clear from the passage of Thucydides (III. 22) quoted above (427, (aa)). The similarity in meaning between the aorist and pluperfect in these cases has given rise to an occasional confusion between ἀπικέετο the 2 aor. and ἀπικέτο the plup. in the text of Herodotus: see e.g. VII. 157.

(C+B) *The Future of the Perfect Passive or Paulo-post Futurum.*

(aa) The perfects of intransitive verbs denote the state or condition which is consequent upon an action. Whether, therefore, they retain their original forms or receive new inflexions, they become present tenses, and may have their own futures, as well of the active as of the middle inflexion; thus,

θνήσκω, "I am dying;" θανοῦμαι, "I shall die;" τέθνηκα, "I am dead;" hence τεθνήκω, id.; τεθνήξομαι or τεθνήξω, "I shall be dead."

Similarly if the present is transitive; as

ἵστημι, "I am placing;" ἔστηκα, "I have been placed" or "I stand;" ἐστήξω, ἐστήξομαι, "I shall stand;" and in the same way perhaps the well-known verb ἔρχομαι, *adsum*, "I am come," has been formed (see above, 319, 352).

(bb) This rule is particularly applicable to perfects of a passive form; as

μυμνήσκω, "I am reminding;" μέμνημαι, "I have been reminded," i.e. "I remember;" fut. μεμνήσομαι, "I shall remember."

γράφω, "I am writing;" γράφομαι, "I am being written;" γραφήσομαι, "I shall be written;" γέγραμμαι, "I have been written," i.e. "I stand or remain written;" γεγράψομαι, "I shall stand or remain written;" as in the following example:

οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται,
ἀλλ' ὥσπερ ἦν τὸ πρῶτον ἐγγεγράψεται,
(Aristoph. *Equites*, 1371),

i.e. "no one shall be transferred by private interest to another

catalogue, but as he was at first enrolled, so shall he remain inscribed."

§ V. *Primary Predicates considered with reference to the Secondary Predicates. Voices of the Verb.*

429 In itself every finite verb involves a primary predication, and therefore, with its nominative expressed or understood, includes the whole of the proposition, as *τρέχει*, "he is running." That proposition, however, is very frequently not complete or intelligible without the addition of some secondary predication. Accordingly, the verb is divided into different classes, which are not always in the Greek language distinguished by differences of form, but which, in their syntactical usage, require or dispense with the adjunct of an accusative case denoting the secondary predication of the object implied in the action.

It has been already mentioned (287), that, according to the inflexions, there are only two differences of voice, namely, that in which the person-ending represents an instrumental case, or indicates that there is an act *by* some one, as *δίδωμι*, "there is a giving by me," and that in which the person-ending represents a locative case, or indicates that there is an act done *upon* some one, as *δίδουαι*, "there is a giving *on* or *of* me." As a matter of usage, however, in the Greek language there are five distinctions of voice, two for the former and three for the latter class of person-endings, namely, one *transitive* and one *intransitive* or *neuter* for the active form, and two *transitive* and one *intransitive* for the passive form, as in the following table:

I. Active inflexions.	II. Passive inflexions.
a. Active (transitive).	c. Passive (intransitive).
b. Neuter (intransitive).	d. Middle } (transitive).
	e. Deponent }

I. *Active Inflexions. Transitive and Neuter Verbs.*

430 Although it is the custom to place the transitive before the intransitive verb in the active form, there can be no doubt that, in the active, as in the passive inflexions, the intransitive usage is anterior to the transitive, which is merely a causative or secondary signification, and requires an objective case as a secondary predica-

on to complete it. The anomalies of signification, which have been briefly mentioned above (336—350), show that even after the transitive use had become the common and established signification, there was a tendency to fall back on the neuter or independent construction. Thus in common Greek ἔχω means "I have or hold forth" something, which is expressed in the accusative case. But in the established idiom this verb, with an adverb in -ως, means "to have, hold forth, or exhibit *oneself* in a certain manner," just as in English the same kind of verb passes to a different application; for "to hold forth" is used absolutely for "to speak in public." And there is of course no reason why ἔχω, "I am in possession, or I hold forth and exhibit," should not have been originally a complete and independent predication. The true theory of syntax, according to which every oblique case represents an adverbial or secondary predication, renders it necessary to consider every verb even of the active form as having been originally neuter or independent.

(aa) It will generally be found that the difference between a transitive and intransitive verb, whether the form be active or passive, consists in the nature of the secondary predication, which is expressed by the accusative case, when this case is added. For while the transitive verb may be accompanied by an accusative expressing either the secondary predicate of manner (which is in the category of *quality*) or the secondary predicate of the object (which is in the category of *quantity*), the intransitive verb is limited to the former, which may, however, be added whenever it is required. Thus in the phrase ἐστεφάνουν ἐμὲ εὐαγγέλια (Arist. *Eq.* 654), "they crowned me for the good news," the *object* of the action is expressed by ἐμέ, and the *manner* of the action by εὐαγγέλια, "in the way of good news." But in ἐκδήμους στρατείας ἐξήρσαν (Thucyd. I. 15), "they went out on foreign expeditions," the accusative merely denotes the *manner* of going out, and being of cognate signification with the verb, and often expressed by a word containing the same root, this use of the accusative is called the *figura etymologica*.

(bb) A number of verbs, which, according to their ordinary signification, are intransitives, are used in certain senses with an accusative of the object or quantity, and this shows how the more uniformly transitive verbs have assumed their present signification

and usage. Thus, not to speak of the accusatives of extension and duration (below, 462, 463), many neuter verbs take an accusative of the object, by passing on to a secondary meaning, which is implied in, or inferred from, their strict and ordinary use. Thus, ἐξίστασθαι in itself means "to stand out of" something, and therefore takes the genitive with or without a repeated preposition, as ἐκστὰς τῆς ὁδοῦ καὶ δικαίας ὁδοῦ (Dem. *de Cor.* p. 230, 3), "having left the right and just road;" or, ἐξ ἔδρας σοὶ πλόκαμος ἐξέστηχ' ὅδε (Eurip. *Bacch.* 928), "this lock has got out of its place for you." In a secondary and inferential meaning ἐξίστασθαι signifies "to avoid," i.e. to stand out of the way of something; and in this sense it is followed by the accusative of the person or thing avoided; as φρονοῦντα γὰρ νῦν οὐκ ἂν ἐξέστην ὄκνῃ (Soph. *Ajax*, 82), "if he were in his senses, I should not avoid him through fear;" and, οὐδένα πώποτε κίνδυνον ὑπὲρ δόξης ἐξέστη (Demosth. *in Androt.* p. 617, 15), "it [the people of Athens, ὁ δῆμος] has never yet shrunk from any danger in the pursuit of glory." Similarly ῥυγέω, "I am cold," which expresses a state frequently consequent on terror, is used in the transitive sense, "I fear;" thus, on the one hand, we have αἱ δὲ παρθέναι ῥύγησαν ὡς ἤκουσαν (Soph. *Æd. Col.* 1607), "the virgins shuddered (with fear), when they heard;" and, on the other hand, οὗτοι ἐγὼν ἔργα μάχην οὐδὲ κτύπον ἵππων (Hom. *Il.* xvi. 175), "assuredly I do not fear battle or the tramp of steeds." The neuter verb πηδάω, "to jump or bound," not only takes the accusative of cognate signification (*figura etymologica*), as πηδᾷν πηδήμα, "to leap a leap" (Eurip. *Androm.* 1140, *Orest.* 263), or πηδᾷν λαιψηρά (Eurip. *Ion*, 717), "to take light leaps;" πηδᾷν μείζονα (Soph. *Æd. T.* 1300), "to take greater bounds," i.e. with πηδήματα understood, but is even used in the directly transitive sense, "to traverse with bounds," in Soph. *Aj.* 30:

αὐτὸν εἰσιδὼν μόνον

πηδῶντα πεδία,

"having seen him alone bounding over the plains." So also ὀρμαίνω, "I am deeply agitated," of the sea, in its secondary sense, "I ponder deeply" (Pind. *Ol.* xiii. 84), may take an accusative, as in Pind. *Ol.* viii. 41: ἀντίον ὀρμαίνων τέρας, "pondering on the adverse portent."

(cc) The transitive use of verbs of the active inflexion belongs more properly to the different employments of the accusative case.

It may however be convenient to place before the student a list of the verbs, which, though usually transitive, may be employed idiomatically in a neuter or independent predication.

ἌΓΩ, (a) "I am a leader," "I lead on," as ἄγειν ἐπὶ φάλαγγος (Xen. *Cyrop.* i. 6, § 19); (b) ἄγειν καὶ φέρειν, "to plunder," sometimes with an accusative of the country (Xen. *Hell.* iii. 2, § 2); also as common transitive verbs, but in the inverted order, and in the sense "to carry off" (Xen. *Cyrop.* iii. 3, § 2; Plato, *Phædr.* 279 c; *Legg.* vii. 817 A).

In the imperative ἄγε, ἄγετε are interjectional: "come on!" or "well then." And the compounds ἀπαγ' ἐκποδών, ὕπαγε signify "get out of the way." Similarly ἀνάγειν means "to withdraw" (Xen. *Cyr.* vii. 1, § 45); ἀνάγειν ἐπὶ πόδα (Arist. *Av.* 383), "to retreat facing the enemy;" ἀνάγειν, i. e. ναῦν, "to weigh anchor or put out to sea" (Herod. iii. 41). And διάγειν, i. e. βίον (Herod. i. 94), means "to live."

ΑΙΡΩ, "I lift," means (a) "to be up and off;" as in the imper. αἶρ' εἰς κόρακας, "be off to the crows;" (b) "to rise," of the sun, as Soph. *Phil.* 1315:

ὥς ἂν αὐτὸς ἥλιος

ταύτη μὲν αἶρη τῇδε δ' αὖ δύνῃ πάλιν.

(c) αἶραι τῷ στρατῷ, ταῖς ναυσί, "to start, to set sail," also ἀπαλεῖν, as ἀπαλεῖν ἀπὸ Σαλαμῖνος (Herod. viii. 57). (d) ἀνταίρειν, "to rise up in opposition," as in Dem. *Phil.* ii. p. 66, 24: μέγεθος δυνάμεως πρὸς ἣν οὐδ' ἀντάραι δυνησόμεθα.

ἈΠΑΓΟΡΕΥΩ, ἈΠΕΙΠΩ, ἈΠΕΙΡΗΚΑ, "I forbid" or "say no," "I give in," "I cry out that I have had enough," like the Latin *fatiscor*, *fessus*, compared with *fateor*; thus, οὐ γὰρ πον ἀπεροῦμέν πω; ἥκιστα ἐάν περ μὴ σύ γε ἀπαγορεύσης (Plat. *Theætet.* 200 D), "we will not give in yet. By no means, unless you cry off first;" ἀπείπον ἄλγει (Eurip. *Hec.* 930), "I gave in, fainted, through sorrow."

ἈΡΜΟΖΩ, ΣΤΝΑΡΜΟΤΤΩ, "I adapt or accommodate," means "I am fitted or adapted;" as θώρηξ ἤρμοσεν αὐτῷ (Hom. *Il.* iii. 333), "the corslet fitted him;" συναρμόττουσιν ἀλλήλοις (Plat. *Protag.* 333 A), "they harmonize with one another."

ἈΣΚΕΩ, "I work upon or practise," means "I endeavour,"

as in Soph. *Electr.* 1024: ἄσκει τοιαύτη καὶ δι' αἰῶνος μένειν, "endeavour to continue such also throughout your life."

ΒΑΛΛΩ, "I throw," has an intransitive meaning in several of its compounds, as ἐμβάλλειν, εἰσβάλλειν, "to attack;" προσβάλλειν, "to assault," with the dative; ὑπερβάλλειν, "to go beyond;" ἐπιβάλλειν, "to go straight towards," "to attack," with the dative; and in the impersonal usages ἐπιβάλλει μοί τι, "something comes to my share," whence τὸ ἐπίβαλλον ἐφ' ἡμᾶς μέρος, "the portion that devolves on us or falls to our share."

ΔΙΔΩΜΙ, "I give," is used intransitively in some compounds; (a) ἐκδιδόναι, "to disembody or discharge itself," of a river; (b) ἐνδιδόναι, "to yield, to give in, to flag, to fail"—sometimes absolutely (as in Thucyd. II. 81), and sometimes with μαλακὸν οὐδέν (as in Herod. III. 51, 105; Aristoph. *Plut.* 488); also in the sense of ἐκδιδόναι of a river, as in Herod. III. 117; (c) ἐπιδιδόναι, "to improve or increase," sometimes absolutely, as in Plat. *Protag.* 318 c; Thucyd. VIII. 13; and sometimes with such additions as ἐπὶ τὸ μείζον, Thucyd. VIII. 24; ἐπὶ τὸ βέλτιον, Plat. *Protag.* 318 a; ἀνταποδιδόναι, "to correspond," Plat. *Phæd.* 72 A, B, though immediately before (71 E), it was used transitively.

ἙΛΑΤΝΩ, "I drive," often means "I ride or am carried on a horse or in a ship or carriage," and so also in its compounds ἀπ-, δι-, ἐξ-, ἐπ-, παρ-, προ-, προσ-; as in Xen. *Mem.* III. 3, § 1: πρῶτος ἐλαύνειν, "to ride first," of the ἵππαρχος; προελαύνουσιν, "they ride before," of the ἵπποτοξόται.

ἘΧΩ, "I have or hold forth," besides its common use with the adverbs in -ως, is intransitive in the sense "I keep [myself], I stay" in some place, with κατὰ and the accusative (Herod. VI. 39; Pind. *Pyth.* I. 72; Eurip. *Iph. A.* 11; with ἐωντούς, Herod. III. 79); also "I hold on, I direct my course, I land at a place" (Hom. *Od.* III. 182; Arist. *Ran.* 188); also "I project or stand up" (Hom. *Od.* XIX. 38); also "I stand firm or hold on" (*Ibid.* 494); whence the imperative phrases ἔχε δῆ, ἔχ' ἀτρέμας, ἔχ' ἡρέμα, "keep quiet." Many of the compounds are used similarly, as in Aristoph. *Aves*, 1721: ἀναγε, δίεχε, πάραγε, πάρεχε, and the common ἐπίσχες, "stop." In the more general use the following compounds of ἔχω are intransitive: (a) ἀνέχειν, "to stand up" (Hom. *Il.* XVII. 310), "to rise up," as the sun (Herod. III. 98), or a light

(Æsch. *Ag.* 93); also "to hold on," "continue doing" (Thucyd. VII. 48; Xen. *Hell.* II. 2, 10) or "endure" (Soph. *Aj.* 211), and conversely "to cease from doing" (Xen. *Hell.* I. 6, § 28) or "to cease from enduring" (Soph. *Ed. T.* 174); (b) *ἐξέχειν*, "to stand out or project" (Arist. *Vesp.* 1377), or, like *ἀνέχειν*, of the sun (Arist. *Fragm.* 346; Dem. 1071, 3); (c) *προέχειν*, "to excel," with the dative (Thucyd. I. 9), or absolutely, as *οἱ προέχοντες βίοι*, "the most prominent modes of life" (Arist. *Eth. Nic.* I. 5, § 2); also "to precede" in space or time (Thucyd. III. 49, § 1); (d) *κατέχειν*, *προσέχειν*, as nautical terms, "to touch at a place" (*appellere*), and the latter, from the phrase *προσέχειν τὸν νοῦν*, means absolutely "to attend;" (e) *ὑπερέχειν*, "to excel," as Plat. *Menex.* 237 D: *ἄνθρωπος τῶν ἄλλων ζῶων ξυνέσει ὑπερέχει*.

ἸΗΜΙ, "I send forth or throw," is often used in the sense "I go forth," as Eurip. *Hec.* 164: *ποῖ στείχω; ποῖ δ' ἦσω*; and this has become the regular use of *ἦκω*, "I am come," formed from the perfect *εἶκα*. We have an intransitive use of the compounds, (a) *ἀνιέναι*, "to remit," "to become less violent," of a wind or disease (Soph. *Phil.* 636, 753); (b) *ἀφιέναι*, "to march or set sail" (Thucyd. VII. 19); (c) *ἐφιέναι*, "to give up to" (Plat. *Protag.* 338 A; *Resp.* 388 E); (d) *μεθιέναι*, "to relax or cease from" (Hom. *Il.* XIII. 234) or "desist from an effort," as in the phrase *μεθῆκε βίη* (*Il.* XXI. 176) or *μεθῆκε βίης* (*Od.* XXI. 126).

ΚΕΤΘΩ, "I conceal," means frequently "I am buried" (Soph. *Ed. T.* 968).

ΚΛΙΝΩ, "I cause to bend," is often intransitive in the sense "I incline or lean or tend," as Xen. *Mem.* III. 5, § 13: *ἡ πόλις ἐπὶ τὸ χεῖρον ἔκλινεν*, "the city fell off for the worse."

ΚΟΤΦΙΖΩ, "I lighten," is used, like *ἀνίημι*, of a disease, in the sense "I grow lighter" (Soph. *Phil.* 725).

ΛΑΜΒΑΝΩ, "I receive or take," is intransitive in its compounds, (a) *ἀναλαμβάνω*, "I revive or recover my strength" (Plat. *Resp.* 467 A); (b) *ὑπολαμβάνω*, "I assume or suppose" (Herod. II. 55) or "I interrupt or reply," especially in the phrase *ἔφη ὑπολαβών*.

ΜΙΓΝΥΜΙ, "I mix," becomes intransitive in the compounds *ἐπιμίγνυμι*, "I have free and reciprocal intercourse;" *προσμίγνυμι*, "I join battle;" *συμμίγνυμι*, "I converse or come in contact."

ὈΡΜΑΩ, "I put in motion," is very frequently intransitive in the senses "I rush forward, I start, I am eager, I am bent on doing something, I make a headlong attack."

ΠΑΤΩ, "I stop or cause to cease," is used like παύομαι in the sense "I cease;" but in Attic Greek this sense appears only in the imperative, like our "stop!"

ΠΡΑΣΣΩ, "I do or effect by action," is often used like the corresponding English verb, "I do," and the Greek ἔχω, with adverbs in -ως, to signify "I am in a certain condition, I fare so and so;" as πῶς ἄρα πράσσει Ξέρξης βασιλεύς; (*Æsch. Pers.* 140), "how fares king Xerxes?" i. e. "how does he do?" εἰ πράσσεις καλῶς (*Id. Prom.* 981), "if you were to fare well."

ΠΡΟΚΟΠΤΩ, "I cut down before me, I remove obstacles," gets the intransitive sense "I advance."

ΨΗΓΝΤΜΙ and ἈΝΑΨΗΓΝΤΜΙ are sometimes used intransitively to signify "I break forth," as in *Æd. T.* 1079, 80.

ΨΙΠΤΩ, "I fling," with its compounds ἀναρ-, ἀπορ-, ἐπαναρ-, διαρ-, means "I rush forward."

ΣΟΒΕΩ, "I cry σοῦ, σοῦ! I scare away," is used in the sense "I bustle along," like our word "push," with the idea of jostling other persons aside (*Demosth. Mid.* 565).

ΣΤΡΕΦΩ, "I turn," with its compounds ἀνα-, κατα-, ὑπο-, is used in the sense "I turn myself or am turned."

ΤΕΙΝΩ, "I stretch or extend," is used as an intransitive verb in the sense "I tend to or aim at," as in *Plat. Lys.* 205 E: εἰς σέ τείνουσιν αὐται αἱ ῥῆδαι, "these songs have reference to you." So also κατατείνειν, "to strive" (*Xen. Anab.* II. 5, § 30), and συντείνειν, "to agree" (*Eurip. Hec.* 190).

(*dd*) When a verb with active inflexions is fixed in its intransitive use, it is construed in precisely the same manner as a verb which is passive in inflexion as well as in sense; thus we may have not only ἀπέθανε πλίνθῳ, "he was killed by the instrumentality of a brick," but ἀπέθανεν ὑπὸ τῶν πολεμίων, "he was slain by the enemy;" πολλὰ κακὰ ἐπάθομεν ὑπὸ τῶν ληστῶν, "we suffered many hardships at the hands of the robbers;" ὑπὸ τοῦ πληθους ἐξέπεσον, "they were banished by the populace;" Ἀχαιοὶ ἰφ' Ἐκτορος ἔφυγον, "the Achæans were put to flight by Hector;"

Τιμόθεος φεύγει νῦν ὑπ' ἐμοῦ ταύτην τὴν δίκην, "Timotheus is now prosecuted by me in this suit."

II. *Passive Inflections.*

(a) *Passive Verbs.*

431 The passive verb, properly so called, implies that the subject of the proposition is not the agent, but the object or local limitation of the action. This, as we have mentioned, is the force of the passive inflections. And the agent of all passive verbs is expressed, as in those fixed intransitive verbs to which we have just referred, by some prepositional phrase indicating the source from which the action proceeds.

(aa) The most usual phrase for the expression of the agent of something done upon the subject of the passive verb (the *agens rei gestæ*) is the genitive of the noun, which would be the nominative in the active construction, with the preposition ὑπό. Thus, ὁ Ἀχιλλεύς κτείνει τὸν Ἑκτορά, "Achilles slays Hector," becomes, in the passive construction, Ἑκτωρ κτείνεται ὑπὸ Ἀχιλλέως, "Hector is slain by Achilles; literally, "there is a slaying upon Hector from under and out of Achilles."

(bb) In epic poetry ὑπό is used with the dative in this construction; as in Hom. *Il.* XIII. 98: ὑπὸ Τρώεσσι δαμῆναι, "to be conquered under (by) the Trojans;" *Ibid.* 667: νοῦσφ ὑπ' ἀργαλέφ φθίσθαι, "to be destroyed under (by) a painful disease." This construction is found in prose, especially with the verbs τεθράφθαι and πεπαιδεῦσθαι ὑπὸ τινι; as in Plat. *Resp.* III. 391 c: ὑπὸ τῷ σοφωτάτῳ Χείρωνι τεθραμμένος, "brought up under (by) the most wise Chiron."

(cc) When the verb involves the idea of a comparative, the preposition ὑπό is often omitted. This is regularly the case with ἡττᾶσθαι, "to be defeated or worsted" (ἡττων εἶναι), as Eurip. *Alcest.* 697: γυναικὸς ἡσσημένος, "surpassed or vanquished by a woman," i. e. ἡσων γυναικός; though we have also the full construction with ὑπό, as Herod. III. 106: τοῦτο ἐσσοῦνται ὑπὸ τῶν Μηδικῶν, "in this they are surpassed by the Median horses." Similarly νικᾶσθαι, "to be conquered," κρατεῖσθαι, "to be mastered," δουλοῦσθαι, "to be enslaved," and the like, take the

genitive of the agent. That this genitive expresses merely relation, as in the construction of the comparative, is clear from the fact that the active *νικά* is similarly used in Soph. *Aj.* 1357: *νικᾷ γὰρ ἀρετὴ με τῆς ἔχθρας πολὺ*, "his valour has much more weight with me than his animosity," where the meaning involved is *ἡ ἀρετὴ πολλὰ κρείττων ἐστὶ τῆς ἔχθρας*.

(*dd*) With some passive participles the genitive alone is used, because a substantive is implied as the result of the predication; thus Eurip. *Rhes.* 298: *τίνος κεκλημένος*; "by whom called?" (i. e. whose son?); Soph. *Phil.* 3: *κρατίστου πατρὸς τραφεῖς*, "brought up by (i. e. the son of) a most excellent father;" Eurip. *El.* 123: *σᾶς ἀλόχου σφαγείς*. *Orest.* 497: *πληγείς θυγατρὸς τῆς ἐμῆς*, "smitten by (i. e. the victim of) my daughter."

(*ee*) Other prepositions sometimes take the place of *ὑπό*.

(*a*) *ἐκ* (*ἐξ*) is frequently used with the passive by Homer and Herodotus and the Attic poets. The construction is rare in the Attic prose writers. Thus we have Hom. *Il.* II. 669: *ἐφίληθεν ἐκ Διός*, "they were beloved by Jove;" Herod. I. 114: *τὸ προσταχθὲν ἐκ τοῦ Κύρου*, "that which was commanded by Cyrus;" Soph. *Antig.* 63: *ἀρχόμεσθ' ἐκ κρείσσονων*, "we are ruled by superior powers;" Xen. *Anab.* I. 1, § 6: *πόλεις ἐκ βασιλέως δεδομέναι*, "cities given by the king of Persia;" Thucyd. III. 169: *νῆες ἐκ τῶν Ἀθηναίων ἐπιδιωχθείσαι*, "ships pursued by the Athenians." Such constructions as Soph. *Oed. Tyr.* 811, *τυπείς ἐκ τῆσδε χειρός*, "smitten by this hand," are connected with the idiom *ἐκ χειρός*, *cominus*, "in close conflict" (Soph. *Aj.* 27; Xen. *Anab.* V. 4, § 15).

(*b*) *ἀπό* is generally used with *πράττεσθαι*, "to be done;" *ἐπιχειρεῖσθαι*, "to be undertaken;" *πέμπεσθαι*, "to be sent;" *λέγεσθαι*, *μηνύεσθαι*, "to be said or declared;" *δίδοσθαι*, "to be given;" *σώζεσθαι*, "to be saved;" and other words denoting the side or quarter from which the action has proceeded. Thus Thucyd. I. 17: *ἐπράχθη ἀπὸ τῶν τυράννων οὐδὲν ἔργον ἀξιόλογον*, "nothing worth mentioning was done by (on the part of, from the side of) the tyrants;" *μηνύεται ἀπὸ μετοίκων τινῶν*, "information is given by (on the part of) some resident aliens."

(*c*) *πρός* is generally used only with the personal genitive, and is rarely found with the passive in Attic prose. Xen. *Anab.*

. 9, § 20: φίλους γε μὴν Κύρος ὁμολογεῖται πρὸς πάντων κράτιστος ἢ γενέσθαι θεραπεύειν, "Cyrus is admitted by (on the part of) all to have been by far the best in serving his friends."

(d₁) παρά with the genitive of personal agency is not uncommon. Thus we have in the same passage (Plat. *Phædr.* p. 245 B) ὁ ἔρως ἐκ θεῶν ἐπιπέμπεται, "love is sent by (from) the gods;" and παρὰ θεῶν ἡ τοιαύτη μανία δίδεται, "such a madness is given by (from the side of) the gods."

(ff) The agent of the passive verb, especially of the perfect passive, which, as we have seen, expresses the state consequent upon an action, is represented by the dative alone, when we wish rather to point to the agent as present and close at hand, than to indicate that the action is proceeding from or out of him; thus, Λακεδαιμονίοις ἐπετάχθη, "the order was given by the Lacedæmonians," i.e. they appeared as the directors; ταῦτα λέλεκται ἡμῖν, "these things have been said by and for us," i.e. we are at hand as the speakers; ἀληθὲς ἀνθρώποισιν οὐχ εὑρίσκεται, "truth is not discovered by men," i.e. it is not for men to discover it: where we approximate to the force of the dative with the verbal in -τέος (above, 421).

(gg) The dative is of course used to denote the instrument or mere occasion with the passive as with the active and neuter verb; as Xen. *Cyr.* VII. 2, § 20: πιεζόμενος ταῖς συμφοραῖς, "oppressed with the calamities;" Dem. *de Coron.* § 302: ταῦτα ἅπαντα πέπρακται τοῖς ἐμοῖς ψηφίσμασιν, "all these things have been effected through my decrees."

(hh) The Greek idiom admits of a passive even of those verbs which in the active form take a genitive or dative of the object. Thus although we say, ἀμελεῖν τινος, Plato writes (*Resp.* VIII. p. 551 A): ἀσκεῖται δὴ τὸ αἰὲ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον, "that which is honoured for the time is cultivated, and that which is dishonoured is neglected;" and though we say, πιστεύειν τινι, Isocrates writes (*ad Demon.* § 30): μίσει τοὺς κολακεύοντας, ὥσπερ τοὺς ἐξαπατῶντας· ἀμφοτέροι γὰρ πιστευθέντες τοὺς πιστεύσαντας ἀδικοῦσιν, "detest flatterers like deceivers, for both being trusted wrong those who trust them."

(ii) Even the dative or genitive of the person, which had formed the object of the active verb, may become the subject of the passive; thus we may say (Thucyd. i. 126): οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν ἀπέκτειναν τοὺς ἐχθροὺς, "those of the Athenians, to whom the watch was intrusted (the active phrase is ἐπιτρέπειν τινί τι), slew their enemies." Similarly Xen. *Anab.* II. 6, § 1: οἱ στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, "the generals were put to death by having their heads cut off," the active phrase being ἀποτέμνειν τινὸς τὴν κεφαλὴν.

(b) *Middle Verbs.*

432 The various uses of the middle voice constitute one of the greatest practical difficulties of the learner, as they exhibit the nicest refinements of the Greek language. To remove these difficulties and to appreciate these refinements, it is necessary that the student should always bear in mind the fact, indicated by the forms of the verbs, that the middle is only an idiomatic application of the intransitive passive. Sometimes indeed it is almost impossible to say whether the verb is middle or passive; thus from the intransitive ἀπορῶ, "I am at a loss," we have ἀποροῦμαι, which may be rendered either "I feel myself in difficulty" or "I am brought into a state of want or perplexity." The reflexive meaning which is generally attributed to the middle voice is quite secondary. The form indicates that the subject of the proposition is the object or local limitation of the action, and the change from a transitive to an intransitive use is the same in the passive as in the active inflexions. This will be seen if we take a simple example. The verb λούω means "I wash," i.e. there is an act of washing by me; and this may be followed not only by an accusative of the object, but also by an accusative of the part, as in the lines of Anacreon (20, 9): ὕδωρ θέλω γενέσθαι, ὅπως σὲ χρώτα λούσω, "I wish to become water, in order that I may wash you as to your body." The passive λούομαι will therefore denote "I am washed," i.e. an act of washing is being performed on me; to which an accusative of the part might be added. If however we think of the subject of the proposition involved in λούομαι, as well as of the limitation to the subject implied in the case of the person-ending, λούομαι will mean "I am the subject and object of an act of washing," i.e. I wash myself. And this of course may have an accusative of the

part, as in Eurip. *Alc.* 160: ὕδασι ποταμίῳις λευκὸν χροῖα ἐλούσατο, 'she washed her fair body in running water.' If now we add an accusative denoting some other person, the limitation of the agency to the subject must have one of two significations: for λούομαι τινα must either imply "I wash some person for myself" or "I get some person washed." These, then, are the three most common usages of the Greek middle verb. It denotes (*aa*) action on the agent, with or without an accusative of the part, which is a *reflexive* meaning; (*bb*) action in the interest of the agent, with an accusative of the object, which is an *appropriative* signification; (*cc*) action done for or on behalf of the agent, with an accusative of the object, and this is a *causative* sense. The first of these usages may be expressed in other languages by an *accusative* of the personal pronoun when it stands alone, or by the possessive when it is accompanied by an accusative of the part in Greek; thus λούομαι is equivalent to *lavo meipsum*, "I wash *myself*;" νίζομαι τὰς χεῖρας is equivalent to *lavo meas manus*, "I wash *my* hands." The second usage may be expressed in other languages by a *dative* of the personal pronoun; thus παρασκευάζομαι τὰ ἐπιτήδεια is equivalent to *apparo mihi commeatum*, "I provide *to or for myself* necessities." The third usage may be expressed in other languages by some causative periphrasis or auxiliary; thus διδάσκομαι τὸν παῖδα may be rendered by *docendum-curo filium*, "I get my son taught," literally, "I teach me my son" or "I have an act of teaching done for me in regard to my son, who is in some sense a part of me," so that this really approximates to the first case with an accusative of the part.

(1) These three cases require to be illustrated by examples.

(*aa*) In a strictly and emphatically *reflexive* sense the middle is of comparatively rare occurrence. The following is perhaps one of the most striking examples of the usage, for the reflexive meaning is accompanied by a secondary predicate; Soph. *Aj.* 1355: ἀγγέλλομαι Τεύκρῳ, ὅσον τότε ἔχθρὸς ἦν, τοσόνδ' εἶναι φίλος, "I offer myself to Teucer, to be as much a friend as I was before an enemy." In Greek, as in other languages, the active with the reflexive pronoun is always used, when we wish to express distinctly that the action of the agent on himself is different in some essential peculiarity from the same action performed on him by another. Thus although the effect is the same whether we render the

verb as a reflexive or a passive in such phrases as *λούομαι*, "I wash myself, I bathe," or "I am washed;" *ἐκδύομαι*, "I take off my clothes" or "I am stript of my clothes;" *μεταβάλλομαι τὸν τρόπον*, "I change my character" or "I am changed as to my character," and the like; yet there is a marked distinction in the character of the actions when we say *ἐπαινῶ ἑμαυτόν*, "I praise myself," or *ἐπαινούμαι*, "I am praised," i.e. by another; *διαφθείρω ἑμαυτόν*, "I destroy myself," or *διαφθείρομαι*, "I am destroyed," i.e. by some one else. Consequently, in these cases the passive inflexion is not used in a reflexive sense.

The following examples will illustrate these distinctions:

(α) Reflexive middle without an accusative of the part; Thucyd. IV. 48: *οἱ δὲ ἐφυλάσσοντό τε ὡς ἡδύναντο καὶ ἅμα οἱ πολλὰ σφᾶς αὐτοὺς διέφθειρον οἰστοὺς τε εἰ τὰς σφαγὰς καθιέντες καὶ ἐκ τῶν ἱματίων παραιρήματα ποιοῦντες ἀπαγχόμενοι, παντὶ τρόπῳ ἀναλοῦντες σφᾶς αὐτοὺς, καὶ βαλλόμενοι ὑπὸ τῶν ἄνω διεφθέρησαν*, "they *defended themselves* as well as they could, and at the same time most of them *destroyed themselves* by thrusting arrows into their throats, and *strangling themselves* by means of strips from their outer garments, in every manner *making away with themselves*, and they were also destroyed by being shot at from above." Here we observe the passive, the active with reflexive pronouns, and the reflexive middle, in juxtaposition, and we see that although *ἀπάγχεσθαι*, "to strangle oneself," would not be used as an isolated phrase, it is employed here because it is amply explained by the context.

(β) Reflexive middle with an accusative of the part; Hom. *Od.* XXII. 316: *ἀλλὰ μοι οὐ πείθοντο κακῶν ἀπο χεῖρας ἔχεσθαι*, "they did obey me so as to keep their hands (*τὰς ἑαυτῶν χεῖρας*) from wickedness." Xen. *Cyr.* VII. 3, 6: *καὶ ταῦτα ἀκούσας ὁ Κύρος ἐπαίσατο ἄρα τὸν μηρὸν*, "and having heard these words, Cyrus in consequence smote his thigh," i.e. *τὸν ἑαυτοῦ μηρὸν*. In this sense of the reflexive middle, with an accusative of the part or particular thing, there is a special opposition between *δύω* and its compounds, and their corresponding middle and passive forms; for while the former denote an act performed on the clothing of another, the latter imply the same act performed by ourselves or on our own clothing. Thus in *Æsch. Agam.* 1240, we have *ἰδοὺ δ' Ἀπόλλων*

αὐτὸς ἐκδύσας ἐμὲ χρηστηρίαν ἐσθήτα, "see! Apollo with his own hands stripping me of my prophetic vestments;" but we say (Herod. v. 106, ad fin.): ἐκδύσασθαι τὸν κιθῶνα, "to put off my own coat" (where the verb is used strictly of the under garment, or of totally divesting a person, ἀποδύομαι being properly "I take off my ἱμάτιον or outer garment;" Lys. c. Theomn. 117, § 10).

(bb) In an *appropriative* or *limiting* sence—that of the *dativus commodi* as it is called—the middle is of very frequent occurrence, and classes of verbs may be formed in which this sence distinguishes the active from the passive inflexions. Thus ποιεῖν ἄκοιτιν means "to bring about a marriage for some one else," as in Hom. *Il.* xxiv. 537: καὶ οἱ θνητῷ ἐόντι θεῶν ποίησαν ἄκοιτιν. But ποιεῖσθαι ἄκοιτιν is "to marry a wife for oneself," as in Hesiod, *Theog.* 929: λοισοθατάτην δ' Ἥρην θαλερὴν ποιήσατ' ἄκοιτιν. It is to be observed, however, that though the approximation is sufficiently expressed by the voice of the verb, the reflexive pronoun is sometimes added by way of superfluous distinctness. Thus we have Xen. *Mem.* ii. 6, 10: φίλους ἑαυτοῖς ποιοῦνται. Id. *Cyrop.* viii. 1, § 15: τὴν σχολὴν οὕτω κατεσκευάσατο ἑαυτῷ τε καὶ τοῖς περὶ αὐτόν. Soph. *Oed. T.* 1143: ὡς ἑμαυτῷ θρέμμα θρεψαίμην ἐγώ. *Antig.* 183: οὐτ' ἂν φίλον ποτ' ἄνδρα δυσμενῇ χθονὸς θείμην ἑμαυτῷ. Aristoph. *Ach.* 1017: αὐτῷ διακονεῖται.

(cc) In a *causative* sence the middle appears especially in those verbs, and with those objects in the accusative, which imply that the subject is interested in the effect, and presume an intermediate agency. Thus, as a man of rank does not wait upon himself, the statement (Thucyd. i. 130), ὁ Πανσανίας τράπεζαν Περσικὴν παρ-τίθετο, naturally means that "Pausanias had a Persian table set before himself," that "he caused it to be placed by his side." Again, as a father does not generally teach his son special accomplishments, the statement (Plato, *Meno*, p. 39 D), Θεμιστοκλῆς τὸν υἱὸν ἱππέα ἐδιδάξατο ἀγαθόν, will mean "Themistocles got his son taught to be a good horseman." And as a whole nation does not consist of sculptors, the statement (Herod. i. 31), Ἀργεῖοι σφέων εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς Δελφοῖς, is necessarily understood as signifying "the Argives, having caused statues of them to be made, offered them up at Delphi." This causative sence is especially shown in certain oppositions: for instance, ἐρῶ means "I will speak," εἶρηκα, "I have spoken," but the middle ἔρομαι signifies "I cause to speak,"

i. e. "I ask," just like the Latin *quaero = quaeso = quaesino* (cf. *inquam*).

(2) From these three main distinctions in the use of the middle voice others arise, which may be considered as supplementary to them respectively.

(aa) The *reflexive* middle has some special usages.

(aa.) The *reflexive* meaning is often merged in a secondary sense of the verb, which is expressed in English without any reference to the reflected action; thus *παύω* means "I cause another to stop or cease," *παύομαι*, "I cause myself to stop;" but we should render *παύσασθε τὰ ἄδικα ποιοῦντες*, "desist from unrighteous actions;" similarly *εὐχεῖν τινα* means "to give another person a good dinner" (Xen. *Cyrop.* v. 5, § 42), *εὐχεῖσθαι*, "to give oneself an entertainment;" but the middle practically means "to feast, to enjoy oneself," as in Xen. *Cyrop.* iv. 5, § 7: *καὶ ἔπινον καὶ εὐωχοῦντο καὶ ἠυλοῦντο καὶ πάσης εὐθυμίας ἐπιμπλαντο*, "they drank and feasted and had the flute played to them and filled themselves with every kind of merriment." So again *τίλλω* means "I pull out hair," *τίλλομαι*, "I pull out my own hair;" frequently, however, it denotes "I lament" in general, and we have (Hom. *Il.* xxiv. 711): *πρῶται τὸν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ τελέσθην*, "first of all his dear wife and his queenly mother bewailed him."

(bb) The *appropriative* middle has several particular applications.

(bb.) The middle verb often expresses a mental act or operation. Thus *ὀρίζω* means "I define, mark out, or appoint something for another person," as Eurip. *Iph. T.* 979: *ἡμῖν ὤρισεν σωτηρίαν*, "[God] has appointed safety for us;" but *ὀρίζεσθαι* in the middle, besides its strictly appropriative sense, "I mark out or appoint for myself," "I claim" (as in *Æsch. Suppl.* 256), means "I estimate, define, or settle in my own mind," as Arist. *Pol.* v. 9: *κακῶς ὀρίζονται τὸ ἐλεύθερον*, "they make a faulty estimate of freedom." Similarly *ἀριθμεῖν* is simply "to count or reckon," but *ἀριθμεῖσθαι* is "to reckon in one's mind" (Plat. *Phædr.* p. 270 D); *σταθμᾶν*, "to measure an object" (Eurip. *Ion*, 1137), but *σταθμᾶσθαι*, "to calculate in one's mind" (Herod. ii. 150); *διοικεῖν* is "to

manage or regulate externally," as *διοικεῖν τὴν πόλιν* (Thucyd. VIII. 1), but *διοικεῖσθαι* is "to arrange a thing in one's own mind," *ex animi sui sententia aliquid gerere constituere, præsertim machinari*, as Dem. Phil. p. 93, 8: *πάνθ' ὅσα βούλεται Φίλιππος διοικῆσεται*.

(bb.) Sometimes the appropriative sense appears in a statement implying that the subject includes within itself the causes of that which is outwardly exhibited; thus *παρέχειν πράγματα, πόνους, φόβον, ἀθυμίαν κ. τ. λ.*, mean "to cause trouble, toil, fear, despondency, and the like, to others;" but *παρέχεσθαι εὐνοίαν, προθυμίαν, ἐφέλειαν*, "to evince, produce, or exhibit from oneself good will, alacrity, service," &c. Hence we have the pleonastic phrase (Thucyd. I. 3): *ἀφ' ἑαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι*.

(bb.) The middle form of a neuter verb is often and indeed regularly used to denote the appropriation to an individual of a state or condition. This is particularly common with verbs in *-εύω*. Certain of these verbs are used only in the active form, because they denote merely a condition belonging actually or naturally to the subject. Such are *ἀριστεύειν*, "to be most excellent," *πρωτεύειν*, "to be first," *βασιλεύειν*, "to be a king," *κρατιστεύειν*, "to have superior power," &c. Others again employ both active and middle forms, because they admit of the idea of an appropriation of the condition. Thus *στρατεύειν* means "to march on an expedition," as Herod. I. 77: *στρατεύειν ἐπὶ τοὺς Πέρσας*, "to march against the Persians." *στρατεύεσθαι*, though it is sometimes used in much the same application as *στρατεύω*, properly means "to be a soldier," as in Arist. *Aves*, 1367: *φρούρει, στρατεύου*, "stand sentinel, be a soldier;" whence of the Athenians, Id. *Ran.* 1113: *ἐστρατευμένοι γάρ εἰσι*, "they have been soldiers." Similarly, while *πολιτεύειν* means "to be a citizen," "to live in a free state," as in Thucyd. I. 19, *κατ' ὀλιγαρχίαν πολιτεύειν*, "to be citizens under an oligarchy;" *πολιτεύεσθαι* means "to appropriate the condition of a citizen to oneself individually, to take a part in politics," as in Demosth. *de Cor.* p. 271, 1, *μισθώσας σαυτὸν κατὰ τούτων πολιτεύῃ*, "you work against these Athenians as a hireling politician." Cf. *Timocr.* p. 760. So also Aristot. *Pol.* I. 11, ad fin.: *διόπερ τινὲς καὶ πολιτεύονται τῶν πολιτευομένων ταῦτα μόνον*, "on which account some statesmen apply themselves exclusively to this branch of public business." Similarly *πρεσβεύειν* is "to be an ambassador," but *πρεσβεύεσθαι*, "to act by means of an embassy;" *βουλευεῖν* is

"to give advice," *βουλεύεσθαι*, "to act as a councillor" (Thucyd. II. 15: *αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλεύοντο*). Finally, some verbs of this class are employed only in the middle form, because they do not admit any signification except of an habitually appropriated and characteristic act; such are *ἀνθρωπεύεσθαι*, "to act like a man" (*κατ' ἄνθρωπον*), as opposed to the gods and lower animals (Arist. *Eth. N.* x. 8, 6); *εὐτραπελεύεσθαι*, "to be habitually witty;" *πονηρέεσθαι*, "to play the rogue."

(36.) The appropriative middle often exhibits a signification which might be called *intensive*, but which really implies an immediate reference to some result in which the agent is interested. One of the most common of the cases, in which the passive form is thus distinguished from the active, is that of the aorists *ἰδεῖν* and *ἰδέσθαι*, of which the former means simply "to see," the latter, "to behold, to look with interest, or with a view to some contemplated and desired effect¹." We have them both in one sentence in Homer, *Il.* i. 262: *οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι*, "I have not yet seen such men, nor is it probable that I shall behold their like," i.e. if I looked for them; also in Herod. II. 32: *εἴ τι πλεον ἴδοιεν τῶν τὰ μακρότατα ἰδομένων*, "whether they might see anything more than those who had surveyed (i.e. with a special object and interest, as travellers are wont to do) the most distant regions." For this reason *ἰδοῦ* is more frequently used than *ἴδε* in calling attention to something worth seeing. In much the same way *θεωρεῖν*, *προορᾶν*, and *σκοπεῖν* are distinguished from *θεωρεῖσθαι*, *προορᾶσθαι* and *σκοπεῖσθαι*. Thus we have Plat. *Gorg.* 474 D: *ἐὰν ἐν τῷ θεωρεῖσθαι χαίρειν ποιῇ τοὺς θεωροῦντας*, "if the beauty of person gives pleasure to the spectators in the act of beholding them, gazing on them with interest." Again, Demosth. p. 664, l. 13: *αἰσθάνεται ταῦτα καὶ προορᾷ Χαρίδημος*, "Charidemus is aware of these things and foresees them (as a fact);" but Demosth. p. 234, l. 9: *ἃ ἐγὼ προοράμενος καὶ λογιζόμενος τὸ ψήφισμα τοῦτο γράφω*, "I, providing for (earnestly looking forward to) these things and estimating the consequences, drew up this decree." And Xen. *Anab.* v. 2, § 20: *ὁ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν...σκοπούμενοι δ' αὐτοῖς ἔδοξε*, "Xenophon and the captains examined; and as they were carefully reconnoitering the place, it appeared to them," &c.

¹ See Kenrick on Herod. II. 32.

Obs. In this particular use of the middle there is a great difficulty distinguishing between the signification of the active and the middle as of the same verb, the latter being apparently used only as a dependent. In these cases it will generally be found that the middle implies certain special diligence and earnestness in the action. Thus κρύπτω means "I conceal;" κρύπτομαι passive, "I am concealed;" κρύπτομαι middle, in its more usual sense, "I conceal myself or something belonging to myself;" but also "I conceal diligently or entirely or by some means dependent solely on myself." For example, in the same passage of Sophocles we have (*Ajax*, 658): κρύψω τὸ δ' ἔγχεος τοῦμόν, "I will hide this word of mine;" and (*Ibid.* 647): χρόνος φέυει τ' ἄδηλα καὶ φανέντα κρύπτειται, "time both brings forth what is unknown, and diligently or completely conceals (has in itself the means of concealing) things after they have come to light." So of a communication not yet made, *Soph. Trach.* 474: τὰν σοι φράσω τὰληθῆς οὐδὲ κρύψομαι, "I will tell you all the truth, nor will I keep it to myself, take pains to conceal it," where the proper force of the middle is more apparent. The more perplexing instances of this use of the middle are discussed in the subjoined list of verbs.

(cc) The *causative* middle exhibits some usages of a special character.

(cc.) There are many verbs in which the causative middle is the correlative of the active. Thus we have ἀποδιδόναι, "to give back," but ἀποδίδοσθαι, "to sell;" γράφειν, "to enrol," but γράφεσθαι, "to get enrolled," i. e. "to indict;" ἀπογράφειν, "to put down on a register," ἀπογράφεσθαι, "to get put down on the register," i. e. "to proscribe as belonging to the state;" δανείζειν, "to lend," δανείζεσθαι, "to get lent," i. e. "to borrow;" δικάζειν, "to try a cause" (of the judge), δικάζεσθαι, "to get a cause tried, to bring an action" (of the plaintiff); ἐπιψηφίζειν, "to put the question," ἐπιψηφίζεσθαι, "to get the question put" (to vote); θέειν νόμον, "to propose a law" (of the legislator), θέεσθαι νόμον, "to pass a law," it having been proposed (of the people); ὁ θεὸς τὴν οἰκίαν, "the mortgager," who raises money on his house, ὁ θέμενος τὴν οἰκίαν, "the mortgagee," who lends the money, and receives the house as a security (similarly ὑποτίθημι, "I pledge" or "pawn," ὑποτίθεμαι, "I lend money on a pledge" (ὑποθήκη); but conversely ἐνεχυράζω, "I take a pledge," ἐνεχυράζομαι, "I receive a pledge"); μισθώω, "to let out," μισθοῦσθαι, "to get let out," i. e. "to hire;" περιδιδόναι, "to give all round," but περιδίδοσθαι, "to wager;" τίειν, τιννίειν, "to pay," τίνεσθαι, "to exact payment;" χρᾶν, "to lend," also "to consult an oracle," χρῆσθαι, "to borrow," also (of the god) "to return an oracular response."

(cc.) The causative middle not unfrequently amounts to an expression of mutuality. Thus (Xen. *Anab.* III. 1, § 5), Socrates recommends Xenophon ἐλθόντα εἰς Δελφοὺς ἀνακρινῶσαι τῷ θεῷ περὶ τῆς πορείας, "to go to Delphi and consult the god about the journey;" but he had previously said, ὁ Ξενοφῶν ἀνακρινούται Σωκράτει περὶ τῆς πορείας, "Xenophon confers with Socrates about the journey," because they talked it over together. This is particularly observable in such verbs as διαλέγεσθαι, "to talk with one another;" διαλύεσθαι, "to make it up with one another" (also καταλύεσθαι); κοινωνοῦν, "to commune together;" νέμεσθαι, "to divide it among themselves;" and the opposite notions are implied in διατείνεσθαι, "to strive together;" διαφύεσθαι, "to quarrel;" λοιδορεῖσθαι, "to abuse one another;" φιλοτιμείσθαι, "to vie with one another."

(cc.) The causative sense of the middle may appear even in the case of verbs which have another and regular employment of this voice. Thus although καθίζειν is used intransitively, καθίζεσθαι regularly means "I seat myself or am seated." But we have it said of an arbitration (Demosth. p. 897, l. 4): ἕνα ἑκάτερος παρεκαθίσαστο, "each of the parties caused one arbiter to sit beside the main referee as his representative."

(c) Deponent Verbs.

433 A deponent verb is one which, though exclusively passive or middle in its inflexions, has so entirely *deponed* or laid aside its original meaning, that it is used in all respects like a transitive or neuter verb of the active form. Some of the verbs which have been already discussed as belonging to the middle voice, are virtually deponent in meaning (especially those which are mentioned 432, (2), (bb.) and (cc.)). But in these cases the coexistence of the active form leads to a recognition of the proper middle force of the verb; and we cannot give the name of deponent to any verb which is ever active in form or passive in usage.

The proper classification of deponent verbs is according to the usages of the middle in which they respectively originated.

(aa) The following were originally reflexive: ἀλῶμαι, "I make myself to roam" (cf. *vagor, palor*); δύναμαι, "I make myself good (δύνος = *duonus, bonus*), I am strong enough, able, equal;"

ἡγούμεναι, "I make myself go before, I take the lead;" *γίγνομαι*, "I bring myself into being, I come forth, exhibit myself in a certain way" (as *γίγνομαι ἀγαθὸς ἀνὴρ*); *ἔρχομαι*, "I make myself go in a straight line;" *ἵκνομαι*, "I make myself come, I bring myself;" *μιμύμαι*, "I make myself like;" *φείδομαι*, "I restrain or deny myself" (like *ἀπέχομαι*); so also the verbs expressing a corporeal act, as *ἄλλομαι*, "I jump myself;" *ὀρχούμεναι*, "I make myself dance."

(bb) The following are appropriative: *ἀριστοποιούμεναι*, "I take my dinner;" *ἀκράτίζομαι*, "I breakfast," i.e. dip bread for myself in pure wine; *ἀνλίζομαι*, "I encamp or bivouac," i.e. make an *αὐλή* or temporary shelter for myself; *ξύλλίζομαι*, "I gather wood for myself" (*lignor*); with the more general words *ἀσπάζομαι*, "I draw to myself," i.e. I embrace; *κτάομαι*, "I acquire;" *ἐπ' αἰσάμην*, "I have got;" *ἐπ' αἰσάμην* (*πατοῦμαι*), "I have eaten;" *μηχανώμαι*, "I contrive or provide for myself;" *ὠνούμαι* (*ἐπ' αἰσάμην*), "I buy for myself," and the like.

(b₁) The following express a mental act: *αἰσθάνομαι*, "I perceive," with the special verbs *ἀκροῶμαι*, "I hear," *ὀσφραίνομαι*, "I smell," *θεῶμαι*, "I see," &c.; *λογίζομαι*, "I reckon up;" *διανοοῦμαι*, "I think over something" (*διὰ νοῦ ἔχω*); *ἐνθυμούμαι*, "I think deeply of something" (*ἐν θυμῷ ἔχω*); *τεκμαίρομαι*, "I set up an end or boundary (*τέκμαρ*) for myself," "I decree, design, conclude or judge." Similarly *αἰδοῦμαι*, "I feel shame or pity" (*αἰδώς*); *ὠδυσάμην*, "I was wroth" (cf. *οἶ*), and the like.

(b₂) The following imply that the cause of the action is appropriated to the subject: *ἐργάζομαι*, "I work out;" *ἀκοῦμαι*, "I effect a cure" (similarly *ἰῶμαι*); *δωροῦμαι*, "I make a present" (*δωρῶ* is of very rare occurrence); *ὑπισχνούμαι*, "I make a promise;" *χαρίζομαι*, "I bestow a free gift or confer a favour;" and perhaps *δηλοῦμαι*, "I cause a damage" (cf. *deleo*). To this sense rather than to the causative middle we may attribute such dependents as *αἰτιῶμαι*, "I charge;" *ἀποκρίνομαι*, "I make answer from myself" (cf. *ἀπολογούμαι*, *ἀπαμείβομαι*); *ἰσχυρίζομαι*, *διίσχυρίζομαι*, "I maintain obstinately;" *ἀρνούμαι*, "I deny;" with many verbs expressing the utterance of the voice, as *φθέγγομαι*, *βρυγχῶμαι*, *μυθούμαι*, *εὐχομαι*, *ἀρῶμαι*, *λίσσομαι*, *παρρησιάζομαι*, &c.

(cc) The following are causative: *μαρτύρομαι*, *ἐπιμαρτύρομαι*, "I call as a witness;" *δέχομαι*, "I cause to give," i.e. I receive (it implies an original *δέχω* or *δέκω*, "I hold out the hand," cf. *δείκ-νυ-μι*); *ἔρομαι*, "I ask," i.e. cause to speak; *ἰλάσκομαι*, "I propitiate," i.e. make *ἰλαός*; and the like. The sense of mutuality is given by such verbs as *μάχομαι*, "I fight;" *ἀγωνίζομαι*, "I contend;" *μέμφομαι*, "I find fault;" *καμῶμαι*, "I blame," &c.

List of Middle or Deponent Verbs with peculiar significations.

434 The following list of verbs with passive inflexions contains these, which, in certain passages, exhibit a peculiarity of usage or signification:

ἈΓΟΜΑΙ means especially "I carry off with myself," "I take away to my house," in speaking of marriage, as in Hesiod, *Theog.* 508: *ἡγάγετο Κλυμένην καὶ ὄμνεν λέχος εἰσανέβαινεν*. But in this sense *ἄγειν* is also used, as in Æschyl. *Prom.* 557. And both voices occur in the same passage, Soph. *Phil.* 1018: *καὶ νῦν τί μ' ἄγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;*

ΑΙΠΟΤΜΑΙ, in the middle, generally means "I take to myself, I choose, I elect;" but in Homer it signifies "I take something belonging to me," as *Il.* x. 31: *δῶρον δ' εἴλετο χειρὶ παχείῃ*, "he took his own spear;" hence, "I appropriate or take for my own enjoyment," as *Il.* xvi. 381: *δὴ τότε κοιμήσαντο καὶ ὕπνου δῶρον ἔλουντο*; hence it means any kind of appropriation, as in *Od.* xxiii. 368:

*ὦρσε δὲ Τηλέμαχον καὶ βούκολον ἠδὲ συβώτην,
πάντας δ' ἔντε' ἄνωγεν Ἀρητὰ χερσὶν ἐλέσθαι,*

where the order is merely that they should take arms to themselves respectively.

ἈΝΘΟΜΟΛΟΓΟΤΜΑΙ, "I exact a formal acknowledgment of a debt, or a promise to pay it," is rather an unusual example of the causative sense of the middle of *ὁμολογῶ*, "I promise to do a thing" (Plat. *Sympos.* 174 A; *Phædr.* 254 B), especially in its construction with *πρὸς* c. *accus.* of the debtor, and the accusative of the debt: Dem. c. *Apatur.* 894, 26: *τὰς τρεῖς, ἃς προειλήφει οὗτος παρ' ἐκείνου, ἀνθομολογησάμενος πρὸς τοῦτον*, "having exacted an acknowledgment (got a promissory note) from Apaturius for the

three minæ which he had previously received from Parmenon." On the other hand Polybius uses this middle verb in what ought to be the sense of the active (v. 56, § 4): τοῦ Ἀντιόχου πρὸς αὐτὸν ἀνθομολογησαμένου, "Antiochus having admitted to him;" and absolutely (xxx. 8, § 7): διὰ τῶν βασάνων ἐλεγχόμενος, ἀνθομολογεῖτο καὶ σύμφωνος ἦν πᾶσι τοῖς συνθήμασιν, "being put to the torture he confessed and gave the same evidence as the secret correspondence." In δισμολογοῦμαι we have the sense of mutual agreement, which springs, as we have seen, from the causative use of the middle, with πρὸς c. accus. of the person and accus. rei; Dem. c. *Arhob.* II. 840, 6: διωμολογημένος πρὸς τὸν πατέρα ὕσαπερ ἐκεῖνος γράφας κατέλιπεν, "having made an agreement with my father with regard to all that he had left in writing." Or with the accusative alone, c. *Dionysod.* 1284, 14: δισμολογοῦνται τοὺς τόκους, "they agree mutually as to the interest of the loan."

ἈΡΧΟΜΑΙ, as distinguished from ἀρχῶ in the sense, "I am first, I begin," implies that the person who commences also continues the action, whereas ἀρχῶ means that the example is proposed by the agent, but followed by some other persons or things. Thus in Thucyd. I. 144, § 3: πολέμου οὐκ ἄρξομεν, ἀρχομένους δὲ ἀμυνούμεθα, "we will not be the first to take up arms, we will not set the example of hostilities; but if they engage in the war, begin with the view to continue it themselves, we will defend ourselves against them." As Böckh says (*Corp. Inscript.* I. p. 878): "expectabatur ἀρχοντας: at qui belli initium faciunt, non modo ut ab aliis id continetur, ejus faciunt initium, sed sibi faciunt ejus initium, ut id bellum ipsi continuent: itaque etiam ἀρχομένους dici potuit, hoc est ἐν ἀρχῇ ὄντας." Just so we might say: ἔαρ ἀρχεται, "the spring begins," i.e. to be followed by the spring as long as that season lasts; but ἔαρ ἀρχει τοῦ ἔτους, "the spring begins the year," because the rest of the year is not all spring. This meaning is implied in ἀρχῶ, "I rule," for the ἀρχων is not one of those who follow him.

ἈΦΑΙΡΟΤΜΑΙ, "I take away to myself, I deprive entirely," is more common in the middle than in the active, which bears a meaning not easily distinguishable. Demosthenes uses the two forms together in an emphatic passage, *Lept.* 462, 2: ὁ τοίνυν τὴν πίστιν ἀφαιρῶν τῶν δωρεῶν νόμος οὗτος, ᾧ μόνῳ κρείττους εἰσὶν αἱ παρ' ὑμῶν δωρεαί, τοῦτ' ἀφαιρείται, "this law then, which

takes away the security of the gifts, *entirely deprives* your gifts of their only distinctive superiority." The explanation of this is more simple than it appears at first sight. He, who takes away for the purpose of appropriating the object to himself, is supposed to effect a more complete deprivation than the person who abstracts, it may be partially, without any such object on his own account. Compare Shakspere's distinction between "stealing a purse" and "filching a good name" (*Othello*, Act III. sc. 3).

ΒΙΩΣΚΟΜΑΙ, "I come to life," ἈΝΑΒΙΩΣΚΟΜΑΙ, "I come to life again," are used in the causative sense of the middle, not only in the 1 aor. but even in the present. Thus we have Hom. *Od.* VIII. 468:

σὺ γάρ μ' ἐβιώσας, κόρη,

"for you have brought me to life, O damsel." And Plat. *Crito*, 48 C: τῶν ῥαδίως ἀποκτινύντων καὶ ἀναβιωσκομένων γ' ἂν, εἰ οἱοί τε ἦσαν, "of those who make no difficulty about killing, and would restore to life again, if they had the power."

ΒΟΤΚΟΛΟΤΜΑΙ, "I tend cattle for myself," is used once with an accusative of the object in the sense "I collect my thoughts, I think about, dwell upon;" *Æsch. Eumen.* 78: καὶ μὴ πρόκαμνε τόνδε βουκολούμενος πόνον, "do not anticipate, forestall, your troubles by meditating on this toil;" and the active is used in the same sense, with the dative φροντίσι to explain it, in *Agam.* 669: ἐβουκολούμεν φροντίσιν νέον πάθος, "we meditated on our new misfortune." So that the primary idea must be that of *cogito* = *eo-agito*, just as Sophocles (*Aj.* 607) has the phrase φρενὸς οἰοβότας, in the sense "self-willed." In the same sense the passage cited by Hesychius, βουκολεῖσθαι χρησταῖς ἐλπίσιν, must be understood, though Toup (*Emend.* III. 258) proposes to add ἀπατᾶσθαι, which was one of the later meanings of βουκολεῖσθαι, derived perhaps from an intermediate sense of βουκολεῖν, "to alleviate by meditation;" cf. Luc. *Ocyrus*, 8: ἅπας γὰρ αὐτὸν βουκολεῖ ψευδοστομῶν, and see the passage quoted by Wyttenbach *ad Select. Histor.* p. 380. It must not however be supposed that βουκολῶ is not used in its natural sense by the best writers. We have in Hom. *Il.* XXI. 448:

Φοῖβε, σὺ δ' εἰλίποδας ἔλικας βούς βουκολέεσκες,

and though there is a metaphor in Xen. *Cyr.* I. 4, § 13: χάριεν

γὰρ εἰ ἔνεκα κρεαδίων τῇ θυγατρὶ τὸν παῖδα ἀποβουκολήσαιμι, "it were a pretty business, if, for the sake of a little meat, I were to allow my daughter's son to go astray and get lost," i. e. like a sheep from the flock; yet in this passage there is a distinct reference to the original meaning of the term.

ΓΡΑΦΟΜΑΙ, "I write down for myself or get written," is used of the first sketch or memoranda of a treatise, in opposition to γράφω, which implies the completion of the writing itself, the filling up of the outline; Aristoph. *Vesp.* 537: καὶ μὴν ὅς' ἂν λέξη γ' ἀπλῶς μνημόσυνα γράφομαι ἡγώ; Plat. *Theætet.* p. 143 B: ἐγραψάμην μὲν τότε εὐθύς οἰκάδ' ἐλθὼν ὑπομνήματα, ὕστερον δὲ κατὰ σχολὴν ἀναμνησκόμενος ἔγραφον—ὥστε μοι σχεδὸν πᾶς ὁ λόγος γέγραπται, "as soon as I reached home, I got some memoranda written down (aorist), and afterwards, as I recollected the details, I proceeded to write them down at my leisure (imperfect), so that nearly all the conversation is committed to writing." Again (*Ibid.* B): ἐγραψάμην δὲ δὴ οὕτως τὸν λόγον, "this was the way in which I got the conversation written down"—showing the book; but in speaking of the composition he adds immediately after: τούτων ἔνεκα ὡς αὐτὸν αὐτοῖς διαλεγόμενον ἔγραψα, "this was the reason why I made him, in my writing, converse in the first person."

ΔΙΔΑΣΚΟΜΑΙ in the middle means both "I teach myself," i. e. "I learn," and "I get another taught," e. g. my son. The latter or causative meaning, which is the common use of the middle of this verb, has been illustrated above (432). The former or reflexive meaning occurs in Soph. *Antig.* 356: καὶ φθέγμα καὶ ἡμέμεν φρόνημα καὶ ἀστυνόμους ὀργὰς ἐδιδάξατο, "man has taught himself (i. e. has learned without a master) language and lofty thought and the dispositions of a well-ordered citizen" (see our note on the passage). But besides these two meanings διδάσκομαι is used in a sense, which it is hard to distinguish from the active, and which can only be explained by a reference to the intensive use mentioned above (432, (2), (*bb*), (*Obs.*)). In such passages as Plat. *Menex.* 238 B, οἱ (θεοὶ) τὸν βίον ἡμῶν κατεσκεύασαν πρὸς τε τὴν καθ' ἡμέραν δίαιταν τέχνας πρῶτους παιδευσάμενοι καὶ πρὸς τὴν ὑπὲρ τῆς χώρας φυλακὴν ὅπλων κτῆσίν τε καὶ χρήσιν διδαζάμενοι, it may be doubtful whether the two middle participles do not imply that the gods provided for our being taught, instead of undertaking our instruction themselves. But in the following cases it is obvious

that the immediate instructors are the subjects of the verb. Simo-
nides, *Fr.* 54, p. 377 Gaisford: διδάξάμενος χορὸν ἀνδρῶν, of the
poet or χοροῦ διδάσκαλος; Pind. *Ol.* VIII. 59: τὸ διδάσθαι δέ ται
εἰδότει ῥήτερον, of the gymnastic trainer; Aristoph. *Nub.* 781: οὐ
ἂν διδασκίμην σ' ἔτι, of Socrates; and it might seem impossible to
discriminate between the active προδιδάσκω and the middle προ-
διδάσκαμαι in the two following passages of Sophocles, *Aj.* 162: αὐ
δυνατὸν τοὺς ἀνοήτους τούτων γνώμας προδιδάσκειν, and *Trach.* 680:
ἐγὼ γάρ, ὦν ὁ θήρ με Κένταυρος προῦδιδάξατο, παρήκα θεσμῶν
οὐδὲν ἄλλ' ἐσωζόμεν. Unless in these passages it is sufficient to
understand that the teacher taught diligently and from his own
knowledge, which is expressly implied in the passage of Pindar,
we must fall back on what was perhaps the origin of the causative
middle, namely, the causative use of the passive, and understand
διδάσθαι as meaning here "to cause to learn," for the passive
διδάσκομαι means simply "to learn" in Soph. *Antig.* 726; Eurip.
Hec. 299; Aristoph. *Plut.* 473; Soph. *Phil.* 1374. To add to the
irregularities in the use of the voices of this particular verb, it is to
be observed that διδάσκω sometimes means "I get my son taught."
Aristonymus *ap. Stob. Floril.* 4, 106: πολλοὶ ἀδικοηθέντες ὑπὸ
ῥητόρων τοὺς υἱοὺς ῥήτορας διδάσκουσιν, where the context shows
that the fathers were not competent to teach rhetoric themselves.

ΔΙΩΚΟΜΑΙ, as distinguished from διώκω, means "I cause to
go swiftly for myself or from myself;" thus in Hom. *Il.* xxi.
691, 2, we have

ὁ δ' ἐπέσσυτο ποσσὶ διώκειν.

ἔως ὃ τὸν πεδίῳ διώκετο πυροφόροιο, κ.τ.λ.

"Achilles hastened to pursue him (i.e. to put him to flight); and
while he urged the pursuit (followed it earnestly, and with interest)
over the ground productive of corn, &c." In the *Odys.* xviii. 8,
ὅς ῥ' ἐλθὼν Ὀδυσῆα διώκετο οἷο δόμοιο, it seems to mean "he
eagerly endeavoured to drive away Ulysses."

ΔΟΥΛΟΥΝΤΑΙ, as distinguished from δουλοῦν, means "to
subject to oneself," "to make oneself permanently the master;"
as Thucyd. i. 18: ὁ βάρβαρος τὴν Ἑλλάδα δουλωσόμενος ἦλθεν,
"the Persian king came with the intention of subjugating Greece."
See χειροῦμαι.

ΕΙΣΠΡΑΤΤΟΜΑΙ, "I get in or exact for myself," is used in
its proper sense as an appropriative middle in such passages as

Lys. c. Alcib. I. p. 142, 14: *τελευτῶν δήσας ἀργύριον εἰσепράττετο*, "at last he put him in prison and exacted the money from him."

But it may be sufficient to express the effect on the debtor without referring in the particular case to the interests of the creditor; and this leads to occasional carelessness in the use of the voices. Thus in the same passage of Demosthenes, *c. Apatur.* p. 900, we have middle, passive and active with the necessary varieties of meaning, though the two former seem to be confused: l. 9, *διὰ τὸ οὐκ ἐπράττετο τὴν ἐγγύην*; "why did he not sue me for my bond?" l. 11, *αὐτὸς γὰρ εἰσепέπρακτο ὑπ' ἐμοῦ τὰς χιλίας δραχμὰς*, "for he had himself had the 1000 drachmæ exacted from him;" l. 16, *εὐθὺς τότε εἰσепραττεν ἄν με τὴν ἐγγύην*, "he would exact the bond of me at the moment," because the pressure of the creditor is brought forward more prominently than his wants, which are not mentioned till the next sentence.

ΕΑΚΟΜΑΙ seems to mean "I weigh or measure for myself, I cause to weigh," in Pind. *Pyth.* II. 90: *στάθμας τιμὸς ἐλκόμενοι περισσᾶς*.

ΕΠΙΑΝΘΙΖΟΜΑΙ, "I colour myself with" blood, is the proper force of this middle verb in a passage of Æschylus, *Agam.* 1434, where we should read *νῦν δὲ τελείαν πολύμναστον, ἐπηνθίσω αἱμ' ἄνιπτον*, "but now having destroyed (*ὀλέσασα*) the last of these lives (*τελείαν ψυχὴν*), one much to be remembered, you have stained yourself with blood not to be washed out." That *ἐπανθίζω* means "to colour" (*floridum reddere*) is shown by a number of passages.

ΕΠΙΔΕΙΚΝΤΑΙ means "I make an exhibition of myself or something peculiar to myself." Xen. *Anab.* IV. 6, § 15: *νῦν μάλα σοι καιρὸς ἐστὶν ἐπιδείξασθαι τὴν παιδείαν*, "now it is quite the time for you to show off your education." The Scholiast on Plat. *Alcib.* I. p. 105 B, says: *τὸ ἐνδείξασθαι ἐπὶ τοῦ λογισμοῦ τάττει, τὸ δὲ ἐπιδείξασθαι ἐπὶ τοῦ ἀποστάδην*, i.e. of that which is directly or really exhibited. The distinction which Schleiermacher in his version of Plato makes between these two verbs is as follows: he translates *ἐνδείξασθαι*, *sich sehen lassen*, "to show oneself off;" *ἐπιδείξασθαι*, *sich hören lassen*, "to hold forth," "to make a formal display of one's powers of speaking." But although an *ἐπιδείξις* is often technically used to signify an oratorical exhibition, a set speech, both the noun and the verb have the general force

given above; as Plat. *Phædr.* p. 234 B: τὴν αὐτῶν ἀρετὴν ἐπιδείξονται, "they will exhibit their own excellence;" Demosth. *Aristog.* 785, 17: τῆς ἑαυτοῦ πονηρίας ἐπίδειξιν ποιούμενος, "making an exhibition of his own wickedness."

ἘΠΙΔΙΑΤΙΘΕΜΑΙ is used in the special sense "I make a deposit of a stake or pledge" as a guarantee for the performance of a certain engagement. Harpocr. s. v.: ἐπιδιατίθεσθαι ἔστι τὸ συνθήκας τινὰς ποιῆσθαι κατατιθέμενός τι ῥητὸν ἀργύριον παρά τινων μεταξὺ γενομένων. Demosth. c. *Aratur.* 896, 22: ἐπιδιαθέμενος ἀργύριον ἐὰν μὴ ὁμόσῃ, "having staked some money to be forfeited in case he should not take the oath;" Jul. Poll. ix. 96 (of gamblers): μὲν αὐτῶν ἐπιδιατεθειμένων ἐκάστω κύβω.

ἘΠΙΣΚΗΠΤΟΜΑΙ, "I cause an indictment (ἐπίσκηψις),"—especially for false witness or murder,—"to be heard in court," is properly used in the middle, like γράφομαι, δικάζομαι, and other forensic terms; thus Æschines, c. *Tim.* 18, 27: ψευδομαρτυριῶν ἐπισκήψασθαι; Plat. *Euthyphr.* 9 A: ἐπισκήπτεσθαι φόνου τὸν νῦν τῷ πατέρι; Legg. xi. 937 B: οὐδενὶ τῶν ψευδομαρτύρων ἐπεσκημένος. But it may be used in the active without reference to an actual hearing in court, when we imply that the veracity of an individual is challenged, and that too in a passage where σκήπτομαι is used in the sense "I pretend or allege," as in Plat. *Theætet.* 145 C: ἀλλὰ μὴ ἀναδύου τὰ ὁμολογημένα σκηπτόμενος παίζοντα λέγειν τόνδε, ἵνα μὴ καὶ ἀναγκασθῇ μαρτυρεῖν· πάντως γὰρ οὐδεὶς ἐπισκίψει αὐτῇ, "but do not retract what you have promised, on the pretence that he spoke in jest, lest he should be compelled also to put in formal testimony: for assuredly no one will challenge his veracity." In the passive ἐπισκήπτομαι may mean "I am solemnly charged," i.e. with murder; as in Soph. *Antig.* 1313: ὡς αἰτίαν ἔχων τῶνδε κακείνων ἐπεσκήπτου μόρων.

ΕΥΡΙΣΚΟΜΑΙ, "I procure or obtain for myself," bears a sense more nearly approaching that of the form ἐπ-αυρίσκομαι, "I derive advantage from," ἀπαυράω, "I receive or get," than its active εὕρισκω, "I find, discover, or invent."

ΘΗΡΩΜΑΙ, as distinguished from θηρῶ, means "I pursue eagerly for myself," especially in a metaphorical sense, as in Soph. *Ajax*, 2: πείραν τιν' ἐχθρῶν ἀρπάσαι θηρώμενος, "endeavouring to get some means of attacking your enemies." But θηρῶ bears

sometimes a scarcely distinguishable signification, and *θηράσω*, *θηράσομαι* are equivalent forms of the future.

ΘΤΟΜΑΙ, "I sacrifice with a special object," e. g. to draw an inference from the appearance of the viscera; as Herod. ix. 62: *ἔγενετο θνομένοισι τὰ σφάγια χρηστά*. Hence it means "I take the auspices," and may be followed by an infinitive, as Xen. *Αναβ.* ii. 2, § 3: *θνομένῳ ἵεναι ἐπὶ βασιλέα οὐκ ἔγενετο τὰ ἱερά*, "when he was consulting the auspices about going to the king, the sacrifices did not allow it."

ΚΑΛΟΥΤΜΑΙ, "I call a person to me," as Hom. *Π.* iii. 161: *Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ*. Also to "call down upon a person," as Soph. *Œd. C.* 1385: *ἄράς, ἥς σοι καλοῦμαι*; cf. *ἀρώμαι*, *εὐχόμεαι*, which are always in the middle form.

ΚΑΜΝΟΜΑΙ, "I labour for myself, I effect by my labours;" as Hom. *Od.* ix. 130: *οἳ κέ σφιν καὶ νῆσον εὐκτιμένην ἐκάμουντο*, "who might make the island well-peopled."

ΚΟΛΑΖΟΜΑΙ, "I punish, correct, or discipline for my own purposes or interest," stands in marked contrast to the active *κολάζω*, which, though it generally has a future of the middle form, is used regularly to denote a chastisement by which the offender is corrected and made better, as distinguished from *τιμωρεῖσθαι* and *δίκην λαμβάνειν*, which refer to the vengeance and satisfaction of the injured party. (See Xen. *Cyrop.* ii. 2, § 7; Arist. *Rhet.* i. 10, § 17; Wytttenbach *ad Select. Histor.* p. 372). This use of the middle form is comparatively rare, because it is generally superseded by *τιμωροῦμαι*, and the following are perhaps nearly all the passages in which it occurs; Thucyd. iii. 40: *παρὰ τὸ εἶκος καὶ οὐσδε ξυμφόρως δεῖ κολάζεσθαι*, where the turn of the sentence and the adverb *ξυμφόρως* show that the Athenians are supposed to consult their interest in the punishment of the Mytilenæans; but lower down in the same chapter we find: *κολάσατε ἀξίως τούτους καὶ οἷς ἄλλοις ξυμμάχοις παράδειγμα σαφὲς καταστήσατε*, because the chastisement of the Mytilenæans is in this case regarded rather as an exemplary castigation for the warning and benefit of the other allies. Id. vi. 78: *τὴν τοῦ Συρακοσίου ἔχθραν κολάσασθαι*, where there is an expression of vengeance for enmity. Aristoph. *Vesp.* 35: *νῦν ἐκείνῳ, νῦν ἐκείνῳ τοῦ ξύθυμον φ' κολαζόμεσθα κέντρον ἐντέ-τε' ὀξύ*, "now thrust out the sharp sting, that choleric weapon

with which we punish," scil. those who offend us. Plato, *Protag.* 324: ἀποτροπῆς γοῦν ἕνεκα κολάζει ταύτην οὖν τὴν δόξαν πότις ἔχουσιν ὅσοι περ τιμωροῦνται καὶ ἰδίᾳ καὶ δημοσίᾳ. τιμωροῦνται δὲ καὶ κολάζονται οἳ τε ἄλλοι ἄνθρωποι οὓς ἂν οἴωνται ἀδικεῖν καὶ οὐχ ἥκιστα Ἀθηναῖοι. Here we have κολάζω and κολάζομαι in direct opposition, the former as denoting chastisement designed for the benefit of the offender, the latter as nearly synonymous with τιμωροῦμαι. Much the same is the meaning in Plat. *Menez.* 240 D: οἱ ἐν Μαραθῶνι ἐκολάσαντο τὴν ὑπερηφανίαν τῆς Ἀσίας. Aristot. *Hist. Anim.* VI. 17, § 3: φασὶ δὲ καὶ τὴν τῆς τροφῆς δαψίλειαν πρᾶτότερος αὐτοὺς [ἐλέφαντας] παρέχειν καὶ προσάγοντες δ' αὐτοῖς ἐτέροισι κολάζονται καὶ δουλοῦνται, where the other middle verb clearly indicates that the discipline and subjugation of the elephants are designed for the benefit of their owners.

KOMIZOMAI, "I get in or get back for myself, I import or recover," differs from the active κομίζω only in the greater emphasis of the appropriative sense. Thus we have Thucyd. I. 43: νῦν παρ' ὑμῶν τὸ αὐτὸ ἀξιούμεν κομίζεσθαι, "we now claim to receive the same return from you;" Id. III. 58: σώφρονα ἀντὶ αἰσχρᾶς κομίσασθαι χάριν, "to receive a modest instead of a disgraceful favour;" Id. I. 117: εἰσεκομίσαντο καὶ ἐξεκομίσαντο ἃ ἐβούλοντο, "they conveyed in and out for themselves what they wanted." But Pind. *Ol.* XIII. 58: κομίζοντες Ἑλέναν (cf. *Nem.* VII. 28), of the Greeks who tried to get back Helen for Menelaus; Id. *Pyth.* III. 56: ἄνδρ' ἐκ θανάτου κομίσαι ἤδη ἄλωκότα, of Æsculapius restoring a man to life; Id. *Pyth.* IV. 106: ἀρχαίαν κομίζων πατρός ἐμοῦ τιμάν, because his father was still alive; Id. *Ibid.* 159: κέλεται ἐὰν ψυχὰν κομίζαι Φρίξος, "Phrixus bids us bring back his exiled soul" (cf. *Nem.* VIII. 44; Æschylus, *Agam.* 938).

NEMOMAI, besides its appropriative meaning "I cultivate for myself, I get in the produce of land or some other object," as in Thucyd. I. 2, νεμόμενοι τὰ αὐτῶν ἕκαστοι ὅσον ἀποζῆν, bears the signification of mutuality (432, (cc)), "I divide with another," and this too in opposition to νέμω, when the division is not made by the persons immediately interested in it. In Æschylus, *Prom.* 237: εὐθύς δαίμοσιν νέμει γέρα ἄλλοισιν ἄλλα καὶ διεστοιχίζετο ἀρχὴν, of Jupiter; so also in Demosth. *pro Phorm.* 946, fin.: εἰ δεήσει ἐξελόντας ἀντιμοιρεῖ τὰ λοιπὰ νέμειν, of a distribution of property by executors; though we have immediately afterwards: καὶ νέμονται

τὴν ἄλλην οὐσίαν πλὴν ὧν ἐμεμίσθωτο οὐτοσί, because the obligation to divide, under the will, stands in a certain opposition to the act of division, which the executors performed with the same amount of care and interest as if they had divided the property among themselves; so that the distinction, between νέμω in the one case and νέμομαι in the other, is much the same as that between the active νέμει and the middle διεστοιχίζετο in the passage from Æschylus. Afterwards we have (947, l. 13): ἐνείματο οὗτος πρὸς τὸν ἀδελφόν, of one of the parties immediately interested.

ΠΡΟΙΕΜΑΙ, "I part with or spend my money," &c. (Thucyd. ii. 43; Lys. 162, 35; Demosth. *Dionysod.* 1297, 14; Æsch. *c. Ctesiph.* 78), is so regularly used in this sense, that Demosthenes employs the periphrastic form of the pluperfect passive in the same signification without any accusative of the object, *pro Phormione*, p. 946, 8: εἴλετο μᾶλλον αὐτὸν τὸν Πασίωνα χρήστην ἔχειν τούτων τῶν χρημάτων ἢ τοὺς ἄλλους χρήστας οἷς προειμένος ἦν, "he preferred to have Pasion himself as his debtor for these sums rather than the other debtors to whom he had lent them."

ΠΡΟΣΙΕΜΑΙ, "I admit to myself," not only bears the sense "I approve," as in Plat. *Phæd.* p. 97 B: τοῦτον τὸν τρόπον οὐδαμῇ προσίεμαι, "I do not at all admit or approve of this method;" but is even used in the third person to signify "it approves itself to me," as in Aristoph. *Equit.* 359: τὰ μὲν ἄλλα μ' ἤρεσας λέγων, ἐν δ' οὐ προσίεται με, "in the rest of what you said you pleased me, but one point does not approve itself to my judgment or taste."

ΠΡΟΣΤΡΕΠΟΜΑΙ, "I turn myself towards," has the special meaning "I go as a suppliant," especially for purification from homicide; whence the name προστρώπαιος. Thus Æsch. *Eumen.* 196: καὶ προστραπέσθαι τοῦσδ' ἐπέστελλον δόμους, "I bad him apply for purification at this temple." Whence it seems probable that προστετραμμένος πρὸς ἄλλοισιν οἴκοις (*Eumen.* 229), "having applied for and received supplication at another temple," is the true reading instead of προστετριμμένος (*New Cratylus*, § 218).

ΠΡΟΣΤΡΙΒΟΜΑΙ, "I cause to be rubbed in" or "I rub in diligently," is applied idiomatically to express any act which produces an indelible or very lasting impression; thus we have Dem. *c. Aristog.* i. p. 786, 5: σκοπῶν τίνι συμφορὰν ἢ βλασφημίαν

ἡ κακὸν τι προστριψάμενος ἀργύριον εἰσπράττεται, "considering on whom he can inflict some prejudice or slander or mischief, and so extort money for himself;" Id. *c. Androt.* 617, 4: πλούτου τινα δόξαν προσετρίψατο τοῖς κεκτημένοις, "such things attach to their possessors an outward show of opulence;" Aristoph. *Equit.* 5: πληγὰς ἀεὶ προστρίβεται τοῖς οἰκέταις, "he is always getting the servants a beating." It is used in this application as a passive verb; see Æsch. *Prom.* 329.

ΣΠΕΝΔΟΜΑΙ, "I pour forth libations with a special object," i. e. "I make a treaty."

ΣΤΕΛΛΟΜΑΙ, means not only "I cause myself to go," "I prepare myself for a journey," as in Soph. *Phil.* 464: ἤδη, τέκνον, στέλλεσθε; "are ye going to start at once?" sometimes with the infinitive, as Herod. *III.* 124: ἐστέλλετο ἀπιέναι, "he prepared himself to depart;" but also "I cause another to come," as in Soph. *Ced. Tyr.* 433: σχολῇ γ' ἂν οἶκους τοὺς ἐμούς ἐστειλάμην, "I should hardly have sent for you to my house," in which sense we have the active, Soph. *Antig.* 165: ὑμῶς ἔστειλ' ἰκέσθαι, "I summoned you to come here."

ΤΙΚΤΟΜΑΙ, "I produce from myself," is sometimes used to denote the mother, or the immediate source of production, as distinguished from *τίκτω*, which denotes the exciting cause of birth; the most remarkable passage is that in Soph. *Trach.* 331: ὃν τέκετο θάνατος, ἔτεκε δ' αἰδὼς δράκων, where both the nouns are masculine, and where it is only by a great refinement that we can understand how death was the mother, and the hydra the immediate agent, of the poison which destroyed Hercules. In the fragment of Æschylus, *Danaïdes*, 38, ὄμβρος ἀπ' οὐρανοῦ πεσὼν ἔκυσε γαῖαν, ἥ δὲ τίκεται βροτοῖς, κ.τ.λ., it is easy to see that the earth is represented as producing grass and corn from its own bosom. And in the *Choëph.* 419, τῶν τεκομένων refers to Clytæmnestra as distinguished from Agamemnon; and ὁ τεκὼν is the father in *Choëph.* 690; Soph. *Ced. Col.* 1108; Eurip. *Electr.* 335. On the other hand ἡ τεκοῦσα is the mother in *Sept. c. Theb.* 908; and *τίκτω* is constantly used of the mother, sometimes with *ἐκ τινος* of the father.

ΤΙΝΟΜΑΙ or ΤΙΝΤΜΑΙ, "I exact vengeance" (cf. *τιμωροῦμαι* = *τιμὴν ἀίρομαι*), is the causative middle of *τίω*, "I pay."

It takes an accusative of the wrong avenged, and of the person punished, as well as the accusative of *δίκη*, "the satisfaction or penalty." Thus Hom. *Odys.* XXIV. 326: *λάβην τινύμενος καὶ κακὰ ἔργα*; *Od.* XV. 236: *ἐτίσατο ἔργον ἀεικὲς ἀντίθεον Νηλῆα*; Eurip. *Orest.* 323: *αἵματος τινύμεναι δίκην*.

ΤΡΕΠΟΜΑΙ is used both as the reflexive middle, "I turn myself or take to flight," Herod. VIII. 91: *τῶν βαρβάρων ἐς φυγὴν τραπομένων*; and as the causative middle, "I turn another to flight, I rout him," Eurip. *Heracl.* 842: *ἐτρεψάμεσθ' Ἀργείων ἐς φυγὴν δόρυ*.

ΤΗΠΟΛΕΙΠΟΜΑΙ, "I cause to be left for myself, I retain or preserve," Herod. IV. 121: *οἱ Σκύθαι ὅσα σφί ἐς φορβὴν ἱκανὰ ἦν τοσαῦτα ὑπολιπόμενοι, τὰ ἄλλα τῇσι ἀμάξῃσι προέπεμψαν*. Dem. *de Coron.* 301, 23: *ὑπελείπετο* (some read *ὑπέλειπε*) γὰρ αὐτῶν ἕκαστος ἑαυτῷ ἅμα μὲν ῥαστώνην, κ. τ. λ.

ΦΡΑΖΟΜΑΙ, "I speak or confer with myself, I consider or devise, I provide beforehand," whence, even in the form of a perfect passive, we have Soph. *Antig.* 364: *νόσων φυγὰς συμπέφρασται*.

ΧΕΙΡΟΤΜΑΙ, "I subdue for myself," like *δουλόμαι*; as in Herod. I. 211: *ἐχειρώσαντο τοὺς ἐναντίους*.

ΧΕΟΜΑΙ, "I pour out for myself," i.e. libations, is used like *θύομαι*, *εὐχομαι*, &c., to express the special interest of the worshipper. We find both voices in Soph. *Æd. Col.* 478, 9: *χοὰς χέασθαι σάντα πρὸς πρώτην ἔω—ἧ τοῖσδε κρώσσοις οἷς λέγεις χέω τάδε*; In the former the act of worship is distinctly implied, in the latter the reference is to the effusion itself and its instrument: cf. *σπένδω*, *σπένδομαι*.

§ VI. B. *Secondary Predicates.* (a) *Adverbs.*

435 (a) The name of the *adverb* (148) implies that it is intimately connected with some verb, which contains a primary predication; and it may be said, that all secondary predications are adverbial words and sentences (383). In stating, however, that the adverb, in accordance with its name, is a secondary predicate intimately connected with some verb, we must bear in mind that the verb, on which the adverb depends, may be itself in some form, which subordinates it to another verb, or the adverb may be

attached to some predicable word. Thus we may say not only *ᾧ παρασκευάζεται*, but *εὖ παρεσκευασμένος*, where the verb contains a primary predicate, but the participle is in itself adverbial; and we may not only say *τῶν ὁμοίων σωμάτων οἱ αὐτοὶ πόνοι οὐχ ὁμοίως ἄπτονται ἄρχοντός τε ἀνδρὸς καὶ ἰδιώτου* (Xen. *Cyr.* i. 6, § 25), where the adverb *ὁμοίως* is intimately connected with the verb *ἄπτονται*, but we may use the same adverb as qualifying an adjective only; thus (Herod. i. 52): *τὸ ξυστὸν τῇσι λόγχῃσι ὁμοίως χρύσειον*. To this distinction Cicero refers in the following passage (*de Fin.* iv. 27, § 75): "ut in fidibus pluribus, si nulla earum ita contenta numeris sit, ut concentum servare possit, omnes æque incontentæ sint: sic peccata, quia discrepant, æque discrepant; paria sunt igitur. Hic ambiguo ludimur: æque enim contingit omnibus fidibus, ut incontentæ sint: illud non continuo, ut æque incontentæ." For in the former case the adverb belongs to the verb containing the primary predicate; thus, *αἱ χορδαὶ ὁμοίως πλημμελοῦσι*; in the latter it belongs to the predicated adjective, *αἱ χορδαὶ εἰσιν ὁμοίως ἀσύμφωνοι*.

(b) These considerations will enable the student to see that grammarians (for instance Matthiä, § 309; Rost, p. 464) are in error when they state that the adverb can take the place of the adjective as a primary predicate. In all cases where this seems to occur the adverb in its proper sense qualifies some verb predicating in itself the existence or nature of the subject. The adverbs used in this way are almost always secondary predicates of time, place, quantity or manner, and the verb is always capable of predicating substance. Thus we have *Π.* vi. 130: *οὐδὲ γὰρ Λυκούργος δὴν ἦν*, "for neither did Lycurgus exist a long time." *Ibid.* i. 416: *ἐπεὶ νύ τοι αἶσα μίνυνθά περ οὔτι μάλα δὴν*, "since it is your fate [to live] a short and not at all a long life." Xen. *Anab.* i. 8, § 8: *ὅτε δὲ ἐγγύτερον ἐγίγνοντο*, "when they came (i.e. were come into a position) nearer." Similarly, *Id. Cyr.* iv. 1, § 18: *χωρὶς γενόμενοι*, "having gone apart." Thucyd. iv. 61: *οὐ γὰρ τοῖς ἔθνεσι, ὅτι δίχα πέφυκε, τοῦ ἑτέρου ἔχθει ἐπίαςιν*, "for they do not invade nations, because their origin is different (because they have been born in different places), through hatred of one of our races" (i.e. the Dorian). Eurip. *Iph. T.* 1014: *ἄλῃς τὸ κείνης αἷμα*, "the blood of her (Clytæmnestra) has been shed so as to satisfy all demands" (unless *ἄλῃς* is really a substantive, like the Latin *satis*). *Id. Hec.*

536: *σὺγα πᾶς ἔστω λεώς*, "let all the people exist silently, i.e. be in a state of silence." *Il.* VII. 424: *διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον*, "it was hardly possible (it was allowed or possible with difficulty) to distinguish each man." *Ibid.* IX. 551: *Κουρήτεσσι κακῶς ἦν*, "it went badly with the Curetes." *Xen. Anab.* IV. 3, § 24: *ἐπεὶ τὰ πέραν ἑώρα καλῶς γιγνόμενα*, "when he saw the matters on the other side of the river going on, turning out, well." *Isocr. Paneg.* § 5: *ὥστ' ἤδη μάτην εἶναι τὸ μεμνήσθαι περὶ τούτων*, "so that already it is in vain (i.e. it exists in vain, it comes to pass fruitlessly) to remember these things."

(c) We have seen above (259), that adverbs, etymologically considered, are cases of nouns, pronouns or adjectives, which express the time, place, cause, form or manner of an action. The only difference, therefore, between the adverbs and other secondary predicates consists in this, that while the adverbs signify general affections, the case of nouns predicate specially some secondary relation. Thus we may say, specially,

ἐπεδήμει τῇ Σπάρτῃ or *ἐν Λακεδαίμονι*,

or generally,

ἐπεδήμει ἐκεῖ.

And we may say, with reference to a person's general state, *ἔχει καλῶς*, *bene se habet*, "he is well," or we may append a particular reference, *ἔχει καλῶς τὸ σῶμα* or *τοῦ σώματος*, *bene se habet quoad corpus*, "he is well in his body." In fact, the use of a verb with an adverb, as well as with a case, is a degree less definite than the employment of two cases with the verb. Thus, if we say, *πατάσσει ῥάβδῳ*, "he strikes, and a stick is the instrument," we add one particular; if we say, *πατάσσει ἰσχυρῶς*, "he strikes, and his manner of striking is violent," we add another particular: but we may say, *πατάσσει ἰσχυρῶς ῥάβδῳ*, "he strikes violently with a stick;" and we may add to this an accusative case expressing the object, *πατάσσει ἰσχυρῶς ῥάβδῳ τὸν ὄνον*: we have then three adjuncts to the primary predication, "he is striking," and besides "the manner is violent, the stick is the instrument, the ass is the object of his striking."

436 The conditional proposition, which is a relative sentence with an indefinite antecedent, is of an adverbial nature. For it is

an equally adverbial predication to say generally, "I will go to London *conditionally*," and to say more distinctly, "I will go to London *if you will accompany me*," i. e. conditionally on your accompanying me.

437 The causal sentence, which is often expressed by the absolute use of the participle, may be contained in the simple adverb; thus in Thucyd. I. 39, ad fin.: ἐγκλημάτων μόνων ἀμετόχως means "you being free from their inculpation alone," ἀμετόχων ὄντων ὑμῶν. And in the same author, IV. 20, § 3: πολεμοῦνται ἀσαφῶς ὁποτέρων ἀρξάντων, "they are involved in war, without knowing who began it," ἀδηλον ὃν ὑπότεροι ἤρξαν.

438 The illative sentence may be expressed by a mere adverb; thus (Thucyd. I. 21, § 1): τὰ πολλὰ ὑπὸ χρόνου αὐτῶν ἀπίστως ἐπὶ τὸ μυθώδες ἐκνευκηκότα, "most of these old stories having won their way to fabulousness, so as to lose all credit." So also in the same writer, VI. 58: ἀδήλως τῇ ὄψει πλασάμενος πρὸς τὴν συμφορὰν, "having dissembled in his countenance with reference to the calamity, so as not to betray his feelings or disclose what had happened."

439 Parallel adverbs are sometimes used to express a tertiary by the side of a secondary predication; thus in Thucyd. II. 64, § 2: φέρειν τε χρὴ τὰ τε δαιμόνια ἀναγκαίως τὰ τε ἀπὸ τῶν πολεμίων ἀνδρείως, "one must bear what the gods inflict as necessary things, i. e. because they are unavoidable, and face the assaults of enemies courageously, i. e. after the manner of brave men," where ἀναγκαίως amounts to a tertiary predication of the *object*, and ἀνδρείως is a secondary predication referring to the *subject*.

§ VII. Secondary Predicates. (b) Cases of Nouns.

440 As the Greek language is in an etymological, as well as in a syntactical state, it expresses the relations of case, both by inflexions, and by an apposition of those inflexions to certain pronominal adverbs called prepositions. The preposition, as an adverb, belongs to the first class of secondary predicates; but as the special meanings of the prepositions depend on the cases with which they are used, we must consider, in the first instance, the syntax of the cases themselves.

(a) *The Nominative.*

441 We have seen that the nominative regularly designates the subject, and that it is predicated directly through certain verbs, which serve as copula. As the nominative cannot represent the object of the verb, it is clear that the words, capable of employment as secondary predicates in the nominative, are those which are adapted for the expression of the adverbial relations of time, place, manner, degree, &c. These are, in the first place, participles as temporal predicates; next, adjectives and pronouns as predicates of place and manner; and finally, those substantives which are by their nature categorical. In general, those words which appear as tertiary predicates in the oblique cases are best suited for secondary predication in the nominative.

442 The following examples will explain this usage:

(a) Participles are used as secondary predicates of time, or as equivalent to a temporal sentence.

Thus we have *γελάσας ἡσυχῇ ἔφη* (Plat. *Phæd.* 101 B), "he laughed gently and said," i. e. at the same time; *ὅτε ἦλθεν ἄγων αὐτῷ τὰ παρὰ τῶν συμμάχων δῶρα* (Xen. *Æcon.* 4, § 20), which Cicero renders (*Cato*, 17, § 59): *quum venisset ad eum eique dona a sociis attulisset*. We should say indifferently, "he came and brought," i. e. at the same time, or "he brought with him."

There are cases in which some caution is required, lest we should miss this adverbial sense of the participle. For instance, the punctuation of the ordinary editions leads students to mis-translate Thucyd. i. 39, init.: *καὶ φασὶ δὴ δίκη πρότερον ἐβελῆσαι κρίνεσθαι, ἣν γε οὐ τὸν προὔχοντα καὶ ἐκ τοῦ ἀσφαλοῦς προκαλούμενον λέγειν τι δοκεῖν δεῖ, ἀλλὰ τὸν ἐς ἴσον τὰ τε ἔργα καὶ τοὺς λόγους πρὶν διαγωνίζεσθαι καθίσταντα*, where we must observe that *τὸν* belongs to *προκαλούμενον*, and that *προὔχοντα*, "when he has the advantage," is quite as adverbial, or quite as much a secondary predicate of time, as *ἐκ τοῦ ἀσφαλοῦς*, "from a safe position," "when he is in safety." Compare the parallel sentiment in III. 82, § 6, where we have *εἰ προὔχουεν*, i. e. "as often as (whenever) those who made the proposal had the advantage." And even when there is no article to confuse the meaning, the student is apt to lose the predicative force of the participle because it agrees in case with the object of the verb; thus in *Æsch. Agam.* 372—4:

οὐ γὰρ ἔστιν ἑπαλξίς πλούτου, πρὸς κόρον ἀνδρὶ λακτίσαντι μέγα Δίκας βωμόν, εἰς ἀφάνειαν, "when a man has wantonly spurned the mighty altar of justice, wealth furnishes no bulwark against destruction." Sometimes the participle appears by the side of an adjective in these secondary predications, as in Thucyd. iv. 130, § 3: ὁ δῆμος ἀναλαβὼν τὰ ὅπλα περιοργῆς ἐχώρει ἐπὶ τοὺς Πελοποννησίους, "the people, having snatched up the arms, rushed, in great wrath, on the Peloponnesians." Sometimes two participles, both as secondary predicates of time, may appear together to indicate consecutive events, as in Thucyd. i. 75, § 2: καὶ τινων καὶ ἤδη ἀποστάντων κατεστραμμένων, "and as some had revolted and were reduced (permanently) to a subject state" (cf. Id. i. 50, § 4), or even to express the contemporary state, as ii. 5, § 2: τῶν μὲν διεφθαρμένων, τῶν δὲ ζώντων ἐχομένων, "some having been killed, and others being detained alive." And a participle may be accompanied by two other secondary predicates, one in the form of an adjective, the other in that of a regular adverb, as in Thucyd. iv. 61, ad fin.: οἳ τ' ἐπικλητοί, εὐπρεπῶς ἄδικοι ἐλθόντες, εὐλόγως ἄπρακτοι ἀπίασιν, "and those who have been called in, as they came with fair pretences and dishonest thoughts, shall go back again with fair reasons and disappointed hopes."

(b) Adjectives are used as secondary predicates of place, time, manner, cause, extent, &c.

(aa) We have secondary predicates both of place and manner in Soph. Aj. 594 sqq.:

ὦ κλεινὰ Σαλαμῖς, σὺ μὲν που
ναλεῖς ἀλιπλαγκτὸς εὐδαίμων
πᾶσιν περίφαντος αἰεὶ,

where κλεινὰ is the epithet, and ἀλιπλαγκτός the local predicate, whereas εὐδαίμων and περίφαντος are predicates of manner: "thou, O glorious Salamis, dwellest in the midst of the breakers ever happy and glorious." These predicates of manner are often best rendered by a primary predicate; as "thou art happy and glorious, where thou dwellest." Thucyd. iii. 56: ἐπέρχεσθε δεινοί, "you are formidable when you attack." And this must be the case when the secondary predicate of manner appears twice in the same sentence; as in Thucyd. ii. 98, ad fin.: ὁ δὲ ἄλλος ὄμιλος ξύμμικτος πλῆθει φοβερώτατος ἠκολούθει, "the rest of the crowd

which followed was a mixed multitude, and exceedingly formidable from its numbers." Adjectives denoting time are regularly used as secondary predicates; thus Hom. *Il.* i. 423: *χθιζὸς ἔβη*, "he went away yesterday;" Herod. vi. 120: *τριταῖοι ἐγένοντο*, "they arrived on the third day;" Plat. *Resp.* 614 B: *ἀναιρεθέντων δεκαταίων τῶν νεκρῶν ἤδη διεφθαρμένων*, "the dead bodies having been taken up ten days afterwards, when they were already decayed." The local predicate will often be best rendered by an adverbial phrase, as in Arist. *Metaph.* i. 3, p. 983 a, 28: *ἀνάγεται γὰρ τὸ διὰ τί εἰς τὸν λόγον ἔσχατον, αἴτιον δὲ καὶ ἀρχὴ τὸ διὰ τί πρῶτον*, "the *wherefore* is introduced last into the definition, but the *wherefore*, as being the first, is the cause and the first principle." The local predicate is very common in poetry, as Soph. *Ant.* 784: *φοιτᾷς ὑπερπόντιος*. *Ced.* C. 119: *ἐκτόπιος συθείς*. *Ced.* T. 1411: *θαλάσσιον ἐκρίψατε*. *Ibid.* 32: *ἐξόμεσθ' ἐφέστιοι*. Eurip. *Andr.* 516: *ἔθ' ὑποχθόνιοι*. *Ibid.* 357: *βώμιοι πίτνοντες*. *Ibid.* 266: *κάθησ' ἐδραία*, where we use the noun with its preposition: "over the main," "out of the way," "into the sea," "at the hearth," "under the ground," "at the altar," "on the seat."

(bb) Sometimes this predicate expresses the cause of the main predication; as in Soph. *Antig.* 941: *ζεύχθη ὀξύχολος παῖς ὁ Δρύαντος*, "he was bound, *because* he was so keen in his wrath." Id. *Trach.* 936:

*κάνταυθ' ὁ παῖς δύστηνος οὐτ' ὀδυρμάτων
ἐλείπετ' οὐδέν, κ.τ.λ.*

"the boy, like a miserable creature as he was," or "for he was a miserable creature." When the Greeks wish to express very strongly this mixture of the manner and cause, they add the mere adverb to the adjective; thus,

ἦ κακὸς κακῶς ταφῆσει νυκτὸς οὐκ ἐν ἡμέρᾳ
(Eurip. *Troad.* 448),

"since you are a base wretch, you shall be buried in a base manner."

ἄγ' ὦ θύγατερ ὅπως τὸ κανοῦν καλῇ καλῶς οἶσεις
(Aristoph. *Ach.* 253),

"as you are a pretty lass, bear the basket prettily."

Obs. The Latin writers imitate this idiom; thus Virgil, *Æn.* v. 447:

*Ipse gravis, graviterque ad terram pondere vasto
Concidit.*

(cc) Many adjectives are used both in prose and verse as secondary predicates of magnitude or amount; as Thucyd. II. 5: ὁ Ἀσωπος ἐρρύη μέγας, "the Asopus ran in a full stream;" Xen. Anab. VI. 2, § 4: κρήνη ἄφθονος ῥέουσα, "a fountain running abundantly;" Thucyd. II. 75: ἤρετο τὸ ὕψος τοῦ τείχους μέγα, "the height of the wall was raised to a great altitude;" Dem. Ol. II. § 8: διὰ τούτων ἤρθη μέγας, "by means of these he was raised to great power." In such phrases as Aristoph. Eq. 1362, ἄρας μετέωρον ἐς βάραθρον ἐμβαλῶ, this predication of degree is actually locative; for "lifting up high" means "lifting up from the ground."

(dd) There is often a kind of *prolepsis* in these adverbial adjectives, i.e. they express the effect of the main verb, and therefore approximate to the illative sentence (above, 438). Thus we have Soph. Aj. 945:

ἐμοὶ πικρὸς τέθνηκεν ἡ κείνοις γλυκὺς,
αὐτῷ δὲ τερπνός,

i.e. "the effect of his death was grief to me and joy to his enemies, but to himself it brought pleasure."

So Eurip. Hippol. 796:

λυπηρὸς ἡμῖν τοῦσδ' ἂν ἐκλίποι δόμους,

i.e. "his leaving this house would cause grief to me."

Thucyd. III. 23: κρύσταλλος ἐπεπήγει οὐ βέβαιος ἐν αὐτῇ, ὥστ' ἐπελθεῖν, ἀλλ' οἷος ἀπηλιώτου ἢ βορέου ὕδατῶδης μᾶλλον, "ice had frozen on the ditch, not to the extent of being firm, so as to admit of their walking on it, but rather of a half liquid kind, such as is found when the wind is east rather than north."

(ee) We may have all these forms of the adjective or participle used as secondary predicates in one sentence, so that this *prolepsis* or statement of the effect follows upon similar predications of the time, the manner, or the cause. Thus in Plat. Theæt. 175 c: ἰλιγγῶν τε γὰρ ἀφ' ὑψηλοῦ κρεμασθεὶς καὶ βλέπων μετέωρος ἄνωθεν ὑπὸ ἀηθείας ἀδημονῶν τε καὶ ἀπορῶν καὶ βαρβαρίζων, γέλωτα Θράτταις μὲν οὐ παρέχει οὐδ' ἄλλῃ ἀπαιδεύτῳ οὐδενί, οὐ γὰρ αἰσθάνονται, τοῖς δ' ἐναντίως ἢ ὡς ἀνδραπόδοις τραφεῖσιν ἅπασιν, "being dizzy, because he is held suspended aloft, and there high above the earth looks down from his elevation, so that from

want of habitude he feels nervous and is perplexed and talks inarticulately, he does not (like Thales) cause laughter to Thracian maidservants or to any other uneducated person, for they do not perceive his embarrassment; but he does seem ridiculous to all those who are brought up not as slaves, but in the opposite manner."

443 (c) Substantives are used in a sort of apposition, which really involves the main category of the sentence. Thus, when we say (Hom. *Il.* II. 673):

Νιρέυς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν,

the main point asserted of Nireus is not his having gone to Troy, but his having been the handsomest man among those who went thither. We have an instructive instance of this mode of predication, in connexion with the predicates of time, place and manner, in Soph. *Æd. Col.* 718:

ἀ δ' εὐήρετμος ἔκπαυλ' ἀλία
χερσὶ παραπτομένα πλάτα
θρώσκει τῶν ἐκατομπόδων
Νηρήδων ἀκόλουθος,

where the construction is ἡ εὐήρετμος (epithet); πλάτη, χερσὶ παραπτομένη (predicate of time); θρώσκει (verb containing the primary predicate); ἔκπαυλα (adverb of manner); ἀλία (local predicate, almost equivalent to adverb of place); τῶν ἐ. N. ἀκόλουθος (noun in apposition, which involves the main category of the whole sentence); i. e. "the well-poised oar, when graspt by the hands, bounds surprisingly in the sea, and keeps pace with the hundred feet of the Nereids." To this class belong the cases of apposition which have been explained above (407, 8), where we have shown how the apposition to the subject passes from the nature of an epithet to that of a predicate¹.

444 (d) There are certain pronouns or pronominal words, which are used specially in this sort of predication, and in a different sense from that which they bear as epithets. Such are the

¹ It was necessary to dwell at some length upon these predicative uses of the adjective and substantive in particular, because the whole doctrine of tertiary predicates depends upon them. Perhaps the first writer who treated this subject accurately was K. O. Müller, in the *Göt. Gel. Anz.* for 1838, p. 1110, where he has correctly explained the passages from Soph. *Aj.* 594; *Æd. Col.* 718, quoted above.

adjectival terms which denote (*aa*) separation, as *αὐτός*, *μῦνος*, (*bb*) local position, as *μέσος*, *ἔσχατος*, *ἄκρος*, and (*cc*) distinct entirety, as *πᾶς*, *ἄλλος*, *ὅλος*, *ἕκαστος*.

aa. With the article, or as an epithet, *αὐτός* is *idem*, "the same."

Without the article, or as a secondary predicate, *αὐτός* is *ipse*, "self."

In the oblique cases, as a mere pronoun without the article, it is equivalent to the oblique cases of *is*, i. e. "him, her, it." Thus,

ὁ αὐτὸς ἀνὴρ = "the same man,"

ὁ ἀνὴρ αὐτός = "the man himself,"

ἡ γυνὴ αὐτοῦ = "his wife" or "the wife of him."

Of the use of *αὐτός* as a mere pronoun of reference, or as indicating the object in the objective sentence, enough has been said above (407, 410, (*cc*)). The following examples will illustrate the opposition between its use as an epithet and as a predicate. We see that *ὁ αὐτός* is, in the fullest sense of the term, an epithet or definitive phrase, meaning "the same," "the identical," "the particular," in such a passage as this (*Xen. Cyrop.* VIII. 7, § 14): *οἱ ὑπὸ τῆς αὐτῆς μητρὸς τραφέντες καὶ ἐν τῇ αὐτῇ οἰκίᾳ αὐξηθέντες καὶ ὑπὸ τῶν αὐτῶν γονέων ἀγαπώμενοι καὶ τὴν αὐτὴν μητέρα καὶ τὸν αὐτὸν πατέρα προσαγορεύοντες, πῶς οὐ πάντων οὗτοι οἰκειότατοι;* On the other hand, it is equally clear that *αὐτός* is a secondary predicate, in the first instance denoting locality, whenever it is placed beyond the influence of the article or in apposition to a personal pronoun. Thus *Aristoph. Ach.* 504: *αὐτοὶ γὰρ ἐσμεν, οὐπὶ Ληναίῳ τ' ἀγὼν κοῦπω ξένοι πάρεσιν*, "we are alone (by ourselves), and the contest is at the Lenæum, and the foreigners are not yet come" (similarly *Thesm.* 472; *Plat. Leges*, p. 836 B); *Herod.* v. 85: *ἐς ὃ ἐκ πάντων ἓνα λειφθέντα ἀνακομισθῆναι αὐτὸν ἐς Φάληρον*, "until one being left alive of all the number returned alone (by himself) to Phalerum." And this predicative use is especially conspicuous when *αὐτός* is used with an ordinal, as *Thucyd.* II. 13: *Περικλῆς στρατηγὸς ὦν Ἀθηναίων δέκατος αὐτός*, "Pericles being general of the Athenians, with nine colleagues" (i. e. himself standing as the tenth). Without the article, *μόνος* is synonymous with *αὐτός*, though even more emphatic, in the sense "alone;" as *ὁ παῖς μόνος*, "the son alone or by himself;" but with the article *μόνος* means "only or unique," as *ὁ μόνος παῖς*, "the only son."

bb. With the article, or as an epithet, μέσος means that which stands between two other objects. Without the article, or as a secondary predicate, μέσος is a local predicate signifying the middle point or part of a particular object. Thus ἡ μέση ἀγορά is "the middle market-place," that which stands in the midst of several others; but μέση ἡ ἀγορά or ἡ ἀγορὰ μέση is "the middle of the market-place, or the market-place at its middle." Similarly μέσος πολίτης is "a citizen of the middle class" (Thucyd. vi. 54, § 2); τὰ μέσα τῶν πολιτῶν, "the moderate party in the state" (Id. iii. 82, fin.); οἱ δὲ μέσου, "the neutral party" (Id. viii. 75, § 1); τριῶν μοιρῶν ἡ ἐν μέσῳ, "the middle class" (Eurip. *Suppl.* 247); but ἔρχομαι μέσος, "I am caught by the waist, at the middle of my body" (Arist. *Ach.* 571; *Ran.* 469; *Eq.* 388). In the same way we distinguish ἡ ἐσχάτη, "the last island" of a group or cluster; ἡ νῆσος ἐσχάτη, "the island at its extremity" or "the end of the island;" ὁ ἄκρος πολίτης, "the perfect (tip-top) citizen" (Plat. *Leges*, p. 823 A); ἐπ' ἄκροις τοῖς κώλοις, "at the extremities of the limbs" (Id. *Tim.* p. 76 E).

cc. With the article, πᾶς and ἄλλος signify the entirety or whole residue of a collection of objects; thus οἱ πάντες are *cuncti*, οἱ ἄλλοι are *reliqui*. But without the article, they are merely pronominal words expressing collection and difference. In the same way we may distinguish between such phrases as τῆς ἡμέρας ὅλης, "the whole day" (Xen. *Anab.* iii. 3, § 11); δι' ὅλης τῆς νυκτός, "through the whole night" (Ib. iv. 2, § 4); and such as τὸ ὅλον πρόσωπον, "the whole face" (Plat. *Protag.* p. 329 E); τὸ ὅλον γένος, "the whole race" (Id. *Crat.* p. 392 C); γυναικὸς τῆς ὅλης, "the whole of the women" (Id. *Symp.* p. 191 B). Ἐκαστος is either a pronominal word of this kind, or it is a secondary predicate expressive of separate locality (see above, 398, (d), (e)).

445 To this idiom we may at once refer the absolute use of the participle in the nominative (148). This is particularly common in the case of those verbs which are used impersonally; here the participle appears in a sort of causal or concessive sense: as δεῖν ἀπιέναι, "since it was necessary to depart;" οὐδὲν δεῖν, "although it was not at all necessary;" οὐδὲν προσῆκον αὐτοῖς, "although it did not concern them;" εἰρημένον, "although it has been said;" δεδογμένον, "after it had been resolved;" ἀδύνατον ὄν, "since

it is impossible;" *ἄδηλον ὅν*, "since it is uncertain;" *τυχόν*, "since it may so happen," i. e. "perhaps;" *δόξαν ταῦτα*, "whereas these things had been determined;" and sometimes with *ὥς*, as in the regular causative sentence (below, 616, *Obs.* 3); thus, *ὥς τόδ' αἶμα χεῖμαζον πόλιν* (Soph. *Œd. T.* 101); *ὥς οὐ μετὸν αὐτοῖς Ἐπιδάμουν* (Thucyd. i. 28). The adverbial nature of the participle in this construction is established by the fact that an adverb may be substituted for it. Thus in Thucyd. iv. 20, *ἄσαφῶς ὁποτέρων ἀρξάντων*, the author might have written *ἄδηλον ὅν* for *ἄσαφῶς* (above, 437).

446 This adverbial apposition of the nominative of the participle sometimes assumes an appearance of great syntactical laxity, as when a nominative plural is placed by the side of a verb in the singular; thus Herod. ii. 133: *ταῦτα δὲ ἐμυχανᾶτο ἵνα οἱ δυνάμεις ἔτη ἀντὶ ἑξ ἐτέων γένηται, αἱ νύκτες ἡμέραι ποιεύμεναι*; or where a nominative singular stands by the side of another nominative in the plural; thus,

*λόγοι δ' ἐν ἀλλήλοισιν ἐρρόβουν κακοί,
φύλαξ ἐλέγχων φύλακα* (Soph. *Antig.* 260);

or when a participle stands between two verbs; thus,

*ἦν δὲ πᾶς ὁμοῦ βοή,
ὁ μὲν στενάζων, ὅσον ἐτύγγανεν πνέων,
αἱ δ' ἠλάλαζον* (Eurip. *Bacch.* 1084).

(β) *The Genitive.*

447 The genitive signifies that the object referred to is considered as the source from which something proceeds—that it is sustaining a loss—that something is being taken from or out of it.

All the meanings of this case in Greek syntax belong to one or other of the three following classes:

a. The genitive of *ablation*, or the ablative case; as

ἀπαλλάττειν τινὰ νόσου, *liberare aliquem a morbo*, "to free some one from a disease."

b. The genitive of *partition*, or the partitive case; as

ἔδωκά σοι τῶν χρημάτων, *dedi tibi de mea pecunia*, "I gave you a part of my money."

c. The genitive of *relation*, or the relative case; as

οὐδὲν διαφέρει τὰ ἑτέρα τῶν ἑτέρων, "as compared with one another, the things do not differ."

448 To the first two classes belong all those usages which are expressed in English by the prepositions "of" or "from." And whenever we wish to express that an object is the starting point *from* which we set out, the cause *of* some action, the substance *from* which we derive a sensation, or the source *from* which something else proceeds, the material *of* which it is made, or *of* which it is full; that it is something *from* which we desist, *from* which we are separated or set free, or *of* which we are deprived; in all these instances we have the Greek genitive as an *ablative* case. And when we wish to express that an object is a whole, *from* or *out of* which we take or give a part, we employ the Greek genitive as a *partitive* case.

449 The transition from the ideas of *ablation* and *partition* to that of *relation* is immediate. Indeed, the word *proportion*, which is applied to the latter, refers more literally to the former. And there are many examples in which it would be difficult to say whether the genitive signifies relation or partition. Thus, "to be king of a country," ἀνάσσειν τῆς γῆς, may be paraphrased into "to be king *in regard to* the country;" or "to *belong to* the country as king." There is always this option in the case of possessives, comparatives, and superlatives: for it matters not whether we consider the genitive as a *partitive* or *relative* case. We sometimes find in the same sentence two genitives, one of which is *partitive* and the other *relative*; and yet the difference between their significations is so slight, that they might be termed both of them *partitive* or both *relative*; thus in Plat. *Resp.* p. 439 A, we have οὐ τοῦτο θῆσεις τῶν τινὸς εἶναι, i.e. "tanquam *partem* eorum, quæ ad aliud quid referuntur." We might have expressed either genitive in English by the phrase "belonging to"—"as belonging to those things which belong to something else."

450 The genitive case plays such a prominent part in Greek syntax that we must either leave the student to apply these principles to the instances which he meets with in the course of his reading, or endeavour to illustrate the rules with very numerous

examples. The former is the more useful course for one who wishes to master the idiom of the Greek language, and to exercise himself in reasoning; but for purposes of reference and in order to verify the statement which has been made, it will be convenient to enumerate and classify the chief idiomatic usages of the Greek genitive. We shall therefore give (1) the regular uses of the Greek genitive according to the above arrangement of its meanings as *ablative*, *partitive* and *relative*; and (2) those special uses in which the primary signification is subordinated to the idiomatic practice.

(1) Regular uses of the Greek Genitive.

(a) The Genitive of Ablation.

451 The genitive denotes ablation, that is, separation or detachment from something,

(aa) With all verbs of motion from a place; as Soph. *Œd. Col.* 572: γῆς ὅποίας ἦλθον, "from what sort of a land I came;" Phil. 613: εἰ μὴ τόνδε ἄγοιντο νήσου τῆσδε, "if they did not take this man with them from this island."

(bb) With all verbs denoting separation or removal, such as

(α) "To remove or separate" (χωρίζειν, διορίζειν, ἀποκρίνειν, εἴργειν, ἀποκλείειν, ἐκβάλλειν, ἀφιστάναι), or "to be removed or stand away from" (ἀπέχειν, διέχειν, ἀπεῖναι, ἀφίστασθαι, ἀποστατεῖν, ἐξίστασθαι¹, μεθίστασθαι, &c.), or "to yield and give way" (εἵκειν, ὑπέκειν, παραχωρεῖν, &c.), "to flee, to escape" (ἀλύσκειν, φεύγειν, ἐκφεύγειν, &c.).

(β) "To set free or deliver" (ἀπαλλάττειν, λύειν, ἀπολύειν, ἀφιέναι, ἐλευθεροῦν, σώζειν, &c.), "to get off" (ἀπαλλάττεσθαι), "to miss or fall short of" (ἀμαρτάνειν, ἀφαμαρτάνειν, διαμαρτάνειν, &c.).

(γ) "To repel, keep off, divert or stop" (ἔχειν, ἐπέχειν, ἀμύνειν, ἀλάλκειν, βάλλειν, ἀποβάλλειν, ἀφιστάναι, ἀποτρέπειν, παύειν, καταλύειν, &c.), "to hinder or prevent" (κωλύειν, εἴργειν, ἐρηγνύναι, ἐμποδῶν εἶναι), "to cease, to desist, to remit" (παύεσθαι, ἀφίεσθαι, λήγειν, λωφᾶν, ἐπέχειν, &c.), "to refrain or restrain oneself"

¹ For the use of this verb with the accusative see 430, (bb).

(ἀπέχεσθαι). For example, Hom. *Od.* xv. 33: ἐκὰς νήσων ἀπέχει ναῦν, "to keep a ship far from the islands." Thucyd. iv. 3, § 2: ἀπέχει ἡ Πύλος τῆς Σπάρτης σταδίους τετρακοσίους, "Pylus is distant (i. e. removed or separated) from Sparta 400 stades." Pind. *Ol.* i. 58: τὸν μενοιῶν κεφαλᾷς βαλεῖν εὐφροσύνας ἀλάται, "which desiring to push away from his head, he wanders away from joy." Hence φθείρεσθαι τινος, "to leave something to one's destruction" (*Æsch. Pers.* 443; Eurip. *Andr.* 715). To these must be added many of the nouns derived from such verbs, and conveying the same meaning. Thus we have both ἀπαλλάξαι τινὰ κακοῦ or ἀπαλλαγῆναι κακοῦ (*Plat. Gorg.* 458 A), and ἀπαλλαγῆ πόνων (*Æsch. Agam.* init.), and so forth.

(cc) With all verbs denoting a production or its result; as ποιεῖν, ἐργάζεσθαι, κατασκευάζειν, &c., "to make;" or their converse, ποιεῖσθαι, γίνεσθαι, ὑπάρχειν, εἶναι, "to be made, to come into being, to exist." Thus we have Herod. v. 62: συγκειμένου σφι πωρινοῦ λίθου ποιέειν τὸν νηόν, Παρίου τὰ ἔμπροσθεν αὐτοῦ ἐξεποίησαν, "it having been covenanted by them to build the temple of tuff-stone, they finished off the front of it with Parian marble." And to show how completely the idea of ablation enters into this use of the genitive, it is sometimes accompanied by ἀπό, "from," or ἐξ, "out of;" as Herod. vii. 65: εἴματα ἀπὸ ξύλων πεποιημένα; II. 96: τὰ πλοῖα ἐστὶν ἐκ τῆς ἀκάνθης ποιούμενα.

To these verbs must be added nouns denoting the result of manufacture; thus we have οἶκημα ξύλων, λίθων, "a chamber made out of timber or stones;" νόμισμα χρυσοῦ, χαλκοῦ, "a coin made out of gold or copper;" λίθου ἐστρωμένη ἐστὶν ἡ ὁδός, "the road is paved with (out of) stones;" ἡ κρηπὶς λίθων ἐστὶ μέγαν, "the foundation is made of great stones."

(dd) To the same class we must refer the genitive of derivation or selection, with distributives, as τῶν ὄντων τὰ μὲν ἐφ' ἡμῖν ἐστὶν, τὰ δ' οὐκ ἐφ' ἡμῖν, "(out) of existing things, some are and some are not in our power;" with definite participles, as τῶν Βοιωτῶν τοὺς μὴ βουλομένους, "those (out) of the Bœotians, who did not wish;" with adjectives, as οἱ πολλοὶ τῶν ἐνθάδε εἰρηκότων, "the majority (out) of those who have spoken here;" οἱ χρηστοὶ τῶν ἀνθρώπων, "those out of the number of men who are good;" with the adverb of place, as ἄλλοθι γαίης, "in a different place

out of the extent of the earth;" *ποθὶ φρενός*, "in what part (out) of the range of my mind;" *ἔν' εἰ κακοῦ*, "in what situation (out) of misfortune you are." A special application of this is the genitive of sonship, as *Ἀλέξανδρος ὁ Φιλίππου*, "Alexander the son of (sprung or derived from) Philip;" for the idea of ablation is clearly shown in the occasional use of a preposition, as in Soph. *Aj.* 557: *ὅπως πατρός δείξεις ἐν ἐχθροῖς οἷος ἐξ οἴου τράφης*. Also in the use of words like *ἐκγονος*, &c.

(ee) Hence also the genitive is found with all kinds of substantives to denote the cause or origin of a thing, as *Il.* II. 396: *κύματα παντοίων ἀνέμων*, "the waves proceeding from, caused by, all sorts of winds;" Eurip. *Or.* 610: *ὀνείρατ' ἀγγέλλουσα τὰ γαμέμνονος*, "announcing the dreams sent from Agamemnon."

(ff) Verbs and nouns indicating fulness or want take a genitive of ablation, the former according to (cc), as denoting the materials, and the latter according to (bb), as implying separation or removal from the object. To this class belong the following: *πιμπλάναι*, *πλήρουν*, *μεστούν*, *γέμειν*, *κορεννύναι*, *βρίθειν*, *βρίνειν*, *πλουτεῖν*, *εὐπορεῖν*, with the adjectives *μεστός*, *πλέος*, *πλήρης*, *πλούσιος*, *ἀφνειός*, *εὐπορος*, and the adverbs *ἄδην*, *ἄλως*; also the converse of these, *κενοῦν*, *ἐρημοῦν*, *γυμνοῦν*, *ἀπογυμνοῦν*, *μονοῦν*, *στερεῖν*, *ἀποστερεῖν*, *ἀποδύειν*, *ἐκδύειν*, *σπανίζειν*, *πένεσθαι*, *ἀπορεῖν*, *ἐλλείπειν*, *λείπεσθαι*, *δεῖσθαι*, *δεῖν*, with the adjectives *κενός*, *ἐρημος*, *γυμνός*, *ἀπορος*, *πένης*, *ἐνδέης*, *ψιλός*, *ὀρφανός*, *καθαρός*, &c.; also words denoting mental fulness and deficiency, as *μέμνησθαι* and its converse *λανθάνεσθαι*; thus, *χρημάτων μὲν εὐποροῦμεν, λόγων δὲ ἀποροῦμεν*, "we abound in (we have an abundance derived from) money, but we are lacking in (we are deprived of, separated from) eloquence."

To this class belong the collective words which are followed by the genitive, as *πλήθος ἀνθρώπων*, *ἀγέλη βοῶν*, *σωρὸς λίθων*. Also quantitative nouns estimated by a measurement, as *τείχος σταδίων ὀκτώ*, "a wall of (made up of materials extending to) eight stades;" *ὁδὸς τριῶν ἡμερῶν*, "a road or journey of (made up of the space traversed in) three days." Hence the genitive is frequently used in estimates of space and time, with perhaps a tacit reference to some such word as *μῆκος*. Thus in Hom. *Il.* XVIII. 7, *τί νηυσὶν ἐπὶ κλονέονται ἀτυζόμενοι πεδίοιο*; "why do

they rush about in confusion by the ships, being driven in flight over the plain?" we must understand or imply some word of extent or magnitude on which *πεδίῳ* may depend. And similarly of time, when we wish to express that something has happened or is to happen within a certain period. Thus in *Æsch. Agam.* 288, 9, we have the question and answer: *ποίου χρόνου δὲ καὶ πεπόρηται πόλις*; "out of (within the space of) what time has the city been sacked?" *τῆς νῦν τεκούσης φῶς τόδ' εὐφρονῆς λέγω*, "I maintain within the (space of) night which is the mother of this morning." Pind. *Ol.* II. 95: *ἐκατόν γε ἑτέων*, "within a hundred years." Lys. *Nicom.* § 3: *προσταχθὲν αὐτῷ τεσσαρῶν μηνῶν ἀναγράψαι τοὺς νόμους τοὺς Σόλωνος*, "whereas it was assigned to him to publish the laws of Solon within four months." Xen. *Anab.* I. 9, § 25: *οὐπω δὲ πολλοῦ χρόνου ἡδίωνι οἶνῳ ἐπέτυχον*, "not yet, within a long time, have I met with pleasanter wine." That this genitive is really ablative is clear from the occasional appearance of a preposition, as in Soph. *El.* 780: *οὔτε νυκτός, οὔτ' ἐξ ἡμέρας*. That this usage approximates very closely to that of the partitive genitive we shall see below.

(*gg*) A genitive of ablation is used to express the perceptions of the senses; and that in two ways. Primarily the object itself is regarded as the source or material from which the perception emanates; and thus properly and literally the percipient is said to draw his perception from the object, which is therefore placed in the genitive; whereas the perception exists to or for some percipient or person endowed with sensation, and this person is therefore expressed in the dative. Thus Plato says (*Theætet.* 160 A, B): *ἀνάγκη ἐμέ τε τινὸς γενέσθαι, ὅταν αἰσθανόμενος γένωμαι, ἐκεῖνό τε τινὲ γενέσθαι, ὅταν γλυκὺ ἢ πικρὸν ἢ τι τοιοῦτον γίγνηται*, "it is necessary both that I (the percipient) should be percipient *of* (derive a perception *from*) something, when I have become sentient; and also that it (the object of sensation) should have become so *to* or *for* some sentient person, whenever it becomes sweet or bitter or any such thing." In a secondary sense, the object may be said to be the genetic origin of the sensation. Practically then, while in the former case a verb signifying "I smell," i.e. "I have the perception or sense of smell," may have the genitive of the object *from* which the scent emanates, as Arist. *Ran.* 654: *κρομμύων ὄσφραίνομαι*, "I smell onions;" in the latter case, a verb signifying

"it smells," i. e. "it emits the smell," may have the genitive of the object *from* which that particular scent usually proceeds; as Æsch. *Agam.* 1281: τὸδ' ὄζει θυμάτων ἐφεστίων, "this smells of (this is the smell *from*) victims at the hearth." Arist. *Ach.* 191: ὄζουσι πίττης καὶ παρασκευῆς νεῶν, "this treaty smells of, has the smell which comes *from*, pitch and the equipment of ships of war;" Soph. *Fragm.* 147: περὶ δ' ἐμῷ κάρῳ κατὰγνυται τὸ τεύχος οὐ μύρου πνέον ἐδειματούμην δ' οὐ φίλης ὀσμῆς ὕπο, "about my head there is broken a vessel not breathing forth (the scent) of (from) ointment; I was terrified by no pleasant smell."

To this class belong not only the verbs which refer to specific senses, as ἀκούειν, ἀκροᾶσθαι, ὀσφραίνεσθαι, &c., but general words, like αἰσθάνεσθαι, and secondary applications, like μανθάνειν, ξυνέναι and πυνθάνεσθαι. The genitive is strengthened in the last verb by the occasional use of the prepositions ἀπό, ἐξ, and παρά.

(hh) Verbs signifying the derivation of advantage or enjoyment from an object are followed by a genitive of ablation, on the same principle as the verbs of perception; thus we have a genitive after γεύεσθαι, "to taste of;" πάσασθαι, "to feed from;" ἀπολαύειν, ἐπαυρεῖν, ἐπαύρεσθαι, ὄνασθαι, "to get enjoyment from;" εὐωχεῖσθαι, "to make a feast of;" with their corresponding causatives, γέειν, "to give to taste;" ἐστιᾶν, εὐωχεῖν, "to feast a person," &c. Just so in Latin we have the ablative after *fruior*, *vescor*, *utor*, and the like. Thus we find Xen. *Ec.* 12, § 7: οἱ ἀπολαύοντες τῶν σῶν ἀγαθῶν εὐνοί σοι γίγνονται, "those who derive benefit from your advantages are well disposed towards you." Plat. *Resp.* p. 352 B: εὐωχοῦ τοῦ λόγου, "make a feast off the discourse." *Ibid.* p. 571 D: ἐστιᾶν τινα λόγων καλῶν, "to regale a person on (off) fine speeches."

(b) The Genitive of Partition.

452 The manner in which the genitive of ablation passes into that of partition is strikingly shown in two of the applications of the former. Thus the genitive of time (451, (ff)) is undoubtedly ablative in the first instance, according to the definition given, namely, as a genitive of the amount, which serves as the materials from which the collective term is made up. But in other idioms it seems to be merely a possessive genitive dependent on some specific

word which would be expressed, if at all, in the dative. Thus the genitive of time not only expresses, as we have seen, "out of (within the space of) a certain amount of time," but also "within the limits of a general division of the year or the twenty-four hours." Now this latter usage is partitive, whether we consider the genitive itself to bear this meaning, or think it necessary to supply *μέρει* or *ώρα*, the latter of which actually appears with this use of the genitive. Thus, on the one hand we say, *τοῦ μηνός, τοῦ ἐνιαυτοῦ*, "at intervals of a month or year," the whole month or year being counted, so that we must supply *μήκει*, if anything, and the genitive will be ablative, as indicating the materials; or, on the other hand we say, *οἱ πολέμοι ἀπεχώρησαν νυκτός*, "the enemy departed in the night, at some hour in the night," where the whole period cannot be intended, and the genitive must therefore be partitive, or, what is the same thing, possessive. The same remark applies to the genitive as denoting some season of the year. For while we have the genitive alone in *Xen. Mem. III. 8, § 9: ἡδὺ μὲν θέρους ψυχρινὴν ἔχειν τὴν οἰκίαν, ἡδὺ δὲ χειμῶνος ἀλεεινὴν*, "it is pleasant to have one's house cool during the summer and warm during the winter," where the whole of these seasons are intended, and *μήκει*, if anything, would be supplied, we often find these genitives dependent on *ώρα*, in which use they seem to be partitive; as *θέρους ὥρα* (*Hes. Op. et D. 582*); *ἔρος ἐν ὥρᾳ* (*Arist. Nub. 1008*), &c. And while *τὸ λοιπόν* includes "the whole of future time," *τοῦ λοιποῦ* means "at times during the future," which is manifestly partitive. Again, although the primary sense of the verbs denoting enjoyment (451, (*ἡ*)) leads to the inference that the genitive dependent on them signifies ablation or derivation; though this is confirmed by the analogy of the Latin *frui*, *vesci*, &c.; and though there are passages, like *Plat. Resp. 606 B: ἀπολαύειν ἀνάγκη ἀπὸ τῶν ἀλλοτρίων εἰς τὰ οἰκεῖα*, where the ablative use is so plain that it has been proposed to change *ἀπολαύειν* into *ἀπολαβεῖν*,—on the other hand the word *μέρος* is actually supplied by *Isocrates, c. Soph. p. 293 B: οὐκ ἂν ἐλάχιστον μέρος ἀπελάυσασμεν αὐτῆς*; this verb governs the accusative in many passages (as *Xen. Mem. I. 6, § 2: τὰναντία τῆς σοφίας ἀπολελυμέναι*); and in one passage the genitive alone is placed in opposition to the genitive with *ἐκ*, *Plat. Resp. 395 C: ἵνα μὴ ἐκ τῆς μιμήσεως τοῦ εἶναι ἀπολαύσωσιν*, "that they may not as a result of their imitation gain the reality" (where some read *τὸ εἶναι*).

But while in these instances the connected ideas of ablation and partition can hardly be distinguished, there are very many examples in which the partitive use of the genitive is unmistakable.

(aa) Verbs signifying "to partake or to participate in anything" are followed by a genitive of the object from which the part is taken; such are *μετέχειν*, *μεταλαμβάνειν*, *ξυλλαμβάνειν*, *ξυναιρῆσθαι*, *μεταλαγχάνειν*, *κοινωνεῖν*, *κληρονομεῖν*, &c.; also the impersonal verbs *μέτεστί μοι*, "there is to me a share;" *προσθήκει μοι*, "there has come to me a share;" and the transitive *μεταδίδοναι*, "to impart or give a share;" *ξυμβάλλεσθαι*, "to make a contribution."

Thus Thucyd. iv. 10: *ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου*, "ye men, who have taken on yourselves a share of this danger." Soph. *El.* 1168: *ξὺν σοὶ μετεῖχον τῶν ἴσων*, "with thee I had a share of an equal fortune." *Æd. T.* 630: *κάμοι πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ*, "I too have a share in the state, not you only." Arist. *Av.* 970: *τί δὲ προσθήκει δῆτ' ἐμοὶ Κορινθίων*, "what share in the Corinthians has come to me? what have I to do with them?" Xen. *Cyr.* vii. 5, § 78: *θάλπους καὶ ψύχους καὶ σιτῶν καὶ ποτῶν καὶ πόνων καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδίδοναι*, "it is necessary to give even the slaves a share of heat and cold and food and drink and labour and sleep." Eurip. *Med.* 288: *ξυμβάλλεται δὲ πολλὰ τοῦδε δέιματος*, "many things contribute a part of this feast;" and the true reading in Thucyd. iii. 36, § 2, is *προσξυνεβάλοντο τῆς ὁρμῆς αἱ νῆες τολμήσασαι παρακινδυνεύσαι*, "the ships, having dared to venture on a cruise to Ionia, contributed an additional ingredient in their passion."

The partitive value of the genitive after *ξυμβάλλομαι* and *μετέχω* in particular is shown by the introduction of *μέρος*, as in Lysias, c. *Nicom.* 184, 31: *τοῦ μὲν γὰρ ὑμᾶς φείγειν μέρος τι καὶ οὗτος ξυνεβάλετο*, cf. Plat. *Resp.* 331 B; and in Æsch. *Ag.* 518: *μετέχειν μέρος τάφου*; or *μοῖρα*, as in Herod. iv. 145: *μετέχειν μοῖραν τιμῶν*. So also we have *μέρος* as the nominative of the otherwise impersonal *μέτεστι*, as in Eurip. *Iph. T.* 1310: *μέτεστιν ὑμῶν τῶν πεπραγμένων μέρος*; or *τὸ ἴσον* appears with *μέρος* understood, as in Thucyd. iii. 37: *μέτεστι πᾶσι τὸ ἴσον*.

Obs. *Μετέχω* takes the accusative of other words besides *μέρος* and *μοῖρα*; as *χάρων*, Soph. *Æd. C.* 1482; *τὰς ἴσας πληγὰς*, Arist. *Plut.* 1142.

This verb and *κοινωνεῖν* are also used occasionally with other cases, when the noun of direct reference has to be supplied (e. g. Thucyd. II. 16; Plat. *Resp.* p. 452). With *ξυμβάλλομαι* we have not only *μέρος* and other words of quantity, but also the further object generally expressed by the accusative with *εἰς* or *πρός*, as Xen. *Hel.* VI. 5, § 5: *τρία τάλαντα ξυμβάλλοντο αὐτοῖς εἰς τὴν δαπάνην*. Cyr. II. 4, § 21: *τοῦτο συμβαλεῖται πρὸς τὸ λανθάνειν*.

(bb) Verbs of all kinds, even those which are generally followed by an accusative of the object, take the partitive genitive when the action is limited to a part only of the thing designated; thus *διδόναι* and *λαμβάνειν* are used with the accusative when it is implied that the whole of the object is given or received, but with the genitive when the giving or taking is limited to a part of it; [Isocr. *de Pac.* § 23: *τῆς αὐτῶν προσδώσουσι*, "they will give in addition a part of their own land;" Xen. *Anab.* I. 5, § 7: *λαβόντες τοῦ βαρβαρικοῦ στρατοῦ*, "having taken a division of the barbarians." And similarly with many other verbs, as *χαρίζεσθαι*, *ἰσθίειν*, *φαγεῖν*, *πέμπειν*, *τέμνειν*, &c. For example, *Il.* IX. 214: *χαρίζομένη παρεόντων*, "freely giving a part of the provisions;" Eurip. *Irh.* T. 1216: *σὺν δέ μοι σύμπεμπ' ὀπαδῶν*, "send some of your attendants with me;" *Il.* IX. 214: *πάσσε δ' ἄλς*, "he sprinkled some (of the) salt over it;" Thucyd. I. 30: *τῆς γῆς ἔτεμον*, "they laid waste a part of the territory;" Id. I. 143: *κινεῖν τῶν χρημάτων*, "to touch a part of the treasure;" Arist. *Pax.* 30: *παροίξας τῆς θύρας*, "having opened the door partially;" Plat. *Symp.* p. 213 E: *λαβόντα τῶν ταινιῶν*, "having taken some of the fillets," immediately after *μετάδος τῶν ταινιῶν*; Arist. *Ach.* 1180: *τῆς κεφαλῆς κατέαγε περὶ λίθων πεσῶν*, "and fell down on the stones and broke a part of his head (inflicted a wound on the scalp)."

(cc) The substantive verb is connected with many uses of the genitive of partition.

(a) It implies "to be one out of a certain class," "to belong to it as a part;" Plat. *Gorg.* 458 A: *εἰ σὺ εἰ τῶν ἀνθρώπων ὧν περ ἐγώ*, "if you are one of the same class of men with myself;" Thucyd. I. 65: *ἤθελε τῶν μενόντων εἶναι*, "he wished to be one of those who staid behind;" III. 70: *ἐτύγχανε βουλῆς ὢν*, "he was at that time a member of the senate;" Plat. *Resp.* p. 360 A: *διεπράξατο τῶν ἀγγέλων γενέσθαι*, "he managed to be one of the messengers;" *Ibid.* p. 462 E: *ἴ τοιαύτη πόλις μάλιστα φήσει ἑαυτῆς εἶναι τὸ*

πάσχον, "such a city more than any other will say that the suffering member belongs to herself, is a constituent part of the whole body."

(β) It implies "to belong to somebody, as a property or function;" Herod. III. 117: *τοῦτο τὸ πεδῖον ἦν ποτε Χορασμίων*, "this plain belonged formerly to the Chorasmians;" Soph. *Æd. T.* 917: *ἀλλ' ἔστι τοῦ λέγοντος, ἦν φόβους λέγει*, "he belongs to (is the property of) the speaker, if he brings terrible news;" *Antig.* 737: *πόλις γὰρ οὐκ ἔσθ', ἥτις ἀνδρὸς ἔσθ' ἐνός*, "a city has no existence, when it belongs to (is the property of) one man."

(γ) It implies "to belong as a quality or duty;" Soph. *El.* 1054: *πολλῆς ἀνοίας (ἔστί)*, "it is a thing of (has the quality of) no slight folly;" Thucyd. I. 83: *ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλέον ἀλλὰ δαπάνης*, "war is a thing of (partakes of the quality of, presumes or requires) expenditure rather than arms;" Plat. *Gorg.* 461 A: *οὐκ ὀλίγης συνουσίας ἐστί*, "it is a thing of (requires) no small discussion;" Soph. *Æd. C.* 1429: *στρατηλατοῦ χρηστοῦ τὰ κρείσσω λέγειν*, "it is the part or duty of a good general to speak of success."

(δ) It implies "to belong as a capacity or qualification;" Soph. *Æd. T.* 393: *τό γ' αἰνυγμ' οὐχὶ τοῦπίοντος ἦν ἀνδρὸς διειπεῖν*, "the riddle did not belong to the capacity or qualification of every man to solve," and so in the proverb: *οὐ παντὸς ἀνδρὸς εἰς Κόρινθόν ἐσθ' ὁ πλοῦς*, "non cuivis hominum contingit adire Corinthum."

(ε) It implies "to belong as a custom, wont, or habitude;" Thucyd. III. 39: *ἀπόστασις τῶν βίαιόν τι πασχόντων ἐστίν*, "revolt is the usual resource of those who are oppressed;" Plat. *Resp.* p. 335: *ἔστιν ἄρα δικαίου ἀνδρὸς βλάπτειν καὶ ὄντινούν ανθρώπων*; "is it the wont of a just man to do harm to anybody?"

Obs. 1 In these cases the genitive is sometimes accompanied by *πρός*, "from the direction of;" *Æsch. Ag.* 603: *ἡ κάρτα πρὸς γυναῖκος αἵρεσθαι κέαρ*, "it is very much the part of a woman to have her heart elated."

Obs. 2 That this use springs from that of the ablative-genitive of derivation (451, (*da*)) is clear from the use of that genitive with words which, if omitted, must leave a genitive of partition. Thus compare

with the genitive implying a part, such uses as the genitive following a demonstrative; Xen. *Agas.* i. 7: τὰδ' αὐτοῦ ἄγαμαι, "I admire these things (as a part of) in him." Or without a demonstrative in the same sense; Isocr. *Nicocl.* p. 27 A, B: θαυμάζω τῶν ταύτην τὴν γνώμην ἐχόντων, "I wonder at this point in the persons who entertain this sentiment." Or before a relative sentence; Thucyd. ii. 65: διελόντες τοῦ τεύχους ἢ προσέπιπτε τὸ χῶμα, "taking down that part of the wall where the mound was raised against it." Or compare with the genitive denoting a quality or property, such uses as the genitive following οἰκείος, ἴδιος, and the like; Isocr. *Nicocl.* p. 19 B: ἅπαντα τὰ τῶν οἰκούντων τὴν πόλιν οἰκία τῶν καλῶς βασιλευόντων ἐστί, "all the property of those who inhabit the city belongs to those who govern well."

(*dd*) Verbs, which do not in themselves denote participation, like those enumerated in (*aa*), but which imply attainment generally limited to a part of the object sought, are followed generally and regularly by a genitive of partition. Such are *τυγχάνειν*, *κυρεῖν*, *ἀντιᾶν*, *λαγχάνειν*, all signifying a contingent attainment. With regard to the first of these verbs, it is to be observed that although *τυγχάνειν* in itself means primarily "to hit the mark," and though it is often used with the participle merely to indicate coincidence in time, the noun *τύχη* is synonymous with *δαίμων* and *μοῖρα*, which denote respectively "a divider" and "a share." The verb *κυρεῖν* corresponds in many of its usages with *τυγχάνειν*, and while *τυγχάνειν* is sometimes found with the accusative, *κυρεῖν* takes not only the genitive, but the accusative and the dative, the latter sometimes with *ἐπὶ*. The same remark applies to *ἀντιᾶν*, and *λαγχάνειν*, which conveys the idea of obtaining a *λάχος* or lot, is often construed with the accusative. Of the use of these verbs with the genitive of partition the following are examples: Isocr. *Nicocl.* p. 22 B, C: θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, "you have obtained a share in (you partake of) a mortal body, but an immortal soul." Eur. *Iph. A.* 1624: λέγων ὁποίας ἐκ θεῶν μοίρας κυρεῖ, "saying in what sort of a destiny from the gods he is made a sharer." Herod. ii. 119: ξενίων ἤντησε μεγάλων, "he obtained great presents." Soph. *Æd. C.* 450: οὐτι μὴ λάχωσι τοῦδε συμμάχου, "they shall not gain me as an ally."

(c) The Genitive of Relation.

453 The proper criterion of a genitive of relation is furnished by the fact, that in translating this usage we may always introduce the words "in regard or respect to;" in some cases this will be the

most natural and obvious rendering; but in all it will be found that it comes to this.

(aa) The genitive follows comparatives and superlatives to indicate the standard of comparison; as ἀμείνων ἄλλων, "better with regard to, in relation to, others;" ἄριστος Ἀχαιῶν, "best of, with regard or respect to, the Achæans." Hence verbs involving a comparative or superlative govern a genitive of relation; as Xen. *Hiero.* i. § 18: μειονεκτεῖν τῶν ἰδιωτῶν, "to have less in regard to private individuals." Eurip. *Hipp.* 1009: ἐκαλλιστεύετο πασῶν γυναικῶν, "it (her body) was most beautiful as compared with all women." Xen. *Anab.* i. 7, § 12: ὑστέρησε τῆς μάχης, "he came after with regard to the battle." From this notion of a comparison, we have the genitive after all verbs signifying superiority or pre-eminence, whether they involve a comparative or superlative adjective or not; such are κρατεῖν, ἐπικρατεῖν, ὑπερέχειν, προέχειν, ὑπεραιρεῖν, υπερφέρειν, προφέρειν, ὑπερβάλλειν, πλεονεκτεῖν, περιεργαί, περιγίγνεσθαι; and the same rule applies to those denoting inferiority, as ἡττᾶσθαι, ἐλασσοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὑστερίζειν or ὑστερεῖν, λείπεσθαι, ἀπολείπεσθαι, ἐλλείπειν; and to those involving a preference, as προαιρεῖσθαι, μᾶλλον αἰρεῖσθαι, προκρίνειν, προτιμᾶν; e.g. Xen. *Cyr.* III. 1, § 9: περιγίγνεσθαί τινας ταχύτητι, "to be superior in running as compared with some person." The verb διαφέρειν signifies not only "to excel," as in Plat. *Leg.* 711 E: τῇ τοῦ λέγειν ῥώμῃ πολὺ διαφέρειν ἀνθρώπων, "greatly to excel as compared with other men in power of speaking;" but also "to differ," as Plat. *Charm.* 166 B: ὅτῳ διαφέρει πασῶν τῶν ἐπιστημῶν ἢ σωφροσύνη, "wherein temperance differs as compared with, in relation to, all the sciences." According to the same analogy, all verbs signifying to rule, as ἀνάσσειν, βασιλεύειν, ἄρχειν, σημαίνειν, ἡγεῖσθαι, and the corresponding class of adjectives, as ἐγκρατής, ἀκρατής, πότνια, &c., take a genitive of relation, as Herod. i. 206: βασιλεὺς τῶν σεωντοῦ, καὶ ἡμέας ἀνέχου δρώων ἄρχοντας τῶν περ ἄρχομεν, "be king in relation to your own subjects, and endure to see us ruling in respect to these, whose rulers we are." Conversely, the verbs signifying to be obedient or disobedient will fall under the same construction; such are ἀκούειν, ὑπακούειν, πείθεσθαι, ἀνηκουστεῖν, ἀπειθεῖν; e.g. Hom. *Od.* VII. 11: θεοῦ δ' ὥς δῆμος ἄκουεν, "the people were obedient in respect to him as though he had been a god." Hence also ἄρχειν and ἄρ-

χεσθαι, "to begin," take a genitive of relation; as Theocr. i. 70: *ἄρχετε βωκολικὰς, Μοῦσαι φίλαι, ἄρχετ' αἰοιδᾶς*, "begin with regard to, make a beginning of, the bucolic strain."

(bb) The genitive of relation is used especially after adverbs in *-ως*, predicating the manner of an action, in order to express the special relation or respect in which the manner is predicated. Thus Thucyd. ii. 90: *ὡς εἶχε τάχους ἕκαστος*, "as each of them was situated—in the manner in which each of them held himself—in regard or relation to swiftness." Herod. vi. 116: *οἱ Ἀθηναῖοι ὡς ποδῶν εἶχον τάχιστα ἐβοήθειον ἐς τὸ ἄστυ*, "the Athenians, in the fastest manner in which they held themselves with regard to their feet (as fast as their feet could carry them), hastened to the succour of the city." Thucyd. i. 22: *ὡς ἐκατέρων τις εὐνοίας ἢ μνήμης ἔχοι*, "according as the individuals stood in relation to the favour with which they regarded either of the belligerents, or in relation to their recollection of the facts," i. e. according as they favoured either of the parties or remembered the events. Id. i. 36: *ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παράπλου κεῖται*, "in regard to Italy and Sicily, Corcyra lies well for a coasting voyage." Id. iii. 92: *τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι—τῆς τε ἐπὶ Θράκης παρόδου χρησίμως ἔξειν*, "the city (Trachis) seemed to be well situated for them in regard to the war with the Athenians—and to be likely to be usefully placed in regard to the passage towards Thrace." If a third circumstance has to be added, it is expressed by *πρὸς* with the accusative, as in Plat. *Gorg.* p. 451 c: *πρὸς αὐτὰ καὶ πρὸς ἄλληλα πῶς ἔχει πλήθους—πῶς πρὸς ἄλληλα τάχους ἔχει*, where we have three circumstances, (1) the manner of the relation expressed by the adverb in *-ως*, (2) the special relation in which the manner is predicated, expressed by the genitive, (3) the object of the relation expressed by *πρὸς* with the accusative. Sometimes the intermediate expressions are omitted and the third circumstance is alone specified, as in Soph. *Phil.* 23: *ἄ μοι προσελθὼν σῶγα σήμαιν' εἴτ' ἔχει χάρον πρὸς αὐτὸν τόνδε γ', εἴτ' ἄλλη κυρεῖ*, "approach silently and tell me whether these things are (thus) situated with regard to this very place, or whether they chance to be otherwise," where *οὕτως* is implied in the opposition of *ἄλλη*. With the adverbs in *-ως*, to which the genitive of relation is so regularly added, we must class other adverbs, especially those

referring to time and place, as Herod. VII. 237: *πρόσω ἀρετῆς*, "far with regard to virtue." Plat. *Prot.* 326 C: *πρωϊαίτατα τῇ ἡλικίας*, "very early with respect to age." Some of these approximate very closely to the genitive of derivation (above, 451, (*dd*)).

(*cc*) Many adjectives take a genitive of relation, on the same principle as the adverbs just mentioned; thus we have Plat. *Leg.* 643 D: *τέλειος τῆς ἀρετῆς*, "perfect with respect to virtue." Herod. I. 107: *παρθένος ἀνδρὸς ὠραίῃ*. *Ibid.* 196: *γάμου ὠραίῃ*, "of age with regard to a husband or marriage." Æsch. *Suppl.* 468: *θέλω δ' αἰδρις μᾶλλον ἢ σοφὸς κακῶν εἶναι*, "I wish to be ignorant rather than wise with regard to misfortunes." It is easy to see that the genitive stands in the same grammatical reference to these adjectives as it does to the adverb of manner. Compare for example Plat. *Apol.* p. 17 D, *ξένως ἔχω τῆς ἐνθάδε λέξεως*, "I am in the condition of a stranger, I am not at home, with regard to this mode of speaking," with 26 D, *οἶει αὐτοὺς ἀπείρους γραμμάτων εἶναι*, "you think them unskilled with regard to literature." The adjectives compounded with *ἀ-* privative are particularly used with this genitive of relation (see above, 414, (*ce*)).

(*dd*) The genitive of estimation, value or price, seems to connect itself immediately with the genitive of relation and comparison. We see the identity of these uses of the genitive in the construction of *ἀξιος*, *ἀντάξιος*, *ἀνάξιος*. Thus Plat. *Leg.* p. 728 A: *πᾶς ὁ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσὸς ἀρετῆς οὐκ ἀντάξιος*, "all the gold upon and below the earth is not of equal value as compared with virtue." And so of a punishment, which was regarded as the price or penalty paid for a transgression; Isocr. *Nicochl.* p. 37 E: *νομίζετε τῆς αὐτῆς εἶναι ζημίας ἀξίους τοὺς συγκρύπτοντας τοῖς ἐξαμαρτάνουσι*, "consider that those who compound a crime are deserving of the same penalty with those who commit it." Hence this genitive is placed after all verbs which require the determination of value, namely, those which signify "to buy, to sell, to exchange, to spend money, to charge, to set free, to ransom," and the like (*ὠνεῖσθαι*, *πρίασθαι*, *ἀγοράζειν*, *κτᾶσθαι*, *λαμβάνειν*, *παραλαμβάνειν*, *ἀποδίδοσθαι*, *πωλεῖν*, *ἀμείβειν*, *ἀλλάσσειν*, *προίεσθαι*, *πράττεσθαι*, *λύειν*, *λύεσθαι*, &c.); those which signify "to fix a punishment" (*τιμᾶν*, *τιμᾶσθαι*); and those which signify "to lay a wager" (*περιδίδοσθαι*), with the adjectives *ὄνιος* and *ὀνητός*. Thus Herod. V. 6: *ὠνέονται*

πὰς γυναῖκας παρὰ τῶν γονέων χρημάτων πολλῶν, "they buy their wives from the parents for (the value of) large sums of money." Xen. *Mem.* I. 2, § 60: πολλοῦ τοῖς ἄλλοις ἐπώλουν, "they sold it for a good deal to others." Eurip. *Med.* 963: τῶν ἐμῶν παίδων φυγὰς ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον, "I would give in exchange not gold only, but even my life, to save my children from exile." Dem. *Phil.* II. p. 68: μηδενὸς ἂν κέρδους τὰ κοινὰ δίκαια τῶν Ἑλλήνων προέσθαι, "not to give up (part with) the common rights of the Greeks for (the value of) any gain." Il. XI. 106: ἔλυσεν ἀποίνων, "be set free for a ransom." Plat. *Apol.* p. 36 A: τιμᾶται μοι ὁ ἀνὴρ θανάτου, "the man estimates my punishment at the price of death." Il. XXIII. 485: δεῦρό νυν ἡ τρίποδος περιδάμεθον ἢ ἐλέβητος, "come now, let us make a wager at the price of a tripod or a caldron" (but the genitive is generally accompanied by a repetition of *περὶ* in Attic, as in Arist. *Eq.* 798: ἐθέλω περὶ τῆς κεφαλῆς περιδόσθαι). Isocr. *Nicocl.* p. 21 B: δόξα χρημάτων οὐκ ὠνητή, "glory is not purchasable at the price of money."

(ee) From the genitive of price to that of the cause or motive the transition is immediate. This construction is found (α) with verbs, (β) with the adjective, (γ) with the substantive.

(α) The varieties of this use will be best shown by examples. Verbs of prosecuting or accusing (such as διώκειν, αἰτιάσθαι, λαχεῖν, γράφεσθαι, εἰσάγειν, καλεῖσθαι, ἐπαυτιᾶσθαι, ἐπεξίέναι), of convicting (as αἰρεῖν), of judging (as δικάζειν), of being accused (as φεύγειν), of being convicted (as ἀλῶναι), take a genitive signifying "on account of," e.g. Herod. VI. 104: Μιλτιάδεα ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ, "they prosecuted Miltiades on account of his tyranny in the Chersonesus." Similarly verbs signifying "to be angry or indignant" (as χαλεπῶς φέρειν, μηνύειν, κεχολῶσθαι), e.g. Soph. *Antig.* 1177: πατρὶ μηνίσας φόνου, "incensed with his father on account of the murder;" verbs signifying "to grieve or lament" (as ἀλγεῖν, δακρύειν, στένειν), e.g. Æsch. *Ag.* 582: τί χρὴ τὸν ζῶντα ἀλγεῖν τύχης παλινκότου, "why must the survivor lament on account of adverse fortune?" verbs signifying "to praise or blame" (as ἐπαινεῖν, ἄγασθαι, μακαρίζειν, εὐδαιμονίζειν, ὀνειδίζειν), e.g. Eurip. *Iph. A.* 1381: τὸν μὲν οὖν ξένον δίκαιον αἰνέσαι προθυμίας, "it is just to praise the stranger for his readiness;" verbs signifying "to envy, hate, grudge, punish" (as ζηλοῦν, φθανεῖν, στυγεῖν,

count of thy death!" Whence the interjection alone is followed by the genitive, as Eurip. *Phœn.* 384: οἶμοι τῶν ἐμῶν ἐγὼ κακῶν, "ah me, how wretched am I on account of my misfortunes!" Xen. *yr.* III. 1, § 39: φεῦ τοῦ ἀνδρός, "ah, what a man!"

(γ) The substantives, to which this genitive is subjoined, being also to the same class; thus, as we have Eurip. *Herc. F.* 529: ἀκρύειν συμφορᾶς τινός, "to weep on account of some misfortune," we have Id. *Orest.* 426: μελάμπεπλος κούρῃ τε θυγατρὸς πενθίμῳ ἐκαρμένος, "clothed in black and shorn with a mournful tonsure on account of his daughter."

(ff) The genitive of relation is used (α) after a verb or (β) noun or (γ) absolutely, to mean "in respect to, as to what concerns," where we often find also the preposition *περὶ*. Thus we have (α) Soph. *Œd. C.* 355: μαντεῖα ᾧ τοῦδ' ἐχρήσθη σώματος, "the oracles which were pronounced concerning this body of mine" i. e. *περὶ ἐμοῦ*). (β) Id. *Antig.* 632: τελεῖαν ψήφον τῆς μελλονύμφου, "the ratified decree touching, concerning thy affianced bride" (*περὶ τῆς μελλονύμφου*). (γ) Eurip. *Andr.* 361: ἡμεῖς μὲν νῦν τοιοῦδε· τῆς δὲ σῆς φρενός, ἐν σου δέδοικα, "we for our part are thus determined; but with regard to your mind (*περὶ τῆς σῆς φρενός*), I fear one characteristic of yours."

(2) Idiomatic usages of the Greek Genitive.

454 Besides the applications which have been now discussed, and in which we can trace one of the original meanings of the Greek genitive—*ablation*, *partition*, *relation*—or some analogy immediately springing from them, there are certain idiomatic usages of frequent occurrence, in which it is possible indeed to assign the original meaning, but which are stamped with a special impress, and therefore entitled to a separate consideration. These are (aa) the possessive genitive, (bb) the genitive of contact, (cc) the tentative use of the genitive, and (dd) the genitive absolute.

(aa) The Possessive Genitive.

We have seen (452, (cc)) that the substantive verb is connected with many uses of the genitive of partition. In the instances there given the genitive meant a person when a quality was expressed.

If we invert this and make the genitive signify a thing or a person considered as an object, it becomes a possessive case, and amounts to an attributive adjective. Thus, if we say (Thucyd. i. 113), τῆς αὐτῆς γνώμης εἰμί, "I am of the same opinion," or (Pind. *Pyth.* iii. 108), οἷας ἐσμὲν αἴσας, "of what condition in life we are," the genitive amounts to an attribution of consistency or specific destiny. And this kind of genitive is actually used by the poets as the substitute for an epithet. Thus Soph. *Antig.* 114: λευκῆς χιῶνος πτέρυξ, "a wing of white snow," means "a snow-white wing." *Electr.* 19: ἄστρων εὐφρονή, "a night of stars," means "a starry night." Eurip. *Phæen.* 1529: στολὴς τρυφᾶς, "a robe of luxury," means "a luxurious robe." *Ibid.* 1616: τραύματα αἵματος, "wounds of blood," means "bloody wounds," &c. Compare the genitive denoting the result of manufacture (451, (cc)). This genitive, when it refers to a person considered as object, is used after demonstrative or relative pronouns; as Xen. *Agæ.* 1, § 8: πολλοὶ ἠγάσθησαν αὐτοῦ τοῦτο, τὸ ἐπιθυμῆσαι, &c., "many admired this as belonging to him, his desiring," &c. Thucyd. i. 84: τὸ βραδὺ καὶ τὸ μέλλον δὲ μέμφονται μάλιστα ἡμῶν, "the slowness and delay, which they most blame as a characteristic of us." The genitive of possession may, like the possessive pronouns derived from the genitive of the personal pronouns, denote either the subject or the object. Thus ἔχθος Κορινθίων may signify either "the hatred felt by the Corinthians" or "the hatred felt towards or against the Corinthians;" πόθος υἱοῦ may signify either "the desire felt by the son" or "the desire of which the son is the object;" and in cases where the main noun implies an action, and the genitive denotes a thing, this objective use of the genitive is the only allowable one, as in Plat. *Sympos.* 220 A: Σωκράτης πρὸς τὰς τοῦ χειμῶνος καρτερήσεις θαυμάσια εἰργάζετο, "Socrates did wondrous things with regard to his bearing up against the winter." So in διδάσκαλος λόγων, ἐπιθυμία χρημάτων, ἀγγελίων ἀπορία, ἀφορμὴ ἔργων, and the like, it is clear that the genitive must denote the object. But both genitives may depend on the same noun, as in Plat. *Resp.* 329 B: αἱ τῶν οἰκείων προσηλακίσεις τοῦ γήρως, "the insults directed against old age by their own relatives." On the other hand, if the leading noun implies a person or thing, and the genitive denotes a person, the genitive must signify the subject, as in κῆποι Ἐπικούρου, οἰκίτης Δημοσθένους, ἔργον Πραξιτέλους, σύγγραμμα Πλάτωνος, and the like. The same remark applies to the

chorographic genitive, when this case denotes the name of the more extensive district in which the lesser locality is contained; and in this case the genitive often precedes; as in τῆς Χερσονήσου ἐν Ἑλαιούντι, but ἐς Ὠρωπὸν τῆς πέραν γῆς; τῆς Ἰταλίας Λόκροι, but Μεθώνη τῆς Λακωνικῆς; τῆς Ἀρκαδίας ἐς Παρράσιους, but πρὸς τὸ Κήναιον τῆς Εὐβοίας; τῆς Λέσβου ἐπὶ τῇ Μαλέᾳ ἄκρα, but ἐν τῇ Ἑλαιάτιδι τῆς Θεσπρωτίας. It belongs rather to speculative philology than to practical grammar to trace the various usages of the possessive genitive to their respective origins. But it is clear that they all approximate to the genitive of partition; that, like the adjectives derived from them, they may be rendered by the English "of or belonging to;" and that they correspond to the Latin genitive as distinguished from the ablative.

(bb) The Genitive of Contact.

It may seem strange that the genitive, which primarily denotes motion from a place and separation, should be regularly used after verbs implying contact and adhesion. But this is invariably the case, and we also find the genitive after ἔχεσθαι, ἀντέχεσθαι, λαμβάνεσθαι, ἀντιλαμβάνεσθαι, ἐπιλαμβάνεσθαι, δρᾶτεσθαι, ἄπτεσθαι, καθάπτομαι, signifying "to cleave to something, to lay hold of it, to fasten on to it, to grasp it," and generally after θιγγάνειν and ψαύειν, "to touch." Thus we have Xen. *Anab.* VII. 6, § 41: ἦν οὖν σωφρονώμεν, ἐξόμεθα αὐτοῦ, "if we are wise we shall keep a fast hold of him." Thucyd. I. 140: τῆς αὐτῆς γνώμης ἔχομαι, "I stick to the same opinion." Herod. IV. 169: τούτων ἔχονται Γίλιγάμμαι, "the Giligammæ come next to these, follow them in close contiguity." Eurip. *Hec.* 402: κισσὸς δρυὸς ὕπως, τῇσδ' ἔξομαι, "I will cling to her, as the ivy clings to the oak," and similarly with the other verbs of this class. That this genitive is not partitive appears from the fact that either the active form of these verbs is used with the partitive genitive, or, if the middle form is used, a genitive of the word signifying the part is placed by the side of an accusative indicating the whole of the object. With regard to the former distinction, if the partitive genitive follows a transitive verb, we signify that a part of the object is affected, but if the same case follows a middle verb, we signify that we have become a part of the object; thus, ἔχω τοῦτο, "I have this;" ἔχω τοῦ ἀργυρίου, "I have part of the money;" ἔχομαι

τοῦ ἀργυρίου, "I cleave to the money—I am, as it were, part of it." Similarly τὸ πῦρ ἤψε τὸ τεῖχος, "the fire lighted the wall;" τὸ πῦρ ἤψε τοῦ τείχους (Thucyd. iv. 100), "the fire caught a part of the wall;" τὸ πῦρ ἤφατο τοῦ τείχους, "the fire caught the wall," i.e. clave to it. With regard to the latter distinction, λαμβάνειν τι means "to take or receive the whole of something;" λαμβάνειν τινός, "to take or receive a part of something;" λαμβάνεσθαι τινος, "to lay hold, fasten on to something;" but λαμβάνεσθαι τινός τι, "to lay hold of something by some part of it." Thus Xen. *Anab.* i. 6, § 10: ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, "they took hold of Orontes by the girdle." Or the genitive of the part may appear without the accusative of the whole object; as Plat. *Parm.* 126: καὶ μου ἐλάβετο τῆς χειρός, "he took hold of me by the hand." This rule applies to other verbs besides those which regularly govern the genitive; thus we have ἔλαυνεν τινὰ ποδῶν, "to drag a person by his feet;" αἰχένων μάρφας ὄφιας, "having seized the serpents by their necks;" γέροντα χειρὸς ἀνίστη, "he raised the old man by his hand;" and even with verbal adjectives, as γυναῖκα κρεμαστὴν αἰχένος, "a woman hanging by the neck." The true explanation of these usages seems to be that which applies to the use of ἔχεσθαι and ἀρτᾶσθαι with the genitive and ἐξ. In all such adhesions and attachments, the object attached is regarded as really separable, the idea of conjunction is conveyed by the verb, and the genitive, according to its proper ablative meaning, implies that there is at least a partial disjunction.

(cc) The Tentative Use of the Genitive.

The genitive regularly follows a number of verbs denoting the attempt to reach or hit an object. Such are ὀρέγομαι τινος, "to reach after, to aim at" (which occasionally also takes the accusative when the object is represented as reached or hit); στοχάζεσθαι, τιτύσκεισθαι τινος, "to propose as a mark or butt;" ὀρούειν, ἐπαύσσειν τινός, "to move eagerly after an object;" ἰέναι τινός, "to shoot at something;" ῥίπτειν τινός, "to fling at something;" τοξεύειν, οἰστεύειν, ἀκοντίζειν τινός, "to shoot with a bow and arrow or to dart at a mark;" ἐπιθυμεῖν, ἐπιβάλλεσθαι τινος, "to set one's heart or mind in the direction of an object;" and generally πειρᾶν, πειρᾶσθαι τινος, "to make an attempt upon something." Thus Hom. *Il.* vi. 466: οὐ παιδὸς ᾠρέξατο, "he stretched out his hands

to reach his child;" but XVI. 322: ἔφθη ὀρεξάμενος (οὐδ' ἀφάμαρτεν) ὤμον ἄφαρ, "he was at once the first to hit his shoulder, nor did he miss it." Soph. *Aj.* 154: μεγάλων ψυχῶν εἰς οὐκ ἂν ἀμάρτοι, "if he were to aim at great souls he could not miss." *Il.* IV. 100: ὀϊστευσον Μενελάου, "aim an arrow at Menelaus." Thucyd. I. 61: πειράσαντες τοῦ χωρίου καὶ οὐχ ἐλόντες, "having made an attempt on the place, without taking it." *Od.* XXI. 149: τόξου πειρήτιζεν, "he made a trial of the bow." *Ibid.* 159: ἐπὴν τόξου πειρήσεται, "after he shall have made trial of the bow." At first sight it may seem most natural to connect this usage with that of the genitive after verbs denoting fulness or want (451, (*ff*)), and certainly there is much resemblance between δέισθαί τινος, "to be in want of something," and ὀρέγεσθαι, ἐπιθυμεῖν, ἐπιβάλλεσθαι, ὀρούειν, ἐπαίσσειν τινος, "to set one's mind after the attainment of an object." In point of fact, however, this analogy does not seem to furnish the true explanation of the idiomatic usage of the tentative verb. It seems that ὀρέγομαι, originally synonymous with ἔρχομαι, "I make a straight line for myself," indicates motion in a presumed direction, and that until the object is reached, that is, as long as there is only motion in that direction, the genitive as the case of separation is in its proper place; but that the accusative would appear with the same verb, if the motion were supposed to be completed. We have seen that this is the fact with regard to the usage of ὀρέγομαι, and the same analogy applies to the other verbs. This view is farther supported, as we shall see below, by the use of ἐπὶ with the genitive, and it is exactly paralleled by the construction of the genitive with the adverb εἰθύ (epic ἰθύς), when we wish to signify "straight in a certain direction;" as Plat. *Lys.* p. 203: εὐθὺ Λυκείου, "straight in the direction of the Lyceum" (ἐπ' εὐθείας εἰς Λύκειον, *Timæus*, p. 127 Ruhnken), for which we have the accusative with εἰς, or the affix -δε, when the motion is completed, as Hom. *Hymn. in Merc.* 342: εὐθὺ Πύλονδ' ἐλάων; *Ibid.* 355: εἰς Πύλον ἰθύς ἐλῶντα.

(*dd*) The Genitive Absolute.

The absolute secondary predications with the participle (above, 445, 6) occur more frequently in the genitive than in any other case. The genitive is here *causal*, i. e. *ablative* (above, 448), and the Latin ablative is used in precisely the same manner; thus,

ἐμοῦ καθεύδοντος = *me dormiente*, i.e. *quum dormirem* = "while, whereas, or because I was sleeping at the time." It is a mistake to confuse this with the genitive as expressing the relation of time, for the secondary predication is contained in the participle itself.

(γ) *The Dative.*

455 The dative signifies that the object referred to is considered as the point of juxtaposition or immediate proximity—that it is receptive of accession or gain—that something is being added to it.

The Greek dative is therefore diametrically opposed to the genitive (see for example Plat. *Theæt.* p. 160 A, B, above, 451, (gg)). (a) The latter signifies *separation*, the former *proximity*; (b) the latter denotes *subtraction*, the former *addition*; (c) the latter expresses *comparison* of *different* things, the former *equality* or *sameness*. Thus compare

(a) Πολυκρατεῖ ὠμίλησε, "he kept company *with* Polycrates," with πάλιν τράπεθ' υἱὸς ἐοῖο, "he turned back *from* his son."

(b) Δίδωμί σοι τὰ χρήματα, "I give the money *to* you," with δέομαι χρημάτων, "I am in want *of* money."

(c) Οὗτός ἐστιν ὁ αὐτὸς ἐκεῖνος, "this man is *the same as* that," with ἐπιστήμη ἐπιστήμης διάφορος, "one science *different from* another."

Hence the dative is capable of expressing whatever is close at hand; (a) coincidence or contingency in time, place or definition; (b) instruments or proximate causes of the action; (c) recipients or persons immediately interested in the action; (d) special limitations. In general, where we use the English prepositions "at," "in," "with," "by," "to," or "for," to express any of these notions, we may employ the Greek dative; as the following examples will show:

(a) *The Dative of Coincidence or Contingency.*

456 (aa) The locative case, which in Greek is identical with the dative, seldom appears in its original and proper sense, namely, as denoting rest in a particular place, without the support of some preposition, like ἐν. We have it, however, in proper names of

places, as Plat. *Menex.* 245: *Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς*. And sometimes with a specialty of form, as in the names of Attic demes and other places, in the singular, e. g. *Σφηττοῖ*, *Ἴσθμοῖ*, *Πυθοῖ*, and in the plural, as *Ἀθήνησι*, *Πλαταιᾶσι*, *Ὀλυμπίαισι*, &c. In the poets the dative is found as locative in other words, as Soph. *El.* 313: *ἀγροῖς τυγχάνειν*. Eurip. *Suppl.* 874: *τιμὰς ἔσχεν Ἀργεῖα χθονί*. Hom. *Il.* I. 499: *τόξ' ὁμοιοῖν ἔχων*. *Od.* xv. 523: *αἰθέρι ναίων*. Soph. *Antig.* 225: *ὁδοῖς κυκλῶν ἐμαντὸν εἰς ἐπιστροφὴν*.

(bb) In the secondary application of the locative, to express the point of time, the Greek dative is commonly and regularly used. Thus we have *παρῇν τῇ τρίτῃ ἡμέρᾳ*, "he was here on the third day;" *τῇ ὑστεραίᾳ τὸ στράτευμα ἀνέπαυσε*, "he rested the army on the following day;" *τῷ τρίτῳ ἔτει οἴκαδε ἀπέπλευσα*, "I sailed home in the third year." And so of regular feasts or stated occasions, as *τοῖς Διονυσίοις*, "at the Dionysia;" *τῇ νομηνίᾳ*, "on the first day of the month;" *ταῖς πόμπαις*, "at the time of the processions;" *ἐς τὸ πεδῖον ἐκέλευε τῇ ἐσβολῇ οὐ κατέβη*, "he did not descend to the plain in that invasion." The preposition *ἐν* may be prefixed in such phrases as *ἐν τῇδε τῇ ἡμέρᾳ*, *ἐν τούτῳ τῷ χρόνῳ*, *ἐν τῷ Θαργηλιῶνι μηνί*, *ἐν ἐκείνῳ τῷ καίρῳ*, and always appears in the phrase *ἐν τῷ παρόντι*.

(cc) The dative is constantly used without a preposition to indicate a coincident or contingent circumstance of manner, accompaniment, and the like, so that it is really equivalent to an adverb. Thus we have *παντὶ τρόπῳ* (or *πάντα τρόπου*) *πειρᾶσθαι*, "to make the attempt in every way;" *οὐδενὶ κόσμῳ εἰσπίπτειν*, "to fall on without any order;" *βίᾳ εἰσιέναι*, "to enter forcibly;" *πολλῇ κραυγῇ ἐπιέναι*, "to attack with loud shouts;" or with a tertiary predication (Thucyd. viii. 27), *ἀτέλει τῇ νίκῃ ἀνέστησαν*, "they started off with their victory incomplete." Hence we have a number of substantives, or adjectives indicating by their gender the substantives to which they tacitly refer; as *βία*, *δρόμῳ*, *κύκλῳ*, *παρασκευῇ* or *ἔργῳ* as opposed to *λόγῳ* or *γνώμῃ*, *ὀργῇ*, *θυμῷ*, *προφάσει* as opposed to *τῷ ὄντι* or *τῇ ἀληθείᾳ*, *συνῇ*, *σπουδῇ*, *πολλῇ σπουδῇ* or *σπουδῇ πάνν*, *σχολῇ*, or *δημοσίᾳ*, *ιδίᾳ*, *κοινῇ*, *πέξῃ*, *ταύτῃ*, *εἰκῇ*, *ἐκείνῃ*, *ῇ*, &c. For the substantives thus used we have sometimes a combination with a preposition, as *σὺν δίκῃ*, *μετὰ δίκης*, *μετὰ πολλῆς ἀκριβείας*, and the like.

(dd) Closely connected with this is the use of the dative to indicate the definitive or qualifying circumstance, where we say "by, in, in respect to;" as γένει "Ἕλληνα," "a Greek by birth;" φύσει κακός, "bad by nature or naturally bad;" ἡλικίᾳ νέος, "young in age;" προέχειν, ὑπερβάλλειν, διαφέρειν ἀρετῇ, φρονήσει, τιμαῖς, χρήμασι, πλήθει, μεγέθει, "to excel in virtue, prudence, honours, money, number, magnitude," and the like. Hence the dative is used with comparatives and superlatives, as πολλῷ, μακρῷ, ὀλίγῳ, βραχεῖ, μικρῷ μείζων, ὀλίγῳ τινὶ ἐλάττων, τῷ παντὶ κρείττων, μακρῷ ἀριστος, τέτταρσι μναῖς ἑλαττον, πολλᾷς γενεαῖς ὕστερα, &c. In these cases we sometimes have the accusative, as πολὺ μείζων, οὐδέν τι μᾶλλον. Compare παντὶ τρόπῳ with πάντα τρόπον.

(ee) The dative is similarly used to express the specific part in which any thing is affected, for this is another way of introducing a secondary predication of manner; thus, μεγέθει πόλεων, σώμασιν ἰσχύειν, "to be strong in regard to the magnitude of their cities, to their men;" ναυσὶ καὶ πέζῳ νικᾶσθαι, "to be conquered both in ships and land-forces;" βλάπτεσθαι τῷ βελτίστῳ τοῦ ὀπλῆτικῷ, "to sustain a loss in the élite of their regular infantry."

(ff) External accompaniments are regularly expressed by the dative even without a preposition. Thus we have as military terms ἀφικνεῖσθαι εἴκοσι ναυσί, πολλῷ στρατῷ, χειρὶ πολλῇ, "to arrive with twenty ships, with a great army, a considerable force;" δισχιλίῳις ὀπλίταις ἑαυτῶν καὶ διακοσίοις ἵππεῦσι ἐστράτευσαν ἐπὶ Χαλκιδίας, "they marched against the Chalcidians with 2000 regular infantry from their own citizens and 200 horsemen;" κατεστρατοπεδεύσατο τῷ πέζῳ ἐπὶ λόφῳ, "he encamped with the land-forces on a hill." In these collocations we sometimes find σύν with the dative, as in Xen. *Anab.* i. 8, § 1: βασιλεὺς σύν στρατεύματι πολλῷ προσέρχεται. But the preposition is rarely used with αὐτός, when it appears in the dative with some plural noun to indicate a collective accompaniment, which might have been wanting; as Thucyd. iv. 14: οἱ Ἀθηναῖοι πέντε ναῦς ἔλαβον καὶ μίαν τούτων αὐτοῖς ἀνδράσιν, "the Athenians took five ships, and one of these together with its whole crew," i. e. "men and all," for the crews very often escaped by swimming. And this is the only possible interpretation of the old and probably true

reading in Eurip. *Hippol.* 1189: ἀνταῖσιν ἀρβύλαισιν ἀρμόσας πόδα, "having stepped into the chariot all booted as he was, i.e. boots and all." For it is expressly said that the departure of Hippolytus was hurried, and as a huntsman he would be regularly equipped with ἀρβύλαι. The preposition σύν is sometimes, but rarely, added in this construction, as in Herod. II. 111: σύν αὐτῇ τῇ πόλει. Eurip. *Ion*, 32: αὐτῷ σύν ἄγγει σπαργάνοισι θ' οἷς ἔχει.

(gg) This use of the dative to signify accompaniment explains its construction with verbs denoting companionship and contact. Thus we have the dative after such verbs as ὀμιλεῖν, διαλέγεσθαι, λαλεῖν, μέγνυσθαι, καταλλάττεσθαι, all signifying familiar intercourse or its restoration. Also after such verbs as ἐγγίζειν, πελάζειν, πλησιάζειν, ἀντᾶν, ἐντυγχάνειν, συντυγχάνειν, signifying "to approach, to meet, to fall in with." Also after such verbs as ἔπεσθαι, ἀκολουθεῖν, ὀπηδεῖν, signifying "to follow in the same track, to go the same journey as another." And by an intelligible analogy also after verbs signifying "to join battle," "to meet in conflict on the same spot," "to fight with another;" as διὰ πολέμου ἵεναι, ὁμόσε χωρεῖν, μάρνασθαι, μάχεσθαι, πειρηθῆναι, προκινδυνεύειν, διαμάχεσθαι, διαγωνίζεσθαι, παλαεῖν, διαπυκτεῖν, πολεμεῖν, στασιάζειν, ἀμιλλᾶσθαι, ἐρίζειν, δικάζεσθαι, and the like. Thus ὀμιλέω takes the dative either of the person or of the thing, *Æsch. Pers.* 753: τοῖς κακοῖς ὀμιλῶν ἀνδράσι. *Plat. Resp.* p. 496 A: πλησιάζοντες φιλοσοφία ὀμιλεῖν αὐτῇ μὴ κατ' ἄξιαν. In the former case we have παρά with the dative plural in Homer, to signify "among a number of persons." Of the verbs signifying "to approach," many take also the genitive of relation. This is the more usual construction with ἐγγίζειν. It is more rarely found with πελάζειν and πλησιάζειν (see however *Xen. Cyr.* III. 2, § 1; *Soph. Aj.* 709; *Phil.* 1327). With ἔπεσθαι and ἀκολουθεῖν the dative is sometimes strengthened by ἅμα or σύν, or we have instead the genitive with μετά. With πολεμεῖν we have not only the dative, as in *Plat. Resp.* p. 440 A: ὁ θυμὸς ἐνίοτε πολεμεῖ ταῖς ἐπιθυμίαις, "the will is sometimes at war with the passions;" but also, and very commonly, πρὸς or ἐπὶ with the accusative (*Thucyd.* I. 1; *Xen. Anab.* III. 1, § 5). And the noun μάχη or πόλεμος regularly takes the dative of the one party and πρὸς with the accusative of the other, as *Thucyd.* I. 105: Ἀθηναίοις πρὸς Κορινθίοις μάχῃ ἐγένετο.

Obs. Some verbs signifying "to scold, to find fault with person," take the dative on the same principle as διαλέγεσθαι τι on the one hand and μάχεσθαι τι on the other. Thus μέμψεσθαι, μεμπτός εἶναι, διαμέμψεσθαι and καταμέμψεσθαι take the dative in the signification "to be dissatisfied with a person, find fault with him, to cast something in his teeth," but the accusative in the sense "to blame or upbraid," and this is always the construction of ψέγειν and αἰτιᾶσθαι. Similarly λοιδορεῖν, "to revile," has the accusative, but λοιδορεῖσθαι, "to scold one another," has the dative.

(hh) Verbs and nouns denoting juxtaposition, similarity, peculiar appropriation, identity, and the reverse, take the dative of proximity or accompaniment. Thus we have the dative after εοικέναι, ἰσοῦν, πρέπειν, ἀρμόττειν, ἴσος, ὅμοιος, ἴδιος, οἰκείος, ὁμορος, ἰσόρροπος, ἀντίστροφος, ἐναντίος, ἀλλότριος, ὁ αὐτός, εἰς; as δούλῳ ἑοικας, "you resemble a slave;" ὁ σιδηρὸς ἰσοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς, "steel makes the weak equal to the strong;" ἡ δέσποινα ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα, "the mistress had her dress similar to (that of) the hand-maids;" ἐν τῷ αὐτῷ κινδύνῳ τοῖς φαυλοτάτοις αἰωροῦμαι, "I am exposed to the same danger as the meanest soldiers;" ποῦ δ' ὅς ἐμοὶ μιᾶς ἐγένετ' ἐκ μητέρος; "where is he who was born from one and the same mother with me?"

Obs. The adjectives ὅμοιος, προσφερής, and the participle πρέπον sometimes take the genitive of relation. Vide Herod. III. 37; Eurip. Herc. F. 130; Soph. Aj. 534.

(b) The Dative of the Instrument or Proximate Cause.

457 (aa) All instruments, and the members of the body considered as instruments, may be expressed by the dative. Thus we say πατάσσειν τινα ῥάβδῳ, κτείνειν τινα ξίφει, βάλλειν τινα λίθῳ, φαρμάκοις ἐλεῖν τινα, ὠθεῖν τινα ταῖς χερσίν, and the like. If it is necessary to exclude from the instrument any idea of causation, the Greeks substitute the genitive with διὰ for the dative only. Thus Plato says (*Theætet.* 184 c): σκόπει γάρ, ἀπόκρισις ποτέρα ὀρθοτέρα, ᾧ ὁρῶμεν τοῦτ' εἶναι ὀφθαλμούς, ἢ δι' οὐ ὁρῶμεν, καὶ ᾧ ἀκούομεν, ὅτα, ἢ δι' οὐ ἀκούομεν; and when it is answered δι' ὧν μᾶλλον ἢ οἷς, the explanation is subjoined that there is one central αἴσθησις or power of perception in every man, ἣ διὰ τούτων ὄν ὀργάνων αἰσθανόμεθα ὅσα αἰσθητά, "by which (as the proximate cause or primary instrument) through these as tools (as

the secondary instrument) we perceive all that is perceptible." But in a passage of some theological importance we have *δικαιοσύνη διὰ πίστεως* by the side of *δικαιούσθαι πίστει* (Paul, *ad Rom.* III. 22, 28), whereas the Anglican article (XI.) writes both *per fidem justī reputamur* and *sola fide nos justificari* as synonymous.

(bb) By an immediate application of this instrumental sense we find the dative in such phrases as *κάμνειν νόσῳ*, *ἀνηκέστῳ πονηρίᾳ νοσεῖν*, *συνέχεσθαι διψῇ*, *ἐκπεπληγχαί ξυμφοραῖς*, *ζημιούν τινὰ θανάτῳ*, *φυγῇ*, *χρήμασιν*, *πολέμῳ χώραν προσκτᾶσθαι*, &c., where we speak of the immediate cause, instrument or consequence.

(cc) Hence the dative is construed with verbs denoting to use or to take enjoyment or pleasure, or the reverse, in an object, which appears as the immediate occasion of these effects; as *χρῆσθαι τινι*, *νομίζειν τινί*, *θαυμάζειν*, *ἀγασθαι*, *χαίρειν*, *ἡδεσθαι*, *στέργειν*, *ἀγαπᾶν*, *ἀγανακτεῖν*, *αἰσχύνεσθαι*, *δυσχεραίνειν*, *λυπεῖσθαι*, *ἀνιάσθαι*, *ἄχθεσθαι*, *βαρέως* and *χαλεπῶς φέρειν*. Thus, *τοῖς χρήμασι κακῶς χρῶνται οἱ πολλοί*, "most people make a bad use of their money;" *ἀγῶσι καὶ θυσίαις διετησίους ἐνόμιζον οἱ Ἀθηναῖοι*, "the Athenians accustomed themselves to (kept up habitually) yearly contests and sacrifices."

(dd) To the same class we must refer the dative after verbs signifying "to know, to judge, to calculate," when the noun expresses the means or standard by which we estimate. Such verbs are *γιννώσκειν*, "to know;" *κρίνειν*, "to judge;" *τεκμαίρεσθαι*, *σταθμᾶσθαι*, *στοχάζεσθαι*, "to judge or estimate;" *εἰκάζειν*, *μαντεύεσθαι*, "to conjecture," &c. Thus, *τῇ φωνῇ γινώσκουμεν τὸν συνήθη*, "we know an acquaintance by (means of) his voice;" *οὐ τῷ ἀριθμῷ τὰ ἱκανὰ κρίνεται, ἀλλὰ πρὸς τὰς χρήσεις*, "what is sufficient is determined not by the number of things, but with reference to the uses;" *εἴ τι δεῖ τοῖς πρόσθεν ἀμολογημένοις τεκμαίρεσθαι*, "if it is at all necessary to draw a conclusion from (by means of) what has been admitted," or as a deponent verb: *οὐδ' ὅποι' ἀνὴρ ἔννοος τὰ καινὰ τοῖς πάλαι τεκμαίρεται*, "not like a sensible man does he infer what is new from what has already happened."

Obs. Some verbs signifying "to scold, to find fault with a person," take the dative on the same principle as *διαλέγεσθαι τινι* on the one hand and *μάχεσθαι τινι* on the other. Thus *μέμψεσθαι*, *μεμπτός εἶναι*, *διαμέμψεσθαι* and *καταμέμψεσθαι* take the dative in the signification "to be dissatisfied with a person, find fault with him, to cast something in his teeth," but the accusative in the sense "to blame or upbraid," and this is always the construction of *ψέγειν* and *αἰτιάσθαι*. Similarly *λοιδορεῖν*, "to revile," has the accusative, but *λοιδορεῖσθαι*, "to scold one another," has the dative.

(*hh*) Verbs and nouns denoting juxtaposition, similarity, peculiar appropriation, identity, and the reverse, take the dative of proximity or accompaniment. Thus we have the dative after *εοικέναι*, *ἴσουν*, *πρέπειν*, *ἀρμόττειν*, *ἴσος*, *ὅμοιος*, *ἴδιος*, *οἰκείος*, *ὁμορος*, *ισοῖστος*, *ἀντίστροφος*, *ἐναντίος*, *ἀλλότριος*, *ὁ αὐτός*, *εἰς*; as *δούλῳ εοικας*, "you resemble a slave;" *ὁ σιδηρὸς ἴσοι τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς*, "steel makes the weak equal to the strong;" *ἡ δέσποινα ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα*, "the mistress had her dress similar to (that of) the hand-maids;" *ἐν τῷ αὐτῷ κινδύνῳ τοῖς φαυλοτάτοις αἰωροῦμαι*, "I am exposed to the same danger as the meanest soldiers;" *ποῦ δ' ὅς ἐμοὶ μιᾶς ἐγένετ' ἐκ μητέρος*; "where is he who was born from one and the same mother with me?"

Obs. The adjectives *ὅμοιος*, *προσφερής*, and the participle *πρότερος* sometimes take the genitive of relation. Vide Herod. iii. 37; Eurip. *Herc. F.* 130; Soph. *Aj.* 534.

(*b*) The Dative of the Instrument or Proximate Cause.

457 (*aa*) All instruments, and the members of the body considered as instruments, may be expressed by the dative. Thus we say *πατάσσειν τινὰ ῥάβδῳ*, *κτείνειν τινὰ ξίφει*, *βάλλειν τινὰ λίθοις*, *φαρμάκοις ἐλεῖν τινά*, *ὠθεῖν τινὰ ταῖς χερσίν*, and the like. If it is necessary to exclude from the instrument any idea of causation, the Greeks substitute the genitive with *διὰ* for the dative only. Thus Plato says (*Theætet.* 184 c): *σκόπει γὰρ, ἀπόκρισις ποτέρα ὀρθότερα, φ' ὁρῶμεν τοῦτ' εἶναι ὀφθαλμούς, ἢ δι' οὗ ὁρῶμεν, καὶ φ' ἀκούομεν, ὅτα, ἢ δι' οὗ ἀκούομεν*; and when it is answered *δι' ὧν μᾶλλον ἢ οἷς*, the explanation is subjoined that there is one central *αἴσθησις* or power of perception in every man, *ἥ διὰ τούτων οἶον ὀργάνων αἰσθανόμεθα ὅσα αἰσθητά*, "by which (as the proximate cause or primary instrument) through these as tools (as

the secondary instrument) we perceive all that is perceptible." But in a passage of some theological importance we have *δικαιοσύνη διὰ πίστεως* by the side of *δικαιοῦσθαι πίστει* (Paul, *ad Rom.* III. 22, 28), whereas the Anglican article (XI.) writes both *per fidem justī reputamur* and *sola fide nos justificari* as synonymous.

(bb) By an immediate application of this instrumental sense we find the dative in such phrases as *κάμνειν νόσῳ*, *ἀνηκέστῳ πονηρίᾳ νοσεῖν*, *συνέχεσθαι διψῇ*, *ἐκπεπλήχθαι ξυμφοραῖς*, *ζημιοῦν τινὰ θανάτῳ*, *φυγῇ*, *χρήμασιν*, *πολέμῳ χώραν προσκτᾶσθαι*, &c., where we speak of the immediate cause, instrument or consequence.

(cc) Hence the dative is construed with verbs denoting to use or to take enjoyment or pleasure, or the reverse, in an object, which appears as the immediate occasion of these effects; as *χρῆσθαι τινι*, *νομίζειν τινί*, *θαυμάζειν*, *ἀγασθαι*, *χαίρειν*, *ἡδεσθαι*, *στέργειν*, *ἀγαπᾶν*, *ἀγανακτεῖν*, *αἰσχύνεσθαι*, *δυσχεραίνειν*, *λυπεῖσθαι*, *ἀνιάσθαι*, *ἄχθεσθαι*, *βαρέως* and *χαλεπῶς φέρειν*. Thus, *τοῖς χρήμασι κακῶς χρῶνται οἱ πολλοί*, "most people make a bad use of their money;" *ἀγῶσι καὶ θυσίαις διετησίαις ἐνόμιζον οἱ Ἀθηναῖοι*, "the Athenians accustomed themselves to (kept up habitually) yearly contests and sacrifices."

(dd) To the same class we must refer the dative after verbs signifying "to know, to judge, to calculate," when the noun expresses the means or standard by which we estimate. Such verbs are *γιννώσκειν*, "to know;" *κρίνειν*, "to judge;" *τεκμαίρεσθαι*, *σταθμᾶσθαι*, *στοχάζεσθαι*, "to judge or estimate;" *εἰκάζειν*, *μαντεύεσθαι*, "to conjecture," &c. Thus, *τῇ φωνῇ γινώσκομεν τὸν συνήθη*, "we know an acquaintance by (means of) his voice;" *οὐ τῷ ἀριθμῷ τὰ ἱκανὰ κρίνεται, ἀλλὰ πρὸς τὰς χρήσεις*, "what is sufficient is determined not by the number of things, but with reference to the uses;" *εἴ τι δεῖ τοῖς πρόσθεν ὁμολογημένοις τεκμαίρεσθαι*, "if it is at all necessary to draw a conclusion from (by means of) what has been admitted," or as a deponent verb: *οὐδ' ὅποι' ἀνὴρ ἔννοος τὰ καινὰ τοῖς πάλαι τεκμαίρεται*, "not like a sensible man does he infer what is new from what has already happened."

(ee) From the use of the dative to express the instrument, the cause or the means, the Greek language sometimes passes to an employment of the same case to signify an agent, and this too even with passive verbs, where we regularly find the genitive with *ὑπό*. Thus we find *ταῦτα λέλεκται ἡμῖν*, "these things have been said by us;" *καὶ μὴν πέλας γε προσπόλοις φυλάσσεται*, "and see he is guarded by his attendants close by;" *πολλές δάμην Ἑκτορι δίφω*, "many were slain by godlike Hector." This mode of expressing the person *from whom* the action proceeds seems to be quite inconsistent with the proper signification of the dative, and the apparent difficulty is increased when we find the dative used with the verb *δέχομαι* to signify the person *from whom* something is received; for, as we shall see, the dative is properly used to indicate the person *to whom* something is given. Yet we have Hom. *Il.* xv. 87: *Θέμιστι δέκτο δέπας*, "he took the cup at the hand of Themis" (cf. *Il.* ii. 186). Pind. *Pyth.* iv. 35: *ὃν θεῶ δέξατο*, "which he received at the hands of a god." Æsch. *Choëph.* 762: *Ὁρέστην ἐξεδεξάμην πατρί*. It may be seen, however, that in these cases the inconsistency is more apparent than real. For while the dative, as the case of proximity, is equally adapted to express *ταῦτα λέλεκται ἡμῖν*, "these things are spoken, and we are at hand as the speakers" or "they are spoken for us, and we have them as said," which is virtually equivalent to *ταῦτα λέλεκται ὑφ' ἡμῶν*, "these things have been said, and the action has proceeded from under and out of us;" and *ταῦτα λέλεκταί μοι*, "these things have been said, and I am at hand as the hearer" or "they are spoken for me, and I am the object to which the speaking is limited, and towards which it is directed;" it is equally capable of expressing *τοῦτο δέχομαί σοι*, "I receive these things at your hand, for you, and through you;" and *ταῦτα δίδωμί σοι*, "I give these things to you, and you are the object to which the giving is limited, and towards which it is directed." We see both applications in the verb *τεκμαίρομαι*, with which the dative, as we have seen, generally expresses the means by which we judge; but there is at least one passage in which the verb appears as passive, and the dative indicates the proximate cause or agent; Soph. *Cedal. Fragm.* 307 Dindorf:

τοῖς μὲν λόγοις τοῖς σοῖσιν οὐ τεκμαίρομαι

οὐ μᾶλλον ἢ λευκῷ λίθῳ λευκὴ στάθμη,

"I am not marked out by your words any more than a white measuring line by a white stone."

In the sense of agency the dative is sometimes accompanied by the preposition *ὑπό*, as in Eurip. *Iph. A.* 1285: *μηδὲ βαρβάρους ἔπο, Ἑλλήνας ὄντας, λέκτρα συλᾶσθαι βία*; Plat. *Lach.* p. 184 E: *ὑπὸ παιδοτρίβῃ ἀγαθῷ πεπαιδευμένος*. This, however, is more common in the instrumental phrases *ὑπὸ χειρὶ* (Eurip. *Suppl.* 404), *ὑπὸ χερσὶ* (*Il.* XVI. 420), *ὑπὸ παλάμῃσι* (Hesiod, *Theog.* 862).

(ff) From signifying the *αἴτιον* or *ὕφ' οὗ* the dative naturally passes on to the expression of the *αἰτία* or *δι' οὗ*, and thus we find it used after all kinds of verbs to indicate that "on account of" which the thing is done. Thus in Plat. *Menex.* p. 238 D: *οὔτε ἀσθενείᾳ οὔτε πεινίᾳ οὔτ' ἀγνωσίᾳ πατέρων ἀπελήλαται οὐδείς, οὐδὲ τοῖς ἐναντίοις τετίμηται*, "no one is driven away on account of weakness or poverty or the obscurity of his parents, or honoured on the opposite account;" where Thucydides (II. 37) has *οὐκ ἀπὸ μέρους τὸ πλεόν ἢ ἀρετῆς προτιμᾶται*. But in another passage he writes (III. 98), *τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους*, "fearing the Athenians on account of what had taken place;" and in v. 104, he writes, *τῆς γε ξυγγενείας ἔνεκα καὶ αἰσχύνῃ βοηθεῖν*, "to aid us on account of our affinity and for shame's sake."

(c) The Dative of the Recipient.

458 (aa) The very name of the dative implies that it denotes the recipient, or person to whom something is given. This originates, like the other meanings of this case, in its primary sense of proximity. For *δίδωμί σοι τὰ χρήματα* merely means "I am giving the money, and you are at hand as the recipient." In the first class then of the uses of the dative of the recipient we must place its construction with verbs which imply the transference of something with a special limitation to or for some person or thing. Thus the dative follows *διδόναι*, "to give;" *ὀπάζειν*, "to bestow;" *πορεῖν*, "to impart;" *παρέχειν*, "to furnish;" *διανέμειν*, "to distribute;" *τάττειν*, "to appoint," and the like; as (Aristoph. *Pax*, 771): *φέρε τῷ φαλακρῷ, δὸς τῷ φαλακρῷ τῶν τρωγαλίων*, "take (the wine) to the bald man, give of the sweetmeats to the bald man." Pind. *Ol.* I. 60: *ἀθανάτων κλέψας ἀλίκεσσι νέκταρ ἀμβροσίαν τε δῶκεν*, "having stolen the nectar and ambrosia from the immortals, he gave them to his earthly peers."

(bb) In precisely the same manner the dative is used with verbs signifying "to promise or to owe," as *ὑπισχνεῖσθαι*, *ὀφείλειν*, and the impersonal *δεῖ*; "to lend," as *δανείζειν*; "to pay," as *προτεσθαι*; "to benefit or profit," as *λυσitteλεῖν*, *ὠφελεῖν* (which also takes the accusative); "to assist," i.e. "to lend assistance," as *ἀμύνειν*, *βοηθεῖν*, *ἀρήγειν*, *ἀλέξειν*, *ἐπικουρεῖν*, and the like; thus, *πολλὴν ὀφείλω τοῖς θεοῖς χάριν*, "I owe much gratitude to the gods;" *τοῖς θανούσι πλούτος οὐδὲν ὠφελεῖ*, "wealth does not at all benefit the dead."

(cc) The dative follows verbs which involve or imply the idea of giving way or conceding; such are *πιστεύειν*, "to give or yield belief" (cf. the Latin *cre-do*); *πείθεσθαι*, "to yield obedience," and its opposite *ἀπειθεῖν* (but *ὑπακούειν* and *κατακούειν* take the accusative also); *εἰκεῖν*, *ὑπείκειν*, &c., "to yield, concede, give way," and the like; thus we find in one passage (Soph. *Aj.* 669 sqq.):

*καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
τιμαῖς ὑπείκει· τοῦτο μὲν νιφοστιβεῖς
χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει,
ἐξίσταται δὲ νυκτὸς αἰανὴς κύκλος
τῇ λευκοπῶλῳ φέγγος ἡμέρᾳ φλέγειν,*

i.e. "even the obstinate things and those which are most stubborn yield to superior powers; for instance, the snowy winters give way to fruitful summer, and the dark circle of night stands aside for the day with its white steeds to blaze forth."

(dd) The dative of the recipient is used with the substantive verb to signify possession, so that *ἔστι μοί*, &c. is exactly equivalent to "I have, &c." Thus Eurip. *Heracl.* 298: *οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας*, "children have no nobler privilege than this." In Hebrew there is no other means of expressing the verb "to have" than by this use of the dative.

(ee) By an immediate transition, the dative of the recipient denotes the person immediately interested in the action. Thus we have (Soph. *Aj.* 1045): *Μενέλαος ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν*, "Menelaus, for whose interest, to oblige whom, we engaged in this expedition." Eurip. *Suppl.* 15: *μέρος κατασχεῖν φυγάδι Πολυνείκει θέλων*, "wishing to get a share for the exile Polyneices."

(*ff*) In a similar application the dative of the personal pronouns is used in intreaties, to strengthen the prayer by a reference to the earnest wish of the speaker; as in Hom. *Il.* xiv. 501: *εἰπέμεναι μοι, Τρῶες, ἀγαυοῦ Ἰλιονῆος πατρὶ φίλῳ καὶ μητρὶ*, "tell for me, tell to oblige me, tell I desire, to the father and mother of Ilioneus." Herod. viii. 68: *εἰπεῖν μοι πρὸς βασιλέα, Μαρδόνιε*, "say to the king, I desire you, Mardonius." And elliptically, as in Arist. *Vesp.* 1172: *μὴ μοι γε μύθους*, "no fables, pray!" Dem. *Phil.* i. § 19: *μὴ μοι μυρίους μηδὲ δισμυρίους ξένους*, "don't talk of 10,000 or 20,000 foreigners, I beseech you." Similarly in a condition, Plat. *Gorg.* 461 D: *ἐάν μοι ἐν μόνον φυλάττης*, "if you will only take care of one point at my request, to oblige me."

(*gg*) Hence also we have the dative of the participles of verbs of wishing, &c. used after substantive verbs and those signifying motion, and the like; thus Hom. *Od.* iii. 228: *οὐκ ἂν ἔμονγε ἐλπομένῳ τὰ γένοιτο*, "those things would not happen to me hoping for them." Herod. ix. 46: *ἡδομένοισι ἡμῖν οἱ λόγοι γεγόνασι*, "the words have been said to us pleased (to our satisfaction)." Aristoph. *Pax*, 582: *χαῖρε, χαῖρ', ὥς ἦλθες ἡμῖν ἀσμένους, ὦ φίλτάτῃ*, "how glad we are to see you, our dearest goddess." Soph. *Œd. T.* 1356: *θέλοντι κάμοι τοῦτ' ἂν ἦν*, "I too should wish for this." Plat. *Gorg.* 448 D: *εἰ αὐτῷ γέ σοι βουλομένῳ ἐστὶν ἀποκρίνεσθαι*, "if you would like to answer on your own account."

(*hh*) The dative of the recipient is used as an equivalent for the possessive genitive; thus Herod. vi. 103: *ὁ πρεσβύτερος τῶν παίδων τῷ Κίμωνι Στησαγόρης ἦν*, "Stesagoras was the elder of Cimon's sons."

(*d*) The Dative of Special Limitation.

459 (*aa*) The dative is used by the best writers to denote the special and subjective limitation of an act to some particular person; in other words, it expresses that the act appeared under a special aspect as regarded from a certain point of view. Thus (Thucyd. ii. 101): *ἡ στρατιὰ σῖτον οὐκ εἶχεν αὐτῷ*, "the army had no provisions for him," "he found that the army had no provisions, it presented itself to his mind under that aspect." Id. i. 6:

οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων οὐ πολλὸς χρόνος ἐπειδὴ χιτῶνας λινοὺς ἐπαύσαντο φοροῦντες, "it is not long since they saw the old men of the wealthy class leave off wearing linen tunics." Id. i. 101: οἱ Εἰλωτες αὐτοῖς ἀπέστησαν, "they experienced a revolt of the Helots." Id. iii. 98, init.: μέχρι οἱ τοξόται εἶχον τὰ βέλη αὐτοῖς, "as long as they found, or saw, that the archers had their arrows." Id. vii. 19: ἕωςπερ αὐτοῖς οὗτοι οἱ ὀπλῖται ἀπήραν, "until they had got these men-at-arms started." Id. *Ibid.* 34: καὶ αὐτοῖς τοῦ χωρίου μηνοειδούς ὄντος, "and as they found that the place was semicircular." Plat. *Resp.* p. 343 A: ὅς γε αὐτῇ οὐδὲ πρόβατα οὐδὲ ποιμένα γινώσκεις, "since she has the disgrace of finding that you cannot distinguish between the sheep and the shepherd." Soph. *Antig.* 904: καί τοι σ' ἐγὼ 'τίμησα τοῖς φρονοῦσιν εἴ, "yet I did well to honour thee, as the wise would estimate the case." We have two of these datives in the same sentence in *Æsch. Agam.* 598: εἶπε μαιθάνοντί σοι τοροῖσιν ἐρμηνεύσιν εὐπρεπῶς λόγον, "she has spoken her words, as far as you understand them, in a manner suited to (which requires) clear interpreters;" cf. Pind. *Ol.* ii. 85: φωνᾶντα συνετοῖσιν, ἐς δὲ τοπᾶν ἐρμηνέων χατίζει, "with an intelligible utterance for the wise, but to the common herd they need interpreters."

(bb) This dative of special limitation is sometimes accompanied by *ὥς*. Thus Soph. *Æd. C.* 20: μακρὰν γάρ, ὥς γέροντι, προῦσταλῆς ὁδόν, "you have travelled onwards a long way for an old man," i.e. considered with special reference to the age of the wayfarer. *Aj.* 395: ἔρεβος ὃ φαεινότατον ὥς ἐμοί, "O Erebus, most radiant, in regard to me in particular." *Antig.* 1161: Κρέων γὰρ ἦν ζηλωτός, ὥς ἐμοί, ποτέ, "Creon was an enviable person formerly, as I judged the case."

(cc) This dative of limitation is regularly used when a definition of place or time is given with reference to the circumstances or experiences of persons whose situation is defined. Thus Herod. ii. 29: ἀπὸ 'Ελεφαντίνης πόλιος ἄνω ἰόντι ἀναντές ἐστι χωρίον, "to or for one going up from the city Elephantine it is a steep place." Id. ix. 41: ὥς δὲ ἑνδεκάτῃ ἐγεγόνεε ἀντικατημένοισι ἐν Πλαταίῃσι, "when to them, encamped opposite to one another at Plataea, the eleventh day had passed." And this subjective use of the dative may be extended to cases where the construction would

have admitted of the accusative. Thus in Thucyd. v. 111: πολλοῖς γὰρ προορωμένοις ἔτι ἐς οἷα φέρονται τὸ αἰσχρὸν καλούμενον ἐπεσπίασato ξυμφοραῖς ἀνηκέστοις περιπεσεῖν, "in the case of many still foreseeing the tendency of their actions, that which is called dishonour has been an inducement to involve themselves in irremediable disasters."

(δ) *The Accusative.*

460 The accusative signifies that the object referred to is considered as the point towards which something is proceeding—that it is the end of the action or motion described, or the space traversed in such motion or direction.

The accusative, thus defined, has the following applications in Greek syntax. It denotes (a) motion to an object; (b) distance in space; (c) duration in time; (d) the immediate object of a transitive verb; (e) the more remote object of any verb, whether it has another accusative or not; (f) the accusative of cognate signification, i.e. the secondary predication, by way of emphasis, of that which is already predicated by the verb itself; (g) an apposition to the object of the whole sentence; (h) the subject of the objective sentence, when this is expressed in the infinitive mood. These different usages are illustrated by the following examples.

(a) *The Accusative of Motion.*

461 The use of the simple accusative to denote motion to a place is confined to the poets. An older and fuller form of this case was also employed to express the end or object of motion. This form had the affix -δε, as Ὀλύμπωνδε, "to Olympus;" οἴκαδε = οἴκωνδε, "homewards;" Ἀθήναζε = Ἀθήναςδε, "to Athens." It is worthy of notice that this affix -δε, as the numeral δύο = δευτε, the particle δέ, and the index of motion, corresponds to the three English particles, *two, too, to*. In ordinary Greek prose the object of motion is expressed by the accusative with some preposition, as εἰς, πρὸς, ἐπὶ, &c. The following are examples of the simple accusative used as the case of motion to a place. Hom. *Od.* v. 55: ὅτε δὲ τὴν νῆσον ἀφίκετο, ἦεν ὄφρα μέγα σπέος ἵκετο; Soph. *Æd. C.* 643: τί

δῆτα χρήζεις; ἡ δόμους στείχειν ἐμούς; Eurip. *Med.* 7: Μῆδεα πύργους γῆς ἔπλευσ' Ἰωλκίας; *Alc.* 457: εἶθε δυναίμαν σε πέμψαι φάος; *Ibid.* 479: χρεῖα τίς σε Θεσσαλῶν χθόνα πέμπει; More rarely the person or something personified is represented as the object of the motion in the accusative; as in Hom. *Od.* i. 233: μνηστῆρας ἀφίκετο, "he came to the suitors;" Eurip. *Andr.* 287: ἔβαν Πριαμίδαν, "I went to the son of Priam;" *Hel.* 613: πατέρ' ἐς οὐρανὸν ἄπειμι, "I will go to my father unto heaven;" Pind. *Ol.* ii. 173: αἶνον ἔβα κόρος, "satiety attacks praise."

(b) The Accusative of Extension.

462 Here the accusative signifies "through the space," "to the extent or distance of." Thus Thucyd. ii. 5: ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίου ἐβδομήκοντα, "Plataea is distant from Thebes to the extent of seventy stades;" Hom. *Il.* xxiii. 529: λείπετο δουρὸς ἐρωήν, "he was left the flight of a spear behind;" Pind. *Pyth.* iv. 228: ὀρόγυιαν σχίζει νῶτον γᾶς, "he cut up the surface of the earth for a fathom;" Thucyd. vi. 49: ναύσταθμον Μέγαρα ἔφη χρῆναι ποιεῖσθαι, ἀπέχοντα Συρακουσῶν οὔτε πλοῦν πολὺν, οὔτε ὁδόν, "he said they ought to make Megara a naval station, not far distant from Syracuse either by sea or by land."

(c) The Accusative of Duration.

463 Here the accusative signifies "through the time of." Thus Dem. *de Corona*, p. 235, 22: καθῆντο ἐν Μακεδονίᾳ τρεῖς ὅλους μῆνας, "they remained in Macedonia three whole months;" Xen. *Anab.* v. 8, § 24: τοὺς κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδάσκει, τὰς δὲ νύκτας ἀφιᾷσι, "they tie up the savage dogs throughout the day, but let them loose throughout the night." And sometimes with ordinals, as Plat. *Prot.* 309 D: Πρωταγόρας ἐπιδεδήμεκε τρίτην ἤδη ἡμέραν, "Protagoras has been here now for three days complete," i. e. "throughout the third day."

(d) The Accusative of the Immediate Object.

464 As the case of transition, the accusative is properly used to express the immediate object of transitive verbs, which are so called because their action passes on from the subject to an object. The manner in which this accusative of the immediate object per-

forms the functions of a secondary predicate has been illustrated above (435, (c)). In some languages (the Semitic, for example) the case denoting the object of the transitive verb is strengthened or indicated by a preposition signifying "unto." This, as we have just seen, is the full value of the Greek accusative; and when we write *λαμβάνω τὴν ἀσπίδα*, we mean "there is an act of taking on any part extending unto or as far as the shield." How this view of the secondary predication involved in the accusative is a necessary result, if the verb is regarded as containing in itself a complete primary predication, and how the accusative may express either quantity or quality, has been shown above (430, (aa)). Here it is only necessary to classify the verbs according as the accusative of quantity, with which they are construed, denotes the immediate or the secondary object of the act.

All verbs take an accusative of the immediate object when its expression is necessary to complete the meaning which the verb is intended to convey in the particular instance, whether that meaning be the literal and primary meaning of the verb or not. Thus we have the accusative not only after such verbs as *νικᾶν*, "to conquer," which may either dispense with an accusative, as *Διοφῶν ὁ Φίλωνος ἐνίκη*, "Diophon, the son of Philon, was the victor," i. e. he conquered all competitors in certain games; or take an accusative of the antagonists who were overcome, as *οἱ Ἕλληνες ἐνίκησαν τοὺς Πέρσας*, "the Greeks conquered the Persians:" but also after verbs, which, according to their primary signification, would take some other case, as *ἐκστῆναι*, "to stand out of," which should be construed with the genitive of ablation, but which, in its assumed or inferential sense "to avoid," takes the accusative of the immediate object, as *ἐκστῆναι κίνδυνον*, "to avoid danger" (above, 430, (bb)). Similarly *τύπτεσθαι*, "to beat oneself, as a mark of mourning," in its secondary sense "I bewail," may have the accusative of the person bewailed (Herod. II. 132). And *δορυφορεῖν*, "to carry a spear," in the sense "to guard," may have the accusative of the person guarded (Thucyd. I. 130).

(e) The Accusative of the more Remote Object.

465 The construction of a verb with an accusative of the more remote object is resolvable into two distinct usages, (aa) when the

verb, in its transitive use, takes two accusatives, one of which denotes the immediate, and the other the remote object of the action, so that when the verb becomes passive, the latter alone is retained; (bb) when we have in the active the *σχῆμα καθ' ὅλον καὶ μέρος* (above, 407, (ι)), so that the accusative denoting the part is alone retained in the construction with the passive verb.

(aa) We may place two accusatives after the same transitive verb when we wish to express that a nearer, as well as a more remote object—a person as well as a thing—is affected by the action of the verb; thus, *Θηβαίους χρήματα ἤτησαν* (Thucyd. i. 27), i. e. *rogabant—quos? Thebaeos—quid? pecuniam*: so that either *χρήματα-ἤτησαν* or *Θηβαίους-ἤτησαν*, constitute a single transitive verb. Similarly *τοὺς πολεμίους τὴν ναὺν ἀπεστερήκαμεν*—i. e. “we have deprived—whom?—the enemies—of what?—the ship.”

To this class we may refer verbs of naming, choosing, appointing, teaching, asking, clothing, depriving, speaking and acting well or ill, &c. The second accusative often appears as a tertiary predicate, or an apposition, or a representative in the oblique case of the primary predication with some of these verbs; compare *Περικλῆς ἡρέθη στρατηγός* (418) with *ὁ Κῦρος τὸν Γωβρύαν ἀπέδειξε στρατηγόν*.

If such sentences are expressed by a passive verb, the accusative of the person becomes the nominative; but the thing is still expressed by the accusative; as *οἱ πολέμοι τὴν ναὺν ἀφηρέθησαν*, “the enemy were deprived of their ship.”

(bb) We have already seen (407, (ι)) that a word denoting the part may be placed in apposition to the word denoting the totality. And this appears in a particular application when a verb of distribution (as *διαιρεῖν, τέμνειν, νέμειν, διανέμειν, δάσασθαι*) is followed by two accusatives, one denoting the totality, and the other the number of parts into which it is divided, as Herod. vi. 121: *τρῆς μοίρας δασάμενος πάντα τὸν πέζον στρατόν*, “having divided all his land forces into three parts.” The former usage is very often expressed in the passive, and then the accusative of the part alone remains to denote the more remote object; as Demosth. *de Corona*, p. 247, 11: *ἑώρων τὸν Φίλιππον τὸν ὀφθαλμὸν ἐκκεκομμένον, τὴν*

κλεῖν κατεαγότα, τὴν χεῖρα, τὸ σκέλος πεπηρωμένον, "they saw Philip with his eye knocked out, with his collar-bone broken, with his hand and leg mutilated."

(f) The Accusative of Cognate Signification.

466 Verbs, whether active, neuter, or passive, may have after them an accusative of a cognate signification: this is called the *figura etymologica*; as ἀρὰς ἀρᾷται παισὶν ἀνοσιωτάτας (Eurip. *Phœn.* 65), i. e. "he utters imprecations against his children to the extent of the most impious imprecations." The examples of this construction are innumerable (see Lobeck, *Paralip.* pp. 498—538). The following are a few specimens: κινδυνεύσω τοῦτον τὸν κίνδυνον, "I shall be endangered in (incur) this danger;" πληγὴν πέπληγμαι καρτέραν, "I am smitten to the extent of (I have received) a severe blow;" βίον βιώνω or ζῆν, "to live (to pass) a life;" θάνατον ἀποθνεῖν, "to die (to undergo) the death;" ὅρκον ὀμνύναι, "to swear (take) an oath;" αἰσχροὺς φόβους φοβοῦνται καὶ αἰσχροὶ θάρρη θαρρόουσι, "they fear (are subject to) disgraceful fears, and are confident to the extent of (are inspired with) disgraceful confidences;" ἐμοῦ δέησιν τινα ἰσχυρὰν ἐδεήθη, "he implored me with a most urgent supplication," and so forth. In English we generally substitute some other verb, and retain the specific value of the secondary predicate only, as in the second translation given in the above instances. It will generally be observed that the accusative in the *figura etymologica* has either an epithet, or is used in a special meaning. The examples already given illustrate the former case, and the adjective alone is often used with an implication of the cognate accusative; thus we have θύειν τὰ Ἡράκλεια, διαβατήρια, σωτήρια, ἀγγέλια, γενέθλια, and the like, when the accusative approximates to a predication of manner (above, 430, (aa)). Similarly, we have not only νικᾶν ναυμαχίαν, "to conquer *in* a sea-fight;" νικᾶν πυγμὴν καὶ πάλην, "to conquer *in* boxing and wrestling;" but νικᾶν Ολύμπια, Πύθια, τὰ Παναθήναια, "to conquer *at* the Olympian, Pythian, Isthmian games, *at* the Panathenaic festival," and the like. In Pind. *Ol.* vii. 81, we have ἐν Ἴσθμῳ τετράκις εὐτυχέων, Νεμέα τ' ἄλλαν ἐπ' ἄλλα, scil. νίκαν or εὐτυχίαν εὐτυχέων. On the other hand, in such phrases as φόρον φέρειν, πομπὴν πέμπειν, φυλακὰς φυλάττειν, ἀρχὴν ἄρχειν, &c. the words φόρον, πομπήν, φυλακὰς, ἀρχήν are not used in the primary sense of the verbs from

which they are derived, but signify respectively "tribute," "a procession," "a watch," "a magistracy or office."

Obs. The use of the accusative as a secondary predicate is of very wide extent. Thus we have not only the *figura etymologica μέγα ὄρκον ὀμνυμι*, "I swear a great oath," but ὀμνυμί τινα or τι, "I swear by somebody or something;" whence we have the formulæ of adjuration: οὐ τὸν Ὀλυμπον, "no (I appeal on oath to) Olympus," and especially with the particles μά, in negative, and νή or ναὶ μά, in positive oaths; as μὰ Δία, οὐ μὰ Δία, νή Δία, ναὶ μὰ Δία. There are also a great many cases in which the use of the accusative is merely adverbial, as in the following phrases: τᾶλλα, "for the rest;" τὸ ξύμπαν, τὸ ὅλον, "in general;" τούναντίον, τάναντία, πᾶν τούναντίον, "on the contrary, quite the reverse;" τὸ ἐπὶ τινα, τὸ ἐπὶ σφᾶς εἶναι, "as far as regards a certain person, as far as they themselves are concerned;" θέμις γ' εἶναι, "in accordance with justice at least," Soph. *Ed. Col.* 1191 (where θέμις is indeclinable); τὸ κατὰ τινα, "in what concerns a certain person;" τὸ λοιπόν, "for the future;" and similarly ὑστερον, τὸ ὑστερον, πρότερον, πρῶτον, δεύτερον, τρίτον, &c.; πολλά, "often;" τὰ πολλά, "for the most part;" τὸ τελευταῖον, "at last," similarly τὸ τέλος; ἀρχήν (Plato, *Gorg.* 478 c) and τὴν ἀρχήν (*Ibid.*), "at all;" τὸ τοῦ Δημοσθένους, "as Demosthenes says;" τὴν ὥραν, "at the time;" καιρόν, "at the right time;" χάριν, "for the sake of," with possessives, ἐμὴν χάριν, "for my sake," &c.; πρόσαν, "in pretence;" δωρεάν, προῖκα, "in vain;" τί, "why?" and τρόπον in various combinations, as ὃν τρόπον, τίνα τρόπον; πάντα τρόπον, τοῦτον τὸν τρόπον; πάντα ταῦτα, "in all these respects" (Plato, *Theætet.* p. 202 c); πᾶσαν τέχνην, "in every art" (Pind. *Ol.* vii. 51); πᾶσαν ὁργάν, "with all his best efforts" (Id. *Isthm.* i. 41); ἀμφοτέρα, "in both ways," sometimes followed by -τε καί; δίκην, "after the exact equivalent;" τὴν εὐθείαν, τὴν ταχίστην, μακράν, ἄλλην καὶ ἄλλην, and other combinations with reference to ὁδόν implied; ἀκμήν, "in a moment, directly, even now, still;" and a number of other similar usages.

(g) The Accusative in Apposition to the whole Sentence.

467 An accusative is sometimes put in apposition to the object of a sentence, just as the nominative stands in apposition to the general predication (above, 407, (λ)); thus we have Eurip. *Orest.* 1103: Ἑλένην κτάνωμεν, Μενελέω λυπὴν πικράν, "let us kill Helen, to grieve Menelaus," or "which will be an affliction to Menelaus." Æsch. *Agam.* 233: ἔτλη θυτὴρ γεῖεσθαι θυγατρός, πολέμων ἀρωγάν, "he brought himself to become the sacrificer of his daughter, as a help for the warfare;" Hom. *Il.* iv. 196: ὃν τις οἰστεύσας ἔβαλεν...τῷ μὲν κλέος, ἄμμι δὲ πένθος, "whom some one has shot, a result which will procure him glory, as it is an affliction to us."

Sometimes this apposition refers to a suppressed *figura etymologica*; thus Eurip. *El.* 231: εὐδαιμονίης, μισθὸν ἡδιστον πόνων, is equivalent to εὐδαιμονίης εὐδαιμονίαν, μ. ἦ. π., i. e. "may you enjoy the happiness, which is the sweetest reward of toils." Similarly *Hel.* 77: ἀπόλαυσιν εἰκοῦς ἔθανες ἂν Διὸς κόρης, is equivalent to ἔθανες ἂν θάνατον, ἀ. εἰ., i. e. "you would have incurred death as the fruit of your resemblance to the daughter of Zeus."

(A) The Accusative as Subject of the Infinitive.

468 If a verb in the infinitive mood is dependent on another verb, and if its subject is not that of the main verb, what would otherwise be the nominative, as the subject of the proposition, is turned into the accusative, as the secondary predication of the main verb. Thus, from ἐκεῖνος στρατηγεί, "that other man is general," we have, in the objective sentence, ἔφη ἐκεῖνον στρατηγεῖν, "he said that the other man was general." This is one form of the objective sentence, and will be more fully explained in its proper place.

Contrasted Meanings of the Oblique Cases.

469 From the separate examination of the oblique cases, the student may derive brief rules respecting their distinctive significations:

The genitive denotes motion *from* a place.

The dative — rest *in* a place.

The accusative — motion *to* a place.

And

The genitive implies separation.

The dative — conjunction.

The accusative — approach with a view to conjunction.

These differences of meaning appear most clearly in the construction of the cases with prepositions.

§ VIII. *Secondary Predicates.* (b) *Supplement to the Cases.*

(b₁) *Prepositions.*

470 The prepositions, usually so called, are pronominal adverbs indicating place with reference to some object, which is regularly expressed in an oblique case—the genitive, dative, or

accusative—and in direct apposition to the adverb. Some prepositions admit of only one case in this apposition; some admit two; others may be construed with any one of the three cases. When placed after the noun to which they refer, the prepositions, with the exception of *ἀνά*, receive an accent, if proclitic (above, 54), or become paroxytone if oxytone.

471 The prepositions which admit the *genitive* only are *ἀντί*, *ἀπό*, *ἐκ* or *ἐξ* and *πρό*.

Those which admit the *dative* only are *ἐν* and *σύν* (*ξύν*).

And *εἰς* admits only the *accusative*.

472 The following are prefixed to the *genitive* and *accusative*: *διά*, *κατά*, *ὑπέρ*.

The *dative* or *accusative* may follow *ἀνά*.

473 The following may be accompanied by any one of the three cases: *ἀμφί*, *ἐπὶ*, *μετά*, *παρά*, *περί*, *πρός* and *ὑπό*.

(a) *Prepositions with the Genitive.* *Ἀντί* and *πρό*.

474 *Ἀντί* and *πρό* signify "on behalf of," "in front of," "instead of," "for the sake of;" the only difference between them being this, *ἀντί* signifies "in loco *quodam*, qui ex adverso stat," whereas *πρό* is more general, and denotes "quodcunque ante oculos est." The *genitive* obviously expresses relation. The following examples will show the various applications of these nearly synonymous prepositions:

(a) *Ἀντί*.

(aa) The primary meaning is "in the place which is opposite." There is no undoubted example of this use; for in the passages, in which it occurs, the last vowel is elided, and it is quite probable that the word intended is not *ἀντί* but *ἄντα*, and this is indicated by the accent in the ordinary editions. See Hom. *Il.* VIII. 233, xv. 415; *Od.* iv. 115; Hesiod, *O. et D.* 725. The last of these passages, however, has *ἀντ' ἡελίου τετραμμένος*, and if we compare the adjective *ἀντήλιος*, "opposite to the sun, over against the sun" (*Æsch. Agam.* 530; *Soph. Aj.* 805), which is admitted

to contain *ἀντί*, we may, if we please, read *ἀντί* for *ἀντα* in the other passages.

(bb) The most common meaning of *ἀντί* is "instead of;" as in Soph. *Aj.* 439: οὐκ ἂν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ, "no other person would have taken them instead of me."

(cc) Hence it denotes an equivalent or something which may take the place of an object; as in Hom. *Il.* ix. 116: ἀντὶ πολλῶν λαῶν ἐστὶ, "he is worth, is equivalent to, many of the common people." Demosth. *Olynth.* i. init.: ἀντὶ πολλῶν χρημάτων, "in exchange for much money."

(dd) It signifies "on account of," especially with the relative, as in Soph. *Ant.* 237: τί δ' ἔστιν ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν; "what is it, on account of which you feel this despondency?" And ἀνθ' ὧν very often stands for ἀντὶ τούτων ὅτι (402, *Obs.* 1), as in Lys. in *Agorat.* § 76: ἀνθ' ὧν ἐποίησεν "because he did it," cf. Xen. *Hell.* ii. 4, § 17, iv. 8, § 6; Isocr. *Hel. Enc.* p. 212.

(b) Πρό.

(aa) The primary meaning is "in some place which is opposite;" as in Thucyd. v. 11: τὸν Βρασίδαν δημοσίᾳ ἔθαψαν ἐν τῇ πόλει πρὸ τῆς νῦν ἀγορᾶς οὐσης, "they buried Brasidas in the city before the forum as it now is." Similarly πρὸ τῶν ὀφθαλμῶν (*Æsch. Fals. Leg.* p. 47, 41), just as we have ἀντ' ὀφθαλμῶν (Hom. *Od.* iv. 115).

(bb) From this meaning of priority in place, *πρό* passes on to denote anteriority in time, which is the meaning of the Latin *ante*, as in Plat. *Leg.* p. 643 D: πρὸ τῶν Περσικῶν δέκα ἔτεσι, "ten years before the Persian war."

(cc) It conveys the idea of preference, as in Pind. *Pyth.* iv. 140: κέρδος αἰνῆσαι πρὸ δίκας δόλιον, "to praise deceitful gain in preference to justice." And with a comparative, as in Herod. i. 62: οἷσι ἢ τυραννὶς πρὸ ἐλευθερίας ἀσπαστότερον, "to whom tyranny is more welcome than freedom." Hence the phrase πρὸ πολλοῦ ποιεῖσθαι, "to estimate a thing more than much, to set a very high value on it."

(*dd*) It sometimes signifies "on behalf of," i.e. taking the person of, as in another use of *ἀντί*; thus in Herod. VIII. 74: *πρὸ χώρας δοριαλώτου μάχεσθαι*, "to fight on behalf of a country captured by the spear." IX. 72: *πρὸ τῆς Ἑλλάδος ἀποθνήσκει*, "he dies for (on behalf of) Hellas."

Ἀπό and ἐξ.

475 *Ἀπό*, in epic Greek *ἀπαί*, and *ἐκ* (*ἐξ*) are followed by a genitive of ablation. The latter answers to the Latin *ex*, the former to the Latin *ab*, as well in origin as in signification. Thus,

ἐτοίμης ἤδη τῆς στρατιᾶς οὔσης ἔκ τε τῆς Κερκύρας καὶ ἀπὸ τῆς ἡπείρου (Thucyd. VII. 33),

i.e. "an army being now ready *out* of Corcyra and *from* the mainland."

Obs. Although *ἀπό*, *ab*, signify motion from the surface of an object (*extrinsecus*), and *ἐξ*, *ex*, motion from within an object (*intrinsecus*), it may be a matter of indifference which of the two we use: compare Thucyd. IV. 38: *διαπλεύσας αὐτοῖς ἀπὸ τῶν ἐκ τῆς ἡπείρου Λακεδαιμονίων ἀνὴρ ἀπήγγειλεν*, with Æsch. *Pers.* 355: *ἀνὴρ γὰρ Ἑλλήν ἐξ Ἀθηναίων στρατοῦ ἔλθων ἔλεξε*. And we have them both together in Thucyd. I. 124, § 3: *ἐκ πολέμου μὲν—ἀφ' ἡσυχίας δέ—*, where the difference in meaning is scarcely perceptible; and as denoting the grounds of an inference in Thucyd. IV. 126, § 3: *μαθεῖν χρὴ ἐξ ὧν προηγώνισθε τοῖς Μακεδόσιν αὐτῶν, καὶ ἀφ' ὧν ἐγὼ εἰκάζω κ.τ.λ.*, where *ἐξ* denotes the experience, and *ἀπό* the testimonies, which are more external.

In detail the following are the usages of *ἀπό* and *ἐξ*:

(*a*) *Ἀπό* denotes removal or procession from some object or point, (*aa*) as separation in space; (*bb*) as subsequence in time; (*cc*) as the effect of a cause; (*dd*) as the derivation from some source.

(*aa*) Herod. III. 75: *ἀπήκε ἑαυτὸν ἐπὶ κεφαλὴν φέρεσθαι ἀπὸ τοῦ πύργου κάτω*, "he let himself go so as to be carried down head-first from the tower." Hom. *Il.* xv. 386: *μάχοντο οἱ μὲν ἀφ' ἵππων, οἱ δ' ἀπὸ νηῶν*, "they fought some from horses," i.e. on horseback, "others from ships," i.e. on the decks of the ships. So also of the order of things, Herod. III. 75: *ἀρχάμενος ἀπὸ Ἀχαιμέμενος*, "beginning from (with) Achæmenes."

(*bb*) Herod. I. 82: *ἀπὸ τούτου τοῦ χρόνου*, "from (i.e. after) this time." Thucyd. VII. 43: *ἀπὸ τοῦ πρώτου ὕπνου*, "after the first sleep."

(cc) Thucyd. I. 17: ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, "no considerable achievement was effected by them."

(dd) Aristoph. *Plut.* 377: ἐγὼ σοι τοῦτ' ἀπὸ σμικροῦ πανυ ἐθέλω διαπραῖξαι, "I am willing to effect this for you at (from the store of) a trifling expence" (cf. Thucyd. VIII. 87: ἀπ' ἐλασσόνων πράξας. Arist. *Eg.* 535: ἀπὸ σμικρᾶς δαπάνης). Herod. III. 50: ἀπὸ πατρὸς καὶ μητρὸς τῆς αὐτῆς, "from (derived from) the same father and mother." Whence Herod. I. 173: καλέουσι ἀπὸ τῶν μητέρων ἑωυτούς, καὶ οὐχὶ ἀπὸ τῶν πατέρων, "they call themselves after (as derived from) their mother, and not after their father." Hence we have a number of adverbial phrases, as ἀπὸ τοῦ ἀδοκήτου, "on a sudden;" ἀπὸ παλαιοῦ, "of old;" ἀπὸ παιδός, "from a child" (from childhood); ἀπὸ γλώσσης, "orally;" ἀπὸ τῆς ἰσῆς, "on fair terms;" οὐκ ἀπὸ τρόπου (where some read ἄπο), "not amiss," and so forth.

(b) Ἐκ (ἐξ) denotes removal or procession from out of something; (aa) as separation in space; (bb) as subsequence in time; (cc) as the effect or consequence of a cause or agency; (dd) as part of a whole; (ee) as the derivation from some source.

(aa) Herod. I. 24: ὁρμᾶσθαι ἐκ Τάραντος, "to set out from Tarentum." So also of the order of things, as in the phrase γῆν ἐκ γῆς, "one land after another," from which we find also γῆν πρὸ γῆς.

(bb) Herod. VII. 59: ἐξ ἐκείνου τοῦ χρόνου, "after that time." Id. VIII. 12: ἐκ τῆς ναυμαχίας, "after the sea-fight." Eurip. *Hec.* 55: ἐκ τυραννικῶν δόμων, "after having lived in a royal palace."

(cc) Xen. *Hell.* III. 1, § 6: Δημαράτῳ ἡ χώρα δῶρον ἐκ βασιλέως ἐδόθη, "the country was given to Demaratus by the king as a present."

(dd) Soph. *Trach.* 734: ἐκ τριῶν ἐν ἅν εἰλόμην, "I would have chosen one thing out of (as a part of) three."

(ee) Athen. XI. p. 483 c: πίνουσιν ἐκ κεραμέων ποτηρίων, "they drink out of earthen cups."

Hence we have a number of adverbial phrases, as ἐκ χειρός, "in close fight;" ἐξ ἀπροσδοκήτου, "unexpectedly;" ἐκ ποδός, "hard-a-foot, i.e. immediately;" ἐκ βίας, "by force;" ἐκ μητρός, "by the

mother's side;" *ἐκ τοῦ προφανοῦς*, "openly;" *ἐκ τῶν παρόντων*, "as far as the circumstances allow," and so forth.

(β) *Prepositions with the Dative. Ἐν and σύν.*

476 *Ἐν* and *σύν* (ξύν) agree in origin and signification with the Latin *in* and *cum*, with this proviso, that instead of *in* with the accusative, the Greeks employ the longer form *εἰς*=*έν*-ς; for which see the next section. *Ἐν* signifies *inclusion*; *σύν* *conjunction*; as the following passage shows:

Καδμείων ἀγροὶ χαλκείοις ἀθρόοι σύν ὕπλοις ἔδραμον,
έν χειρὶ δ' Ἀμφιτρύων κολεοῦ γυμνὸν τινάσσων φάσγανον
ἔκετο (Pind. *Nem.* i. 51, 52),

i.e. the ὕπλα, properly the shields, were *by their sides*, but Amphitryon had his naked sword included or grasped *in* his hand. It might be necessary, however, to oppose the ὕπλον or shield to another piece of defensive armour, which was still more closely combined with the wearer, and thus Sophocles says (*Antig.* 115): πολλῶν μεθ' ὕπλων, ξύν θ' ἵπποκόμοις κορίθεσσι, "with many shields *by their sides*, as an accompaniment, and with many helmets, as a part of them, *on their heads*." As the double-flute was fastened round the head with a mouth-piece, we find in Pindar, *Ol.* v. 19: ἔρχομαι Λυδίοις ἀπύων έν αὐλοῖς, "I come calling thee *with* Lydian pipes."

The following are the chief idiomatic usages of *έν* and *ξύν*:

(a) *Ἐν* denotes continuance or fixity in time (aa) or space (bb); when used with persons it signifies presence in the same locality (like the Latin *coram*) (cc), and when applied to things, it indicates the instrumental adjunct (dd).

Thus we have (aa) Plat. *Phæd.* 58 B: έν τρισὶν ἡμέραις. *Æsch. Agam.* 537: έν πολλῷ χρόνῳ. Thucyd. II. 5, III. 13: έν εἰρήνῃ, έν σπονδαῖς, "during the continuance of the peace or the truce;" and such phrases as έν τούτῳ, "meanwhile;" έν φ, "whilst;" έν τῷ αὐτῷ, "at the same time," &c.

(bb) *Æsch. Choëph.* 643: τίς ένδον έν δόμοις; *Eum.* 18: ζεῖ μάντιν έν θρόνοις. *Soph. Trach.* 800: έν μέσῳ σκάφει θέντες. And very frequently with the genitive of the person whose house or

other locality is intended; as Plat. *Protag.* 320 A: ἐν Ἀρίφρονος ἐπαίδευε, "he taught in the house of Ariphron," and especially ἐν Ἅιδου, "in the mansions of Hades." The applications of this local use are innumerable.

(cc) Demosth. XL. 3: ἐν ὑμῖν πειράσσομαι τῶν δικαίων τυχεῖν, "I will endeavour to obtain justice in your court, before you." Thucyd. II. 36: μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος, "not wishing to make a long speech before you, when you know all about the subject."

(dd) Xen. *Cyrop.* I. 6, § 2: ὅτι οἱ θεοὶ σε εὐμενῶς πέμπουσι, καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις. Hence such phrases as ἐν ὀφθαλμοῖς ὄραν, &c.

(b) Σύν denotes close connexion (aa) in time and (bb) in circumstances.

(aa) Xen. *Cyrop.* VIII. 7, § 6: σὺν τῷ χρόνῳ προϊόντι αἰὲ συναυξανομένην ἐπυγυγνώσκειν ἐδόκουν καὶ ἐμὴν δύναμιν.

(bb) Id. *Ibid.* § 13: ἡ τῶν φίλων κτήσις ἔστιν οὐδαμῶς σὺν τῇ βίᾳ, ἄλλοι μᾶλλον σὺν τῇ εὐεργεσίᾳ. Hence such phrases as σὺν Θεῷ, "with the help of God;" σὺν τῷ νόμῳ, "in accordance with the law;" σὺν τινὶ μάχεσθαι, "to fight on one's side," &c.

There are many adverbial phrases with ἐν and σύν, as ἐν μέρει, "in turn" (*vicissim*); ἐν τάχει or σὺν τάχει, "quickly," &c.

(γ) *Preposition with the Accusative. Εἰς.*

477 Ἐν and ἐς or εἰς = ἐν-ς¹ really do not differ more than ἐκ and ἐξ = ἐκ-ς, πρό and πρός. But this -ς affixed conveys a more decided expression of motion. Εἰς signifies *ad* or *in* (*cum accus.*) i.e. "to" or "into;" as

εἰς Φωκέας ὡς πρὸς συμμάχους ἐπορεύετο

(Demosth. *Philipp.* III. p. 113, § 16).

Here it will be observed that εἰς Φωκέας, strictly speaking, designates the name of the country, whereas ὡς πρὸς συμμάχους

¹ In the poets ἐς and εἰς are interchanged *ad libitum* to suit the metre; but ἐς is more common in epic and lyric, and εἰς in Attic poetry. These forms appear somewhat arbitrarily in prose also.

poets, *διά* with the accusative sometimes signifies *per*, with this proviso, that it answers to the question *quo?* "whither?" and not, as with the genitive, to the question *unde?* "whence?" so that the meaning is rather "along" than "through;" e. g. *διά πόντιον κύμα ἐπόρευσας ἐμὴν ἀνασσαν* (Eurip. *Hippol.* 762).

The special idiomatic usages of *διά* are generally confined to its construction with the genitive. Thus it signifies

(*aa*) An interval in space or time; as in Thucyd. II. 29, § 3: *διά τοσούτου*, "at such a distance;" Isocr. *Archidamus*, p. 121 B: *ταύτην διά τετρακοσίων ἐτῶν μέλλουσι κατοικίξιν*, "they are going to colonise it after a lapse of 400 years." Thucyd. III. 21, § 3: *διά δέκα ἐπάλξεων πύργοι*, "there were towers at intervals of ten embrasures each."

(*bb*) An instrument or means, as something intervening; thus in Herod. VII. 203: *οἱ Ἕλληνες ἐπεκαλέσαντο λέγοντες δι' ἀγγέλων*, "the Greeks called upon them, speaking by means of messengers." Plat. *Phaed.* p. 83 A: *ἀπάτης μεστή ἡ διά τῶν ὀμμάτων σκέψις*, "the inquiring by means of the eyes is full of deceit" (see above, 457, (*aa*)). To this use we must refer the phrases *διά χειρῶν ἔχειν*, "to have in hand;" *διά στέρνων* or *διά φρενῶν ἔχειν*, "to have in one's heart;" *διά οἴκτου λαβεῖν* or *ἔχειν*, "to hold in compassion;" *διά αἰδοῦς ὀμν' ἔχειν*, "to look ashamed," &c.

(*cc*) The full extent of a procedure, generally with verbs of motion; as *διά μάχης ἐλθεῖν*, "to go to the length of fighting;" *διὰ φιλίας ἵεναι*, "to go all the length of friendship;" *δι' ἔχθρας γίνεσθαι*, "to get to the extent of animosity;" *διά φόβου ἔρχεσθαι*, "to go the whole length of fear, to be thoroughly afraid;" *διά γλώσσης ἵεναι*, "to go the length of speaking." Whence in the poets we have further applications of this phraseology, as in Pindar, *Isthm.* III. 17: *διέστειχον πλούτου τετραοριῶν πόνοις*, "they went so far in wealth as to keep four-horsed chariots."

There are many adverbial uses of *διά*, as *διά τάχους*, "swiftly;" *διά τέλους*, "completely;" *διά παντός*, "entirely;" *δι' εὐπετείας*, "easily," &c.

Κατά.

479 *Κατά* with the genitive denotes vertical motion or direction; with the accusative, it signifies horizontal motion or direction.

(a) Hom. *Il.* i. 44: βῆ δὲ κατ' Οὐλύμποιο καρήνων χυόμενος κῆρ, "he went down from the summits of Olympus, enraged in his heart."

(b) Thucyd. iv. 126: κατὰ πόδας τὸ εὐψυχον ἐνδείκνυται, "they display their courage by following at their heels." (For the difference of κατὰ πόδα and παρὰ πόδα see below, 485.)

Thus οἱ κατὰ χθόνα are the *living* (Eurip. *Hippol.* 452), but ὁ κατὰ χθονός (Soph. *Antig.* 24) is the *dead*. In composition with κατὰ a verb governs the genitive if the action comes *down upon* the object, but the accusative if the action merely follows the object in its own line of motion. Hence κατὰ with the genitive is sometimes rendered "against," and κατὰ with the accusative, "in accordance with." In the former signification, κατὰ is opposed to ἀνά; in the latter there is but little difference in their use.

The following are the chief idiomatic significations of κατὰ.

(aa) With the genitive we have κατὰ σκοποῦ τοξεύειν, "to shoot at a mark;" κατὰ κόρρης τύπτειν, "to smite on the cheek;" κατὰ τινος εἰπεῖν, "to speak against some one;" ὀμνύναι καθ' ἱερῶν, κατὰ τῆς κεφαλῆς τοῦ παιδός, "to swear by (down upon) the sacred objects, by the head of the child;" τὸ καθ' ὑμῶν ἐγκώμιον, "the eulogium upon you," &c.

(bb) With the accusative we have τὰ κατὰ Πausανίαν καὶ Θεμιστοκλέα, "the circumstances concerning Pausanias and Themistocles;" κατὰ τὰ μέτρα, "in accordance with the measures" (opposed to παρὰ τὰ μέτρα); κατὰ τὸν ἀκριβῆ λόγον, "in accordance with the strict argument;" καθ' ἓνα, "one by one;" κατὰ πόλεις, "city by city;" καθ' ἡμέραν, "day by day" (but μεθ' ἡμέραν, "in the day-time"); κατ' ἀνθρώπον φρονεῖν, "to think like a man;" οὐ κατὰ Μιθραδάτην, "not according to the standard of Mithradates;" κατὰ στρατόν, "in the army;" κατὰ Φωκαίην πόλιν, "in a line with, near or off, the city Phocæa;" κατὰ τὸν πόλεμον, "at the time of the war;" κατὰ ἑξήκοντα ἔτη, "about sixty years;" καθ' ἑπτὰ τοῦ ὀβολοῦ (Aristoph. *Av.* 1079), "at the rate of seven for the obol;" κατὰ πενήκοντα τάλαντα (Aristoph. *Vesp.* 681), "by fifty talents at a time."

There are many adverbial phrases with *κατά*, as *κατὰ μόνας*, “alone;” *κατὰ μοῖραν*, “properly;” *καθ’ ἡσυχίαν*, “quietly;” *κατὰ μέρος*, “in turn;” *κατὰ κράτος*, “by main force;” *κατὰ σμικρόν*, “by little and little.”

Ἵπέρ.

480 Ἵπέρ—which is connected with *περί*, and appears as the comparative degree of *ὑπό*—designates the apex of the compass; whereas *περί* denotes the circle described. If the genitive follows, *ὑπέρ* signifies *super* relatively, i. e. “over” some object; but if the accusative accompanies it, the meaning is *ultra*, with motion implied, i. e. “beyond” some object. Thus,

(α) Pind. *Nem.* VII. 65: Ἀχαιὸς ἀνὴρ Ἰονίας ὑπὲρ ἀλός οἰκέων, “an Achæan dwelling above (on the shore of) the Ionian sea.” Thucyd. I. 46: ἔστι δὲ λιμὴν καὶ πόλιν ὑπὲρ αὐτοῦ ἀπὸ θαλάσσης, “there is a harbour and a city above it (on its shore) away from the sea.” Plat. *Tim.* 38 D: ὁ θεὸς ἔθηκεν ἥλιον εἰς τὸν δεύτερον ὑπὲρ γῆς, “God placed the sun in the second orbit above the earth.”

(β) Plat. *Leg.* 855, init.: τοὺς ἄλλους παράδειγμα ὀνήσει γενόμενος ἀκλεῆς καὶ ὑπὲρ τοὺς τῆς χώρας ὅρους ἀφανισθεὶς, “he will benefit the others as an example by being disgraced and hurried out of sight beyond the boundaries of the country.” Hence very commonly to denote excess in capacity, measure and number; as Dem. p. 536, penult.: μανία ἐστὶν ὑπὲρ δυνάμιν τι ποιεῖν, “it is madness to do anything beyond one’s power.” Plat. *Leg.* 839 D: ὑπὲρ ἀνθρώπου, “beyond the power of man.” Herod. v. 64: ὑπὲρ τὰ τεσσαράκοντα ἔτη, “more than forty years.” Hom. *Od.* I. 34: ὑπὲρ μόρον, “against destiny;” and since past time is regarded as above (see ἐπί), we have Plat. *Tim.* 23 C: ὑπὲρ τὴν φθοράν, “before, earlier than, beyond the destruction (going backwards and upwards in time).”

As the protecting champion fought *over*, as well as *before* his friend, we find both *ὑπέρ* and *πρό*, with the genitive, in the sense “on behalf of;” as in Eurip. *Alcest.* 690: μὴ θνήσχ’ ὑπὲρ τοῦδ’ ἀνδρός, οὐδ’ ἐγὼ πρὸ σοῦ. But there is an implication of hostility in the use of *ὑπέρ* with the accusative; thus, *ὑπὲρ ἀμπλακίαν*, Pind. *Isthm.* v. 29. Sometimes *ὑπέρ* corresponds in meaning to the

cognate *περί*, as in Herod. II. 123: τὰ λεγόμενα ὑπὲρ ἑκάστων. [Plat. *Apol.* 39 E; Aristot. *Eth. Nic.* I. 6, 13.] It stands in a certain parallelism to *ἀμφί* and *κύκλω* in Soph. *Antig.* 117:

στὰς δ' ὑπὲρ μελάρων φονώ-
σαισιν ἀμφιχανῶν κύκλω
λόγχαις, κ.τ.λ.

(ε) *Preposition with the Dative and Accusative.* Ἀνά.

481 Ἀνά with the dative is nearly equivalent to ὑπὲρ with the genitive, or ἐπὶ with the dative, i. e. it means *super*, "up-on;" as

εὔδει ἀνὰ σκάπτῳ Διὸς αἰετός (Pind. *Pyth.* I. 6).

But this usage is confined to the poets.

With the accusative, ἀνά signifies *sursum per*, "up-to" or "up-by;" as

ἀνέβαινε Μελάνθιος αἰπόλος αἰγῶν
ἐς θαλάμους Ὀδυσῆος ἀνὰ ῥῶγας μεγάρου
(Hom. *Od.* XXII. 142).

The student must remark the constant antithesis or parallelism of the correlatives ἀνά and κατά, which appear as equivalent particles under the shortened forms ἄν and κέν (below, 501). We may represent the force of these prepositions by either of the following forms:

$\begin{array}{c} \text{κατὰ} \\ \vdots \\ \text{ἄν} \end{array}$	$\begin{array}{c} \text{κατά} \\ + \\ \text{ἀνά} \end{array}$
---	---

Thus ἀνά, κατά may signify "backwards and forwards," "hith and thither" (*ultra, citroque*); ἄνω, κάτω, "up and down" (*sursum, deorsum*); κατά implies *affirmation*, ἀνά, *negation*; κατά signifies *progress*, ἀνά, *retrogression*, and so forth. But sometimes it seems a matter of indifference which of these prepositions we employ. Thus we might say, τοὺς ἄρτους πωλεῖν κατ' ὄβολον or ἄν' ἡμιβολαία, "to sell the loaves at an obol" or "half an obol apiece." ἀνὰ κράτος, "up to the full amount of his strength," i. e. "with his might" (μετὰ πάσης σπουδῆς, Suidas), or κατὰ δύναμιν, "according to his power;" ἀνὰ πέντε or καθ' ἑπτὰ, "by fives or sevens;" and ἐσκεδάσθησαν ἀνὰ τὰς πόλεις, "they were scattered."

up and down the cities," or *κατὰ πόλεις διεκρίθησαν*, "they separated to their respective cities." The following idioms deserve notice: *ἀνὰ πᾶσαν τὴν ἡμέραν*, "all the day," but *ἀνὰ πᾶσαν ἡμέραν*, "day by day;" *ἀνὰ πᾶσαν γῆν καὶ θάλατταν εἰρήνη ἔσται*, "there shall be peace throughout all the land and sea;" *ἀνὰ μέρος*, "in turn;" *ἀνὰ στόμα ἔχων*, "speaking of, having in the mouth" (*Il.* II. 250; Eurip. *Electr.* 80); similarly *ἀνὰ στόμα εἶναι τι* (Lucian, *Navig.* 43); *ἀνὰ λόγον*, "proportionally," whence *ἀνὰ τὸν αὐτὸν λόγον*, "in the same proportion;" *ἀνὰ δῶμα*, "throughout the house" (*Il.* I. 670); *ἀνὰ στρατόν*, "throughout the army" (*Ibid.* IV. 209); *ἀνὰ θυμὸν φρονεῖν, ὀρμαίνειν* (*Ibid.* II. 36, XXI. 137), "to think or ponder in one's mind."

Obs. Ἀνά, as a preposition, is never anastrophized, i. e. accentuated on the first syllable (vide Hom. *Od.* XIII. 34: νεῖον ἂν ἔλκητον); but we have ἄνα for the imper. ἀνάστηθι, and this is not elided (vide Soph. *Ajax*, 194).

(5) *Prepositions with three Cases.* Ἀμφί and περί.

482 Ἀμφί, *utrinque*, and περί, *circum*, are nearly synonymous; the former denotes an *imperfect*, the latter a *completed* circle. Hence ἀμφί is sometimes strengthened by the addition of κύκλῳ or περί, as in ἀμφιχανὼν κύκλῳ, ἀμφὶ περὶ κρήνην. We find ἀμφί chiefly in the Ionic writers and in poetry; περί occurs everywhere. It is to be observed that, while ἀμφί with the dative is never found in Attic prose, περί with this case is very rarely used by the Athenian prose writers in the strictly local sense, and that both of these prepositions occur most frequently in connexion with the accusative.

(a) Ἀμφί, περί, with the genitive, signify "around, with relation to, yet separation from, something else;" as

ἑμφὶ πόλιος οἰκέουσι (Herod. VIII. 104).

τετάνυστο περὶ σπέλους ἡμερὶς (Hom. *Od.* v. 68).

Hence, "about or concerning;" as

τοιᾶδ' ἀμφὶ σῆς λέγω παιδὸς θανούσης (Eurip. *Hec.* 580).

περί τε γραμμάτων δυνάμεως καὶ συλλαβῶν καὶ ῥυθμῶν καὶ ἁρμογιῶν (Plat. *Hipp. Maj.* p. 285 D).

This construction is common with verbs like διαλέγεσθαι, βουλεύεσθαι, πυνθάνεσθαι, πρέσβεις πέμπειν, μάχεσθαι, κινδυνεύειν, δοκεῖν, ποιεῖν, λέγειν, &c.

In old Greek *περί* meant "above," like the cognate preposition *ὑπέρ*; thus *Il.* i. 287: *περὶ πάντων ἔμμεναι ἄλλων*, "to be before and above all others;" from this we have in common Greek the phrases *περὶ παντός, πολλοῦ, ὀλίγου, μικροῦ, οὐδενός, ποιεῖσθαι, εἶναι*, "to estimate or be counted above every thing, a good deal, at a little, at nothing."

(b) *Ἀμφί, περί*, with the dative, signify "around and upon or close by;" as

πέπλους ῥήγνυσιν ἀμφὶ σώματι (*Æsch. Pers.* 199).

χιτῶνας φεροῦσιν οὐ μόνον περὶ τοῖς στέρνοις, ἀλλὰ καὶ περὶ τοῖς μηροῖς (*Xen. Anab.* vii. 4, § 4).

περὶ τῇ χεῖρι χρυσοῦν δακτύλιον φέρειν (*Plat. Resp.* p. 359 D).
περὶ μὲν τῇσι κεφαλῇσι εἶχον τιάρas (*Herod.* vii. 61).

After verbs of fearing, &c. and with nouns of the same meaning, *περί* is frequently an accompaniment of the dative; thus *Il.* viii. 183: *ἀτύξεσθαι περὶ κάπνῳ*. *Thucyd.* i. 60, § 1: *δεδιότες περὶ τῷ χωρίῳ*. *Plat. Phædo*, 114 D: *θαρρύν περὶ τῇ ἑαυτοῦ ψυχῇ*; also conversely, *περὶ τάρβει, περὶ φόβῳ, περὶ χάρματι*, and the like. But *φοβεῖσθαι* also takes the genitive with *περί* or *ὑπέρ*, as in the phrase: *περὶ ἑαυτῶν φοβοῦνται καὶ ὑπὲρ ὑμῶν*.

(c) *Ἀμφί, περί*, with the accusative, signify "motion or extension around." Thus Herodotus, in the passage quoted under (b), adds, *περὶ δὲ τὸ σῶμα κιθῶνας*, because while the tiara remains firm on the head, the tunic floats about the body; but see the preceding example from Xenophon; we have an implied motion in

ἀμφί τε ἄστυ ἔρδομεν ἱρὰ θεοῖσιν (*Il.* xi. 706).

ὁ μὲν δὴ περὶ Πιερίην διέτριβε ἡμέρας συχνάς (*Herod.* vii. 131).

Both *ἀμφί* and *περί* are used with vague indications of time or number, as *ἀμφί* or *περὶ πλήθουσιν ἀγοράν*, "about the time when the market is full;" similarly *ἀμφί δειλν*, "about evening;" *ἀμφὶ τὰ ἑκκαίδεκα ἔτη γεγονώς*, "about sixteen years old;" similarly *περὶ τούτους τοὺς χρόνους*, "about those times;" *περὶ μέσας νύκτας*, "about midnight;" *περὶ τρισχιλίου*, "about three thousand." These prepositions are also used with verbs signifying "to be busied about anything," *εἶναι, ἔχειν ἀμφί τι; εἶναι περὶ τὴν θήραν*,

διατρίβειν περὶ τὴν γεωμετρίαν, σπουδάζειν περὶ τι, εὖσεβειν περὶ θεούς, ἀνὴρ ἀγαθὸς περὶ τὴν πόλιν, and the like. Hence we have περὶ in a periphrasis, like οἱ περὶ Κύρον, "Cyrus and his attendants," or even Cyrus himself (above, 399, (γ)).

Ἐπὶ.

483 Ἐπὶ, which is another form of ἀμφί¹, by itself denotes *superposition*.

(a) With the genitive therefore it signifies *superposition with separation*. There are two applications of this meaning. We may either imply, that, although there is total separation, yet the object is so placed that a line drawn from it would pass over or through the object designated by the genitive; or we may signify, that, although one object is placed on the top of another, yet the whole of the superimposed object does not rest upon the supporting surface. In the former case, ἐπὶ with the genitive may denote *direction* or *motion* at a certain height, e. g. a ship at sea was considered to be up in the air (μετέωρος); hence such phrases as πλεῖν ἐπὶ Σάμου (Thucyd. I. 116), "to sail in the direction of Samos;" τὰ ἐπὶ Θράκης, "the Thraceward districts." Past time is considered as *up* or *above* (cf. the augment ἐ- for ἀνά, and see above, 480, (b), for a similar use of ὑπέρ); hence ἐπὶ Δαρείου ἐγένετο (Herod. VI. 98), "it happened in the time of Darius." In the other case, ἐπὶ with the genitive denotes *partial superposition*, as when a line is regarded as passing over two points (hence called ἐφ' ὧν, Arist. Eth. Nic. V. 4, § 12), or when planks are laid across piles fixed at intervals (Herod. V. 16: ἱκρία ἐπὶ σταυρῶν ὑψηλῶν ἔστηκε), or when burdens are laid upon the head or shoulders, so as to extend beyond them on both sides (Herod. II. 35: οἱ μὲν ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων). Hence such phrases as ἐπὶ θρόνου καθίζεσθαι, ἐφ' ἵππου ὀχεῖσθαι, because in sitting and riding the legs hang down by the side. But we have in Eurip. Phœn. 74: ἐπὶ ζυγοῖς καθέζετ' ἀρχῆς, and in Æsch. Agam. 1538: κρατούντων τῶν ἐπὶ ζυγῷ δορός, of the officers, whose seats were placed on the ζυγά, so that their whole body was superimposed, as contrasted with the rowers, who would be said καθῆσθαι ἐπὶ ζυγῶν. This usage of ἐπὶ with the genitive applies to every description in which a body rests

¹ See *New Cratylus*, §§ 167, 172.

upon another body by only a part of itself. Thus we have of a turban which projects all round the head (Aristoph. *Aves*, 487): ἔχων ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν; similarly of a bird perched on the top of a sceptre (*Ibid.* 510): ἐπὶ τῶν σκήπτρων ἐκάθη' ὄρνις. With a slight transition ἐπὶ with the genitive denotes that the surface extends on all sides beyond the superincumbent object, as in Herod. VII. 44: προεπεποιήτο ἐπὶ κολωνοῦ προεξέδρη, and ἔζετο ἐπὶ τῆς ἡϊάνος. Thucyd. I. 13, § 3: οἰκούντες τὴν πόλιν ἐπὶ τοῦ Ἰσθμοῦ. And we find this construction used to describe the revolution of a sphere on the end of its axis, the surface below and the circumference above being detached. Plat. *Polit.* 270 A: ἐνι σμικροτάτου βαῖνον ποδὸς ἵεσθαι. We have also the military phrase ἐπὶ τεττάρων τετάχθαι, "to be drawn up four deep," because each soldier is considered as separate and moveable; and this explains the rare construction ἐπ' ἐκκλησίας (Thucyd. VIII. 81, § 1: Memnon, *Heracl.* 59; Polyænus, *Strat.* V. 63).

(b) With the dative ἐπὶ signifies *absolute superposition*, i.e. *rest upon* or *close to*; as οἰκούντες ἐπὶ Στρυμόνι (Herod. VII. 75), "dwelling close upon the Strymon;" κείμενος ἐπὶ τῇ πυρᾷ (Plat. *Resp.* p. 614), "lying on the funeral pile;" ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φορεῖν (Xen. *Anab.* VII. 4, § 4), "to wear fox-skins (closely fitted) on their heads" (contrast the case of the *κυρβασία* in Aristoph. *Aves*, 487); and ἐφ' ᾧ means "a point" (Arist. *Eth. Nic.* V. 5, § 8), as distinguished from ἐφ' ὧν, "a line" (*Ibid.* 4, § 12). From this sense of immediate superposition all the other usages of ἐπὶ with the dative naturally flow. Thus it signifies

(aa) Addition, as in the common phrase ἐπὶ ταῖς (Xen. *Cyr.* IV. 5, § 38), "besides," *præterea*.

(bb) Subsequence or succession, as in Xen. *Cyr.* II. 3, § 7: ἀνέστη ἐπ' αὐτῷ Φεραύλας, "Pheraulas rose up after him;" Hom. *Od.* VIII. 120: ὄγγυη ἐπ' ὄγγυη γηράσκει, "pear ripens after pear;" Herod. II. 22: ἐπὶ χιόνι πεσοῦσθ, "after snow has fallen;" Æsch. *Pers.* 531: ἐπίσταμαι μὲν ὥς ἐπ' ἐξεργασμένοις, "I know that I do this after all has been effected, when it is too late to mend the mischief."

(cc) That which is close by us as a suggesting cause, accompaniment, motive, or condition. Thus we have θαυμάζεσθαι ἐπὶ ζωγραφίᾳ, "to be admired for painting;" ἐπὶ τοῖς τῶν φίλων ἀγα-

βοῖς φαιδροὶ γηγνόμεθα, "we are cheerful on account of the prosperity of our friends;" ἐπὶ μισθῷ, "for hire;" ἐπὶ πόσῳ; "for how much?" ἐσθίειν ἐπὶ τῷ σίτῳ ὄψον, "to eat kitchen (i. e. any savoury accompaniment) with bread;" παλλακὴν ἔχειν ἐπ' ἐλευθέρους παῖσιν, "to have a concubine as an accompaniment to free-born children;" γαμεῖν ἄλλην γυναῖκα ἐπὶ θυγατρὶ ἀμήτορι, "to marry another wife as an addition (i. e. a step-mother) to his motherless daughter" (cf. Herod. iv. 154, with Eurip. *Alcest.* 305); ὀνομάζειν τι ἐπὶ τινι, "to give anything a name suggested by the presence of something else," as in Plat. *Resp.* 493 c: ὀνομάζοι δὲ πάντα ταῦτα ἐπὶ ταῖς δόξαις τοῦ μεγάλου ζώου, "but were to give all these things names from (in accordance with) the opinions of the great monster."

The use of ἐπὶ with the dative to signify a condition is very common; hence, besides such phrases as (*Æsch. in Ctes.* p. 499), χάραν ἀναθεῖναι Ἀπόλλωνι ἐπὶ πάσῃ ἀεργίᾳ, "to consecrate a district to Apollo on condition that it should remain entirely uncultivated;" we have the relative sentence ἐφ' ᾧ or ἐφ' ᾧτε for ἐπὶ τοῖσδε ὥστε (below, 612).

(c) With the accusative ἐπὶ signifies *motion with a view to superposition*; as ἀναβαίνειν ἐφ' ἵππον, "to mount a horse;" also ἐπιβαίνειν ἵππον or ἐπὶ ἵππου, and ἐπιβαίνειν ναῦν, νηὶ or ἐπὶ νεώς; hence ἐπιβάτης means "a passenger." That some sort of ascent is primarily implied by ἐπὶ with a verb of motion appears from Thucyd. i. 72: οἱ δ' ἐκέλευον ἐπιέναι, καὶ παρελθόντες οἱ Ἀθηναῖοι ἔλεγον τοιάδε, "they bid them mount the bema, and the Athenians coming forward (to the front) spoke as follows."

Similarly we have such phrases as πῦρ ἐπὶ πῦρ ὀχετεύειν (Plat. *Leges*, 666 A), "to heap fire upon fire;" ἕζεσθαι ἐπὶ τι (Herod. ii. 55, viii. 52), "to go any where for the purpose of sitting there;" ἐπὶ τὰ τεῖχη ἀντιπαράτασσεσθαι (Thucyd. vii. 37), "to go and post oneself against the enemy on the top of the fortifications;" καταφεύγειν ἐπὶ τεῖχος (Plat. *Leges*, 778 E), "to flee to the top of the wall." Hence, as we say, "to go up against an enemy," ἐπὶ with the accusative very often denotes adverse or hostile approach, as in Herod. iv. 118: ἤκει ὁ Πέρσης οὐδέν τι μᾶλλον ἐπ' ἡμέας ἢ οὐ καὶ ἐπ' ὑμέας, "the Persian is come up against you quite as much as against us;" Plat. *Resp.* p. 336: Θρασύμαχος ἤκεν ἐφ' ἡμᾶς ὡς διαρπασόμενος, "Thrasymachus came out against us, as though he

intended to tear us to pieces." But *ἐπὶ* with the accusative is used also to signify any extended motion, such as might reach over and cover a point or line, whence we have such phrases as *ἀγειν τινα ἐπὶ τὰ καλὰ καγαθά*, "to lead one to what is fair and good;" *ἐπὶ τεσσαράκοντα στάδια*, "to the extent of forty stades;" *τὴν γῆν ἀπεμίσθωσαν ἐπὶ δέκα ἔτη*, "they let out the land for ten years;" *πέμπουσιν ἐπὶ Δημοσθένην*, "they send to (fetch) Demosthenes;" *ἔπλει ἐπὶ τὴν παραπομπὴν τοῦ σίτου*, "he sailed for the purpose of convoying the corn;" *αἱροῦνται αὐτὸν ἐπὶ τὰς μεγίστας ἀρχάς*, "they choose him for (to fill) the highest offices;" *τὸ ἐπ' ἐμέ*, "as far as I am concerned;" *τοῦπὶ τήνδε τὴν κόρην*, "as far as this maiden is concerned;" *τὸ ἐπὶ σφᾶς εἶναι*, "as far as depended on them." And we have a number of adverbial phrases, as *ἐπὶ πολί*, "to a considerable extent" in time or space; *ἐπὶ πλέον*, *ἐπὶ μείζον*, "to a greater extent;" *ἐπὶ πάν*, "altogether;" *ἐπὶ ἴσα*, "equally," and the like.

Μετά.

484 *Μετά* denotes *companionship* (above, 78).

(a) With the genitive therefore it signifies "connexion, with relation to," i.e. *separable connexion*; as

μετὰ δμῶων ἐνὶ οἴκῳ πῖνε καὶ ἤσθε (Hom. *Od.* XVI. 140).

(b) With the dative *μετά* is found only in poetry; and then it signifies "connexion, close upon, or among," i.e. *as a part of the object*; thus,

μετὰ δὲ τριτάτοισιν ἀνασσειν (Hom. *Il.* I. 252).

(c) *Μετά* with the accusative signifies "motion with a view to companionship;" as

βῆ δὲ μετ' Ἰδομενῆα, μέγα πολέμοιο μεμηλώς
(Hom. *Il.* XIII. 297).

It is only in its construction with the genitive and accusative that *μετά* appears in common Greek; and here some idiomatic usages deserve notice. With the genitive *μετά* sometimes denotes that kind of connexion which we express by the phrases "in the midst of," "surrounded by," and even "enhanced or aggravated" by some concomitant. Thus we have in Thucyd. I. 18: *ἐμπειρότεροι ἐγένοντο μετὰ κινδύνων τὰς μελετὰς ποιούμενοι*, "they became

more skilled from practising in the midst of dangers." Id. II. 41: ἐπὶ πλεῖστ' ἂν εἶδῃ καὶ μετὰ χαρίτων μάλιστ' εὐτραπέλως τὸ σῶμα αὐτάρκες παρέχεσθαι, "he would furnish his body in self-sufficing completeness for the greatest variety of actions, and with the highest amount of ready tact combined with and enhanced by graces of manner." Id. V. 7: ἀναλογιζομένων τὴν ἐκείνου ἡγεμονίαν πρὸς οἷαν ἐμπειρίαν καὶ τόλμαν μετὰ οἷας ἀνεπισημοσύνης καὶ μαλακίας γενήσοιτο, "reckoning up the skill and boldness to which the generalship of Cleon would be exposed, aggravated by such ignorance and dastardly cowardice." It has been mentioned already (above, 476) that μετὰ, as distinguished from ξύν, denotes a more easily separable companionship and conjunction. There are cases, however, in which the two prepositions may be interchanged. Thus in Thucyd. I. 18, § 5, we have οἱ ξυμπολεμήσαντες for those who fought on the same side, and immediately afterwards, § 6, ἐπολέμησαν μετὰ τῶν ξυμμάχων πρὸς ἀλλήλους. With the genitive plural μετὰ sometimes means the same as with the dative, namely, "in the midst of" or "among;" thus Eurip. *Hec.* 209: μετὰ νεκρῶν κείσομαι, "I shall lie among the dead;" and in Eurip. *Andr.* 591, μετὰ ἀνδρῶν and ἐν ἀνδράσιν are used indifferently. This meaning is borne by μετὰ with the accusative plural, when motion into a crowd is implied; as in *Il.* IV. 70: ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιούς. Hence we have such phrases as μεθ' ἡμέραν, "by day;" μετὰ νύκτας, "by night;" μετὰ τρίτην ἡμέραν, "on the third day." And it seems clear that the phrase μετὰ χειρας ἔχειν (Herod. VII. 16; Thucyd. I. 138, § 4), whence the verb μεταχειρίζεσθαι, must have meant originally "to have between one's hands," with the sense of previous motion, which is implied in our phrase "to take a thing in hand."

Παρά.

485 Παρά is equivalent to *apud*, with an implication of motion, i. e. it means "from the side of."

(a) With the genitive παρὰ σοῦ is, "*apud* me a te;" (b) with the dative παρὰ σοί is, "*apud* te—a me vel aliunde;" (c) with the accusative παρὰ σέ is, "progrediens a me, vel aliunde, ut *apud* te sit." Thus,

(a) ἀγγελίῃ ἦκει παρὰ βασιλῆος (Herod. VIII. 140).

(b) ἐπικρατεῖν παρὰ τῇ βασιλείῃ (Herod. iv. 65).

(c) ἡγαγον αὐτὸν παρὰ Κῦρον (Herod. i. 86).

It is to be remarked that *παρὰ* with the dative may be applied to the subject of the sentence, as in Dem. *Phil.* iv. 13: γυγνώσκειν παρ' ὑμῶν αὐτοῖς; cf. Pind. *Pyth.* iii. 28: αἶεν κοινᾶνι παρ' εἰδυτάτῳ, γνώμα πιθών.

The usage of *παρὰ* with the genitive and dative is tolerably uniform; but there are certain idiomatic usages of this preposition with the accusative, which require a few words of explanation to connect them with the general definition. Thus *παρὰ* signifies *propter*, "besides," i.e. "in addition to," as οὐκ ἔστι παρὰ ταῦτ' ἄλλα (Arist. *Nub.* 698), i.e. taking them and placing them by the side of these things, *quo fiet ut adjiciantur*. It signifies *propter* when it is almost synonymous with *contra*, "against," as παρὰ δόξαν, *propter opinionem*, as if two contrary things were compared; by a similar transition we have in English, "beside the question" for "out of" or "inconsistent with." To this class belong the phrases παρὰ γνώμην, "contrary to expectation;" παρὰ δύναμιν (nearly equal to ὑπὲρ δύναμιν), "beyond one's power;" παρὰ τὴν φύσιν, "contrary to nature;" παρὰ τοὺς ἄλλους, "beyond (exceeding) the others;" παρὰ τοὺς νόμους, "in contravention of the laws" (whence παράνομος, &c.; and here we may compare ὑπερβαίνειν τοὺς νόμους, ὑπερβασία, and the like). In Thucydides and Demosthenes, *παρὰ* with the accusative means *propter*, "on account of," as in our vulgar idiom, "all along of." Thus we have Thucyd. i. 141: παρὰ τὴν ἑαυτοῦ ἀμέλειαν, "in consequence of his own neglect;" Dem. *Phil.* iii. p. 110, 15; οὐ παρ' ἐν οὐδ' ἄν δύο εἰς τοῦτο τὰ πράγματα ἀφίεται, "it is not from one or two causes that our affairs have come to this condition." (Cf. Dem. *Phil.* i. p. 43, 14; Isocrat. *Archid.* c. 52, p. 126 E; [Aristoph. *Aves*, 846.]) Here it is a less usual construction than *διά cum accusativo*. While κατὰ πόδα signifies κατ' ἔχνος, "at the heels, in the traces of some one preceding," παρὰ πόδας means "step by step," *pars passu*, and is equivalent to εὐθέως; compare Plat. *Sophist.* 242 A: παρὰ πόδα μεταβαλὼν ἐμαντὸν ἄνω καὶ κάτω; Soph. *Phil.* 825: πολὺ παρὰ πόδα κράτος ἄρυνται, with Plat. *Sophist.* 243 D: κατὰ πόδα γε ὑπέλαβες, and see above, 479. In accordance with the meaning of *παρὰ πόδα* we have *παρὰ* used to denote immediate subsequence; thus in Demosth. *in Pantæon.* p. 966, 20: ἀπάντων ἀνθρώπων εἰωθότων παρ' αὐτὰ τὰ δίκηματα

μᾶλλον ἢ χρόνῳ ἐγγεγεννημένων ἀγανακτεῖν, "all men being accustomed to feel resentment immediately after their wrongs, rather than when some time has elapsed." Hence also *παρά* is used in the phrases *παρ' ἡμέραν* or *παρ' ἡμᾶρ* (Soph. *Œd. C.* 1455; *Aj.* 470) or *παρὰ πληγῇν* (Arist. *Rom.* 643), to denote an immediate subsequence of days or blows. The extent of a difference is expressed by *παρά* in such phrases as *παρὰ παλύ*, "by a good deal;" *παρὰ μικρόν*, "by a little;" *παρ' ὀλίγον*, "by a few;" *παρ' οὐδέν*, "by no distinction;" *παρὰ τοσούτον*, "by so much or so little" (Thucyd. III. 49); *παρ' ἐν πάλασμά*, "by one wrestling match" (i.e. it was all that was wanted, Herod. IX. 33).

Πρός.

486 *Πρός* or *π-ρo-τί* is only a lengthened form of *παρά* (above, 78); but, containing in itself a significance of motion *onwards*, it denotes *ad-versus* rather than *apud*. (a) With the genitive *πρὸς μητρός* is *a matre versus me cognati*, "relations on the mother's side;" (b) with the dative, *πρὸς τῷ λιμένι*, "close by the harbour," motion thither previously being assumed. (c) With the accusative *πρὸς τὸν οὐρανόν* is "towards heaven," *ad caelum versus*.

Hence *πρὸς τούτων*, "from" or "in consideration of these things—as a motive;" *πρὸς τούτοις*, "in addition to these things—as an act;" *πρὸς ταῦτα*, "with a view to these things—as an end." The main distinction between the cognate particles *παρά* and *πρὸς* consists in this—that while the former always denotes an actual motion or change of place in some object, the latter merely indicates a direction or tendency. This is shown by the fact that *παρά* and *πρὸς* most nearly concur in their use with the dative or case of rest, and most plainly differ in their use with the genitive and accusative, which denote motion "from" and "to" respectively. It will be observed that *πρὸς* with the dative does not perceptibly differ from *παρά* with the same case. But although *παρά* with the genitive is directly opposed to *παρά* with the accusative, we find *πρὸς* with the genitive apparently used as a synonym for *πρὸς* with the accusative. Thus, in the same sentence. (Herod. II. 121): τὸν μὲν πρὸς βορέῳ ἐστεῶτα, τὸν δὲ πρὸς νότον. Similarly in Id. VII. 55: κατὰ μὲν τὴν πρὸς τοῦ Πόντου, κατὰ δὲ

την πρὸς τὸ Αἰγαῖον. This arises from the tendency or relation implied; for in regard to a direction it matters little whether we consider it as indicated by a line proceeding *from* or tending *to* a given point in the compass; and perhaps in both these passages a continued direction is implied from north to south. The same interchange is observed, but very rarely, in the use of *παρά* with the genitive¹. With the genitive *πρὸς* may often be rendered "on the side of, from the point of view occupied by, in the sight of," and, by a natural inference, "in favour of, on behalf of." Thus we find phrases like the following: τὰ ὕπλα, τὴν ψῆφον τιθέναι πρὸς τινός, "to place one's arms, to give one's vote on the side of some one." And in the secondary sense: ὁ θεὸς πρὸς ἡμῶν ἔσται (Thucyd. iv. 92), "the god will be on our side, in our favour;" ἡ ἐν στενῇ ναυμαχίᾳ πρὸς Λακεδαιμονίων ἔστί (Id. II. 86), "the fighting in the narrow sea is in favour of the Lacedæmonians;" ἀτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ (Xen. Mem. II. 3, § 15), "you utter absurdities, and sentiments by no means suitable to yourself;" πρὸς μὲν θεῶν ἀσεβές, πρὸς δὲ ἀνθρώπων αἰσχρόν (Id. Anab. II. 5, § 20), "impious in the eyes of the gods, and disgraceful in the eyes of men;" δρῶμεν δ' ἂν ἄδικον οὐδέν, οὔτε πρὸς θεῶν τῶν ὀρκίων οὔτε πρὸς ἀνθρώπων τῶν αἰσθανομένων (Thucyd. I. 71), "we should do nothing disgraceful, either in the eyes of the gods, by whom we have sworn, or in the eyes of men, who know the facts." The employment of *πρὸς* with the genitive in adjurations, as opposed to that of *νῆ* and *μά* with the accusative in affirmations, is to be explained in the same way; for *πρὸς θεῶν* means "in the eyes of the gods, as seen by the gods," where the Romans said, *per te deos oro*. Although *διὰ* with the genitive is equivalent to the Latin *per* in other uses, the student must be careful not to substitute *διὰ* for *πρὸς* in this usage.

With the accusative *πρὸς* signifies either the direction of motion or the relation between two objects. In the former sense we say not only ἀπέβη πρὸς μακρὸν Ὀλυμπον, "he departed towards, in the direction of, lofty Olympus," but μάχη Περσῶν πρὸς Ἀθηναίους, "a battle between the Persians and Athenians;" σπονδὰς ποιῆσθαι πρὸς τοὺς στρατηγοὺς, "to make a treaty with the generals." And in this latter sense students will remark the difference between the prepositions *πρὸς*, *μετά*, *ξύν*, which may all be occasionally ren-

¹ See the Note on Soph. *Antig.* 937, p. 207.

dered by "with," *cum*. Thus, "they fought *with* their enemies" (*cum hostibus*), is *πρὸς τοὺς ἐναντίους ἐμάχοντο*; "they went on the expedition *with* their allies" (*cum sociis*), is *μετὰ τῶν ξυμμάχων ἐστράτευν*; and "they conquered *with* the aid of the gods" (*cum diis*), is *ξὺν τοῖς θεοῖς ἐνίκων*. As an expression of relation *πρός* with the accusative is the regular construction. Thus we have (Thucyd. I. 6, § 3): *ἐς τὰ ἄλλα πρὸς τοὺς πολλοὺς ἰσοδίατοι κατέστησαν*, "in other respects they became uniform in their mode of living in relation to the common people." In Aristotle *πρός τι* expresses the category of relation. There are many adverbial phrases with *πρός* and the accusative, such as *πρὸς βίαν*, *πρὸς φιλίαν*, *πρὸς χάριν*, *πρὸς ὀργήν*, and the like.

Ἵπό.

487 Ἵπό, from which *ὑπέρ* is formed, signifies with the genitive, *motion from beneath*; with the dative, *position below*; with the accusative, *motion or extension underneath*; thus,

- (a) *ἦ καὶ νεοσσὸν τόνδ', ὑπὸ πτερῶν σπάσας*;
(Eurip. *Androm.* 442),

"will you also kill this child, having dragged him from beneath my wings?"

- (b) *ἔρδομεν ἑκατόμβας καλῇ ὑπὸ πλατανίστῳ*
(Hom. *Il.* II. 307),

"we offered sacrifices beneath a beautiful plane-tree."

- (c) *εὐθ' ὑπ' Ἴλιον ὦρτο ναυβάτης στρατός*
(Æsch. *Ag.* 459),

"when the ship-borne armament was making for its post beneath the walls of Troy."

There are many idiomatic usages of *ὑπό*. Thus with the genitive and dative it denotes the instrumental accompaniment of dancing or marching, as *ὑπὸ φορμύγγων χορεύειν*, *ὑπ' αὐλοῦ κωμάζειν* (Hom. *Il.* XVIII. 492; Hes. *Scut.* 280); *ὑπὸ αὐλητῶν πολλῶν χωρεῖν* (Thucyd. v. 70); *ὑπὸ βαρβίτῳ χορεύειν*, *ὑπ' αὐλητῇρι ἕναι* (Hes. *Scut.* 283); and also of other influential or controlling accompaniments, as *ὑπὸ μαστίγων τοξεύειν*, *ὑπὸ σάλπιγγος πίνειν*, *ὑπ' εὐχαῖς λίσσασθαι* (Pind. *Isth.* VI. 64).

One of the most frequent usages of the genitive (or in epic poetry the dative) with *ὑπό* is that which expresses the cause, *under* and *out of* which an act is performed (see above, 430, (*dd*), 431, (*aa*), (*bb*)). The difference between *ὑπό του*, *ἐκ του*, *διὰ του*, *διὰ τι*, is well given in a passage of Philo-Judæus (I. p. 162): *πρὸς τὴν τιμὴν γένεσιν πολλὰ δεῖ συνελθεῖν τὸ ὑφ' οὗ, τὸ ἐξ οὗ, τὸ δι' οὗ, τὸ δι' οὗ καὶ ἐστὶ τὸ μὲν ὑφ' οὗ, "τὸ αἷτιον" ἐξ οὗ δέ, "ἡ ὕλη" δι' οὗ δέ, "ἐργαλείον" δι' οὗ δέ, "ἡ αἰτία."* "Ἴδε τὰδε τὸν κόσμον εὐρήσεις γάρ, "αἷτιον" μὲν αὐτοῦ τὸν Θεὸν ὑφ' οὗ γέγονεν "ὕλην" δέ, τὰ τέσσαρα στοιχεῖα ἐξ ὧν συνεκράθη "ἐργαεον" δέ, Λόγον Θεοῦ, δι' οὗ συνεσκευάσθη τῆς δὲ κατασκευῆς "αἷτιαν" τὴν ἀγαθότητα τοῦ Δημιουργοῦ.

Like the Latin *sub*, *ὑπό* with the accusative expresses extension of time up to, but not through, a specified period; thus, *ὑπὸ τὴν νύκτα*, *sub noctem*, "up to the beginning of night." Similarly *ὑπὸ τὴν ἥω*, "up to the breaking of the day." We have also the Attic phrase *ὑπό τι*, "up to a certain extent," "in some measure" (Plat. *Gorg.* p. 495 c; *Phædr.* p. 242 d; Aristoph. *Vesp.* 290; also perhaps Thucyd. iv. 28, ought to be read *ὑπό τι θορυβησάντων*, and Xenarchus *ap. Athen.* p. 693 c, *ὑπό τι νυστάζων*; see Cobet, *Hyperid.* p. 70).

§ IX. Secondary Predicates. (b) Supplement to the Cases.

(b.) Quasi-Prepositions.

488 Many adverbs and fixed forms of nouns are used as prepositions with the genitive; such are *ἀμφί*, "side-ways" or "to the side of;" *ἀνευ* (poetically *ἀνευθε*), "without, removed from, independent of;" *ἄτερ* (= *ἄντερ*) and *ἄτερθε* (both poetic only), "without, apart from;" *ἄχρι* or *ἄχρις* (poetic only); *μέχρι* or *μέχρις* (Ionic and poetic), "until;" *πρόσω*, later Attic *πρόρρω*, "far into;" *τῆλε*, *τηλοῦ*, *τηλόθι* and *τηλόθεν* (poetic only), "far from;" *ἄγχι* and *ἐγγύς*, "near;" *χωρίς*, "apart from;" *πλὴν*, "except;" *δίκην* or *τρόπον*, "like" (*instar*); *ἐνεκα* (*εὔνεκα*, 110, (*b*)) or *ἐκατι*, "on account of" (*ergo*); *χάριν*, "for the sake of" (*gratiā*), &c. These are only quasi-prepositions, and differ from those which have been just discussed, in the important circumstances, that they are not proclitics, that their accent is not drawn back when they are placed after the noun, and that they cannot form parathetic compounds with verbs. The following are examples of their signification:

(α) Adverbs.

- (a) ἵπποι ἀμφὶς ὁδοῦ δραμέτην (Hom. *Il.* xxiii. 393), "the horses ran to the side of the road."
- (b) οὐκ ἄνευ θεῶν τινός (Æsch. *Pers.* 160), "not without the help of some one of the gods," and so ἄτερ, Pind. *Pyth.* v. 76.
- (c) ἄχρι μάλα κνέφαος (Hom. *Od.* xviii. 370), "until very late at night."
- (d) μέχρι θαλάσσης (*Il.* xiii. 143), "as far as the sea;" μέχρι ἡμῶν (Thucyd. i. 74, § 2), "as far as us."
- (e) πρόσω τοῦ ποταμοῦ (Xen. *Anab.* iv. 3, 28), "far into the river."
- (f) τῇλε φίλων καὶ πατρῶος αἰᾶς (*Il.* xi. 817), "far from his friends and native land."
- (g) ἄγχι ἐλθὼν ἀλός (Pind. *Ol.* i. 71), "having come near the sea."
- (h) ἐγγύτατα τοῦ νῦν τρόπου (Thucyd. i. 13), "very like the present fashion."
- (i) σμικροὶ μεγάλων χωρίς (Soph. *Aj.* 158), "great without small."
- (k) ἐλεύθερος οὐδεὶς ἐστὶ πλὴν Διός (Æsch. *Prom.* 50), "there is no one free except Jove."

The adverbs ἄγχι and ἐγγύς are sometimes found with the iative, and ἄχρῃς has the accusative in epic Greek.

(β) Cases of Nouns.

- (a) κυνὸς δίκην, "just like a watch-dog" (Æsch. *Ag.* 3).
- (b) τρόπον αἰγυπίων, "like vultures" (Id. *Ibid.* 48).
- (c) ἀέθλων γ' ἕνεκα, "for the matter of prizes at least," i.e. "as far as they are concerned" (Pind. *Ol.* i. 99).
- (d) πλήθους ἕκατι, "for the matter of numbers," i.e. "as far as numbers go" or "if it had depended on that" (Æsch. *Pers.* 337).
- (e) τόλμας χάριν, "thanks to his boldness" (Soph. *Antig.* 368).

They are sometimes used with other prepositions: thus we have

τηλόθεν ἐξ Ἀπίης γαίας (*Il.* i. 270).

ἀμφὶ σοῦ ἔνεκα (*Soph. Phil.* 554).

ἀπὸ βοῆς ἔνεκα (*Thucyd.* viii. 92).

περὶ τῶν ἀρξάντων ἔνεκεν (*Lys. de Evandr. Prob.* p. 176).

ἔνεκα τοῦ τοιούτου χάριν (*Plat. Polit.* p. 302 B).

§ X. C. *Tertiary Predicates.*

489 The tertiary predicate, as has been already suggested, implies some sort of *πρόληψις*, or anticipation of a primary or secondary predication in the nominative case. Thus, in the example given above (400, (γ)), ὁ μάντις τοὺς λόγους ψευδεῖς λέγει, we imply either the primary predicate οἱ λόγοι ψευδεῖς εἰσίν, or the secondary predicate οἱ λόγοι ψευδεῖς λέγονται, for the meaning is "the prophet speaks, and his words are false" = "he speaks, and the words which he speaks are false" = "he speaks, and his words are falsely spoken." That there is a difference in the tertiary predication and that of an adverb may be shown by an example. For when Theseus says to the herald (*Eurip. Suppl.* 403), πρῶτον μὲν ἤρξω τοῦ λόγου ψευδῶς, ξένε, ζητῶν τύραννον ἐνθάδε, he merely means that he *began* his speech falsely, or that the beginning of his speech was false; whereas, if he had said ἤρξω τοῦ λόγου ψευδοῦς, he must have meant "the speech which you have begun is false," for the predication of the oblique case of the adjective must have been dependent on that of the substantive, and could not have been immediately connected with the verb.

490 The most convenient rule for translating this idiom is to take the tertiary predicate as the primary one, and to make the verb which contains the primary predicate dependent on a relative; as if the phrase, ὁ ῥινοκέρως τὴν δορὰν ἰσχυροτάτην ἔχει, which means "the rhinoceros has its hide very strong" (as in the French idiom, *il a le front large*), were to be rendered by its equivalent, ἡ δορά, ἣν ὁ ῥινοκέρως ἔχει, ἰσχυροτάτη ἐστίν, "the hide, which the rhinoceros has, is very strong." But the other plan may also be adopted, and the primary predication added, as if we were to say, ὁ ῥινοκέρως δορὰν ἔχει καὶ ἡ δορὰ αὐτοῦ ἰσχυροτάτη ἐστίν,

the rhinoceros has a hide, and it is a very hard one." The only difference in the two cases being, that the hide is assumed to exist in the former mode of rendering.

As professed scholars, especially on the continent, are sometimes found to neglect or overlook the full force of this construction, and as even the most advanced students experience some difficulty in applying the principle to particular cases, it seems desirable that we should give a number of examples with the proper translation of each.

Plat. *Resp.* I. p. 344 D: Θρασύμαχος ἐν νῷ εἶχεν ἀπιέναι καταπλήσας κατὰ τῶν ὠτων ἀθρόον καὶ πολλὸν τὸν λόγον, "Thrasymachus was thinking of going away, after having poured his discourse down our ears in a full stream and all at once." Pind. *Ol.* II. 35: Μοῖρ' ἃ τε πατρώιον τῶνδ' ἔχει τὸν εὐφρονα πότμον, "fate which keeps up the prosperous fortune of this clan in accordance with its ancestral condition" (i.e. as a sort of heir-loom or inherited attribute); and similarly Soph. *Antig.* 594: ἀρχαῖα τὰ Λαβδακιδᾶν οἴκων ὀρώμαι πῆματα φθιμένων ἐπὶ πῆμασι πίπτοντα, "of old date are the calamities of the house of the Labdacidæ, which I see in the act of being added to the calamities of those who are dead and gone." Æsch. *Agam.* 520: διπλᾶ δ' ἔτισαν Πριαμίδαι θάμάρτια, "the penalty of their crime, which the Priamidæ have paid, has been two-fold" (i.e. they have lost Helen and their city has been destroyed). Lycurgus, c. *Leocr.* p. 153, § 40: τῶν ἀνδρῶν τοὺς τὰς ἡλικίας πρεσβυτέρους ἰδεῖν ἦν καθ' ὅλην τὴν πόλιν περιφθειρομένους διπλᾶ τὰ ἱμάτια ἐμπεπορημένους, "one might see the elderly men wandering miserably about the city, with their outer-garments doubled round their shoulders and fastened with a buckle" (see Suidas, s. v. πεπορημένος). Plat. *Resp.* VII. p. 514 A: ἰδὲ γὰρ ἀνθρώπους οἷον ἐν καταγείῳ οἰκῆσει σπηλαιώδει ἀναπεπταμένην πρὸς τὸ φῶς τὴν εἴσοδον ἐχούσῃ μακρὰν παρ' ἅπαν τὸ σπήλαιον, "consider men as though in a subterraneous cavern-like abode, having its entrance extended to a great length along the whole front of the cavern," where μακρὰν is a sort of quaternary predicate depending on the tertiary predicate ἀναπεπταμένην, and involving the secondary predication, ἡ εἴσοδος ἀναπέπταται μακρά (above, 442, (cc)). Arist. *Eth. Nic.* I. 13, § 5: τὸ ἀγαθὸν ἀνθρώπινον ἐζητοῦμεν καὶ τὴν εὐδαιμονίαν ἀνθρωπίνην, "the good which we were seeking was one proper to man, and

so was the happiness about which we were inquiring." Soph. *Aj.* 1120: Μεν. ὁ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν. Τευκ. οὐ γὰρ βάνανσον τὴν τέχνην ἐκτησάμην, "Men. Our archer seems to have no little pride. Teuc. Yes, for the art which I have acquired is not a handicraft" (i.e. it is truly military; cf. Herod. II. 165: καὶ τούτων βανανσίης οὐδεὶς δεδάηκε οὐδέν, ἀλλ' ἀνέονται ἐς τὸ μάχιμον). Æsch. *Agam.* 620: Κηρ. οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῇ καλὰ ἐς τὸν πολλὸν φίλοισι καρποῦσθαι χρόνον. Χορ. πῶς δῆτ' ἂν εἰπὼν κεδνὰ τάληθ' ἔτυχαι; σχισθέντα δ' οὐκ εὐκρυπτε γίγνεται τάδε, "Herald. It is not possible that I should give my false words a favourable colouring, so that my friends should enjoy the delusion for a continuity. Chorus. I wish then that you could make your true tale a favourable one, for, if separated, these things are not easily concealed." Herod. VII. 46: ὁ θεός, γλυκὺν γεύσας τὸν αἰῶνα, φθονερός ἐν αὐτῷ εὕρισκεται ἑών, "and god is proved to be envious, because the life, of which he has given us a little taste, is so sweet and pleasant." Demosth. in *Mid.* 524, 7: νόμοις ἔθεσθε πρὸ τῶν ἀδικημάτων ἐπ' ἀδήλοις μὲν τοῖς ἀδικήσουσιν, ἀδήλοις δὲ τοῖς ἀδικησομένοις, "you have enacted laws before the offences, on the principle that those who were to do or suffer wrong were both unknown." Id. *Ibid.* I. 27: τὸν ἀρχοντα εἰν ἔστεφανωμένον κατὰξῆς ἢ κακῶς εἴπης, ἄτιμος, εἰν δὲ ἰδιώτην, ἰδίᾳ ὑπόδικος, "if any one strikes or abuses the archon when he has his crown on, he is disfranchised, but if he does so to him in his private capacity, he is liable to a private suit." Thucyd. I. 71, § 2: πρὸς πολλὰ ἀναγκαζόμενοις ἵεναι, πολλῆς καὶ ἐπιτεχνήσεως δεῖ, "when persons are compelled to engage in many enterprises, many are the modifications which become necessary." *Ibid.* § 4: τὴν Πελοπόννησον πειρᾶσθε μὴ ἐλάσσω ἐξηγεῖσθαι ἢ οἱ πατέρες ὑμῖν παρέδοσαν, "endeavour to be leaders of the Peloponnese to the same extent as your fathers transmitted the leadership to you." Archilochus, *Fragm.* 58: τοιάνδε δ' ὦ πίθηκε, τὴν πυγὴν ἔχεις, "such, O ape, are the posteriors which you have" (this is perhaps the earliest example of a tertiary predicate; see Müller, *Hist. of Gr. Lit.* I. p. 186). Polybius, III. 63, § 8: ἐπὶ πολὺν χρόνον ἐμάχοντο συστάδην, ἐφάμιλλον ποιούμενοι τὸν κίνδυνον, "for a long time they fought man to man, making the danger an object of eager rivalry." Thucyd. VII. 71, § 2 (according to what appears to us the true reading): διὰ τὸ ἀγχώμαλον τῆς ἀμίλλης ἀνώμαλον καὶ τὴν ἐποψίαν τῆς ναυμαχίας ἐκ τῆς γῆς ἠναγκάζοντο ἔχειν, "on

account of the equality of the conflict the view also which they got of the sea-fight from the land was necessarily unequal and varied." Id. II. 76, ad fin.: ἀφίεσαν τὴν δοκὸν χαλαραῖς ταῖς ἀλύσεσι καὶ οὐ διὰ χειρὸς ἔχοντες, "they let fall the beam with the chains loosened, and not holding them up in their hands;" where the secondary predicate of the participle explains the tertiary predicate of the adjective. Id. I. 49, § 4: ἐνέπρησαν τὰς σκῆνας ἐρήμους, "they burned the tents, deserted as they were (or, as they found them deserted)," where we have in the tertiary predicate the same idiom as that which we have already noticed in the secondary predicate (above, 442, (b), (bb)). Id. I. 77, § 4: ἄμικτα τὰ καθ' ὑμᾶς αὐτοὺς νόμιμα τοῖς ἄλλοις ἔχετε, "the domestic institutions which you have repel all intercourse with other Greeks."

When the tertiary predicate appears in the form of an absolute case of the participle, which may be considered logically as a secondary predicate, it may be accompanied by the tertiary predication of an adjective, as in Thucyd. I. 35, § 4: ναυτικῆς καὶ οὐκ ἡπειρώτιδος τῆς ξυμμαχίας διδομένης οὐχ ὁμοία ἢ ἀλλοτρίωσις, "as the alliance which is offered is naval and not continental, the alienation of it is not the same." Or two participles absolute may be placed side by side in different tenses, as Thucyd. I. 75, § 2: καὶ τινων καὶ ἤδη ἀποστάντων κατεστραμμένων, "and some having revolted (as a single act), and in consequence being reduced to a state of subjection" (442, (a)).

For the case where the tertiary predicate has the article, see above, 394, (β), (b).

491 The article, which distinguishes the subject of this tertiary predicate (above, 400, (γ)), is sometimes replaced by the demonstrative, as in ἀπόρῳ γε τῷδε συμπεπλεγμένα ξένῳ (Eurip. *Bacch.* 800), which is equivalent to ὁ ξένος οὗτος, ᾧ συμπεπλεγμένα, ἀπορός τις ἐστίν. And, in this case, the predicate is often represented by an interrogative, which is to be explained in the same way; for τίνας ποθ' ἔδρας τάσδε μοι θαάζετε; (Soph. *Œd. T.* 2), conveys the same meaning as τίνες εἰσὶν αἱ ἔδραι αἷδε, ἃς μοι θαάζετε: "what are these supplicatory seats, which I see you occupying here?"

492 The words, which occur as secondary predicates in the nominative, are of most frequent use as tertiary predicates in the

oblique cases; especially those which appear as secondary predicates of time and place. We have a remarkable instance of both of these in the same sentence in Pind. *Pyth.* iv. 9, 10: καὶ τὸ Μηδείας ἔπος ἀγκομίσειθ' ἐβδόμῃ καὶ σὺν δεκάτῃ γενεᾷ Θήραιον, "and might bring back (recall) Medea's saying when seventeen generations had passed away since it was uttered at Thera." As a general rule the participle has the most extensive employment as a tertiary predicate. For while other words are discriminated from their immediate subject by the article prefixed to the latter, the participle is sufficiently distinguished by the absence of the article in its own case. And the student cannot be too early impressed with the fact, that the participle *without the article* can never be rightly rendered by the relative sentence with a definite antecedent, which is equivalent to the participle *with an article*.

493 The following examples show the connexion between the tertiary predicate and the secondary predication in the nominative; Thucyd. iii. 57: οὐ γὰρ ἀφανῇ κρινεῖτε τὴν δίκην τήνδε, ἐπαινούμενοι δὲ περὶ οὐδ' ἡμῶν μεμπτῶν, in which ἀφανῇ and μεμπτῶν are tertiary predicates, and ἐπαινούμενοι a secondary predicate in the nominative; thus, "this judgment, which you will give, will not be unknown; for you, the judges, are praised, and we, the parties, are free from reproach." Xen. *Anab.* iv. 1, § 13: σχολαίαν ἐποιοῦν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια, "the beasts of burden being many made the march slow;" Thucyd. i. 34, fin.: ὁ ἐλαχίστος τὰς μεταμελείας ἐκ τοῦ χαρίζεσθαι τοῖς ἐναντίοις λαμβάνων ἀσφαλίστατος ἂν διατελοίη, "he, whose regrets from conferring favours on his enemies are fewest, would pass through life most safely;" Id. iv. 85, § 4: τὴν αἰτίαν οὐχ ἔξω πιστὴν ἀποδεικνύναι, ἀλλ' ἡ ἄδικον τὴν ἐλευθερίαν ἐπιφέρειν ἢ ἀσθενὴς καὶ ἀδύνατος τιμωρῆσαι τὰ πρὸς Ἀθηναίους, ἣν ἐπίωσιν, ἀφίχθαι, "I shall not be able to establish my reasons (the cause of my expedition, cf. § 1, *init.*) so as to produce conviction (below, 497); but it will either appear that the freedom which I am offering is unsupported by justice, or that I am come here weak and unable to give a good account of the Athenians, in case they attack us;" Plat. *Gorg.* p. 494 B: οὐκοῦν ἀνάγκη γ', ἂν πολὺ ἐπιρρέῃ, πολὺ καὶ τὸ ἀπὺν εἶναι καὶ μεγάλ' ἄττα τὰ τρήματα ταῖς ἐκροαῖς; "is it not necessary that, if it flows in with a full stream, what runs off should be abundant, and that the orifices for the outfalls should be some-

what large?" And for a number of predicates in the objective sentence; where they are logically secondary, but grammatically tertiary, see the same passage at C: *δυνάμενον πληροῦντα χαίροντα εὐδαιμόνως ζῆν*, "being able, because he takes pleasure in being satiated, to live happily."

494 Sometimes it is only necessary to connect the predicate contained in the participle with that contained in the finite verb, by introducing a copulative conjunction: thus, as we render *ἦλθεν ἄγων*, "he came and brought" (442, (a)), we may render *γυνή τις ὄρνιν εἶχε καθ' ἐκάστην ἡμέραν ὥν αὐτῇ τίκτουσαν*, "a certain woman had a hen, and it laid her an egg every day."

495 But if the oblique case is connected with a preposition, it becomes necessary to express this preposition by a relative sentence or some descriptive word. Thus (above, 493) in Thucyd. III. 57, the word "parties" is necessary to give the full force of *περὶ*. So also in the following cases of participles:

(α) The substantive has the article: *ἀσθενὲς ὃν πρὸς ἰσχύοντας τοὺς ἐχθρούς* (Thucyd. I. 36), "being weak," while his enemies, with whom he stands in contrast (*πρὸς*), will be strong;" and *ἄλλως τε καὶ ὑπεύθυνον τὴν παραίνεσιν ἔχοντας πρὸς ἀνεύθυνον τὴν ὑμετέραν ἀκρόασιν* (Id. III. 43), "especially as the advice which we give is responsible, as contrasted (*πρὸς*) with the freedom from responsibility with which you listen to us," or "especially as the advice which we give is responsible, whereas you, the listeners, who stand in contrast to us (*πρὸς*), are irresponsible." Id. I. 74, § 3: *ἀπὸ τε οἰκουμένων τῶν πόλεων καὶ ἐπὶ τῷ τὸ λοιπὸν νέμεσθαι*, "the cities from which they came (*ἀπὸ*) being still inhabited, and having the prospect of being so for the future." Id. III. 37, § 2: *ὅτι τυραννίδα ἔχετε τὴν ἀρχὴν καὶ πρὸς ἐπιβουλευόντας αὐτοὺς καὶ ἄκοντας ἀρχομένους*, "that the sovereignty which you exercise is despotic, and that those with whom you have to do (*πρὸς*) plot against you, and are held against their will."

(β) When the substantive has not the article: *δέδιμεν μὴ ἐπὶ διεγνωσμένην κρίσιν καθιστώμεθα* (Thucyd. III. 53), "we fear that what we have to meet (*ἐπὶ*) is a prejudged decision."

(γ) When there is no substantive: *μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος* (Thucyd. II. 36), "because I do not wish to enlarge

on the subject, when my hearers (*ἐν*) are well acquainted with it;" cf. Id. III. 53: *πρὸς εἰδότας πάντα λελέξεται*, "those, to whom the speech will have been addressed (*πρὸς*), know all about it." Plat. *Resp.* p. 515 E: *εἴ τις αὐτὸν ἔλκοι βία διὰ τραχείας τῆς ἀναβάσεως καὶ ἀνάντους οὐσῆς*, "if any one were to drag him up when the ascent (*διὰ*), by which he has to mount, is so rugged and steep;" Id. *Protag.* p. 332 E: *πράττεται δὲ τὸ μὲν ὑπὸ σωφροσύνης, τὸ δὲ ὑπὸ ἀφροσύνης; ναί. ἐναντίως; πάνυ γε. οὐκοῦν ὑπὸ ἐναντίων ὄντων; ναί. ἐναντίον ἄρα ἐστὶν ἀφροσύνη σωφροσύνης*. "The one is done by discretion, the other by folly, is it not? Yes. Contrariwise? Of course. Accordingly, the things, by which they are done (*ὑπὸ*), are opposites. Yes. Therefore folly is the opposite of discretion." Thucyd. I. 69, § 2: *οἱ γὰρ δρῶντες βεβουλευμένοι πρὸς οὐ διεγνωκότας ἤδη καὶ οὐ μέλλοντες ἐπέρχονται*, "for those, who act after deliberation, advance at once and without delay, while those, whom they attack (*πρὸς*), have not yet come to a decision."

Obs. This form of the tertiary predicate is particularly observable when the participle represents a local predicate (above, 442, (b)). Thus we have in Herod. v. 29: *ἐν ἀνεστηκυῇ τῇ χώρῃ*, "in the country where it extends upwards from the coast." The *κατέβησαν εἰς τὸ ἄστυ*, which follows, shows that this is the meaning intended.

496 The use of the tertiary predicate with a preposition is not limited to participles, though they are best adapted for this construction. The adjective sometimes appears in the same kind of construction. Thus Dem. in *Lacrit.* 930, l. 13: *ἐκείνων τὸν νεανίσκον τὸν δανείσαντα ἐξηπάτησαν ὥς ἐπ' ἐλευθέρους τοῖς χρήμασι δανειζόμενοι*, "they deceived that young man, who advanced the money, by the pretence that the property, on which they borrowed it (*ἐπὶ*), was free from all incumbrance."

497 Sometimes, as might be expected (above, 405, *Obs.* 2), the tertiary predicate approximates to the illative sentence. This *prolepsis* implies that the quality denoted by the adjective is conveyed to the object by the verb. As in Pind. *Ol.* v. 4: *τὰν σὰν πόλιν αὔξων λαοτρόφον*, i. e. *ὥστε λαοτρόφον εἶναι*, "increasing thy city so as to make it a nurser of population." Similarly, with a kind of *figura etymologica*, in Thucyd. iv. 17: *τοὺς λόγους μακροτέρους παρὰ τὸ εἰωθὸς οὐ μηχανοῦμεν*, i. e. *ὥστε μακροτέρους εἶναι*, "we will not spin out our speech so as to make it more prolix, contrary

to our usual practice¹." This idiom is found even in Latin, which has no article; as in Pers. i. 17:

liquido cum plasmate guttur
Mobile collueris,

i. e. *ut mobile fiat;*

and even in the nominative, as in Juv. i. 83:

paullatimque anima caluerunt mollia saxa,

i. e. *ita ut mollia fierent.*

498 The Greek idiom did not even shrink from a negative use of this *prolepsis*; thus we have in Soph. *Antig.* 856:

τὸν δ' ἐμὸν πότμον ἀδάκρυτον
οὐδεὶς φίλων στενάζει,

i. e. ὥστε οὐ δακρύουσιν αὐτόν, "no friend bewails my fate, so that it remains unwept." And the same adjective is similarly used in the *Trach.* 106: οὐποτ' εὐνάξειν ἀδακρύτων βλεφάρων πόθον, i. e. εὐνάξειν τὸν πόθον τῶν βλεφάρων ὥστε οὐ δακρύουσιν, or ὥστε γίγνεσθαι αὐτὰ ἀδάκρυτα, "to rest the regret of her eyes, so that they shed no tears."

¹ This supplement is made in the margin and interpolated in the text of Plat. *Polit.* p. 311 C, where after κουνὲς ξυναγαγούσα αὐτῶν τὸν βίον, we have ὥστ' εἶναι κουνόν.

CHAPTER III.

ON THE HYPOTHETICAL PROPOSITION, AND ON THE MOODS, AND NEGATIVE PARTICLES.

§ I. *General Principles.*

499 WE have thus far discussed at length all that concerns the elements of the simple proposition. It remains that we should examine the doctrine of co-ordinate and subordinate sentences. In passing to this part of our subject, we have to remember that the secondary predication, even when expressed by a single word, and that too a mere particle, may be equivalent to a conditional proposition (above, 436), and as this is really a relative sentence, which under other circumstances might be expressed by a mere epithet (above, 393, (b)), we must see that the due consideration of the hypothetical proposition connects itself immediately with certain elements in the analysis, to which the simple sentence has been submitted, and that, as far as the conditional clause is adverbial or relative, it deserves to be treated by itself, and as a sort of transition to the doctrine of those sentences which have an external appearance of greater distinctness and independence. It has been already remarked (above, 384), that there are two kinds of hypothetical propositions, and that they always contain two sentences. In the *conditional* hypothetical, these sentences are connected as antecedent and relative. In the *disjunctive* hypothetical, both sentences are relative. The one kind, therefore, may be referred to the doctrine of adverbial or *dependent* sentences: the other will fall under the class of *co-ordinate* sentences. In accordance with the principles, which we have now stated, we confine ourselves at present to the adverbial forms of the hypothetical propositions.

§ II. *Conditional Propositions.*

500 In the conditional hypothetical, the conditional or relative sentence is called the *protasis* (*πρότασις*), while the sentence which

flows is called the *apodosis* (ἀπόδοσις). It thus appears, that what is logically *consequent*, is grammatically *antecedent*.

501 The *protasis* of a conditional proposition is most generally and regularly expressed by the relative particle εἰ, and when it is thought necessary to express an antecedent to this relative, the particle ἄν, or in epic Greek κέν, appears in the apodosis. These particles are shortened forms of the antithetic prepositions ἀνά and κατά (above, 481, *Obs.*).

502 There are four classes of conditional propositions, which imply respectively

- I. Possibility, without the expression of uncertainty: εἰ τι ἔχει, δίδωσι = "if he has anything, he gives it" = *si quid habet, dat.*
- II. Uncertainty, with some small amount of probability: εἰάν τι ἔχῃ, δώσει = "if he shall have anything (which is not improbable), he will give it" = *si quid habeat, dabit.*
- III. Mere assumption, without any subordinate idea: εἰ τι ἔχοι, δίδοι ἄν = "if he were to have anything (i.e. as often as he had anything), he would give it" = *si quid habeat, det.*
- IV. Impossibility, i.e. when we wish to indicate that the thing is not so:
 - (a) εἰ τι εἶχεν, ἔδιδου ἄν = "if (which is not the case) he had anything, he would give it" = *si quid haberet, daret.*
 - (b) εἰ τι ἔσχεν, ἔδωκεν ἄν = "if (which was not the case) he had had anything, he would have given it" = *si quid habuisset, dedisset.*

These four classes will be best illustrated by the following examples:

(a) The first class includes all conditional propositions, in which the apodosis is expressed by the indicative without ἄν, or by the imperative, and it will be found in all cases that there is a mere expression of possibility, that, in fact, the *protasis* and *apodosis* are merely correlative sentences, in which the fact assumed and its consequence are placed on precisely the same footing. Thus we have

(aa) The present or perfect in the protasis. Xen. *Mem.* II. 1, § 28: εἰ τοὺς θεοὺς ἴλεως εἶναι σοι βούλει, θεραπευτέον [ἐστὶ] τοὺς

θεούς, "if you wish the gods to be propitious to you, you must worship the gods;" Plat. *Crit.* p. 43 D: εἰ ταύτῃ τοῖς θεοῖς [ἐστὶ] φίλον, ταύτῃ ἔστω, "if it is pleasing to the gods in this way, so be it;" Isocr. *Raneg.* § 28: εἰ μυθωδὴς ὁ λόγος γέγονεν, ὅμως αὐτῷ καὶ νῦν ῥηθῆναι προσήκει, "if the story is fabulous, it is nevertheless proper that it should be spoken on this occasion."

(bb) The future in the protasis. Xen. *Cyr.* II. 1, § 8: εἴ τι πείσονται Μῆδοι, εἰς Πέρσας τὸ δεινὸν ἦξει, "if the Medes shall suffer anything, the danger will extend to the Persians;" Id. *Anab.* IV. 7, § 3: τῇ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληφόμεθα τὸ χωρίον, "unless we shall take the place, there are no provisions for the army."

(cc) A past tense in the protasis. Thucyd. III. 54: εἴ τι ἄλλο ἐγένετο ἐπικίνδυνον, πάντων μετέσχομεν, "if any other danger arose, we took our share in all;" Id. *Ibid.* 55: εἰ ἀποστήναι οὐκ ἠθέλησαμεν, οὐκ ἠδικοῦμεν, "if we refused to separate ourselves, we did no wrong;" Id. *Ibid.* 65: εἰ ἐμαχόμεθα καὶ τὴν γῆν ἐδρούμεν, ἀδικοῦμεν, "if we fought and ravaged the land, we are in the wrong."

(β) The second class includes all conditional propositions, in which the protasis is expressed by εἰάν and the subjunctive, and in which the apodosis is the future indicative or some virtual equivalent. Plat. *Euthyd.* p. 288 C: τὸ ἐξῆς τούτοις πειράσομαι, ὅπως ἂν δύνωμαι, διελθεῖν, εἰάν πως ἐκκαλέσωμαι, κ.τ.λ., καὶ αὐτῷ σπουδάσῃ-τον, "I will endeavour, in such way as I shall be able, to investigate what follows, if in any way (as is probable) I can induce them, &c., and if they will be in earnest." And the subjunctive with οὐ μή, being equivalent to the future, is also used in the apodosis to εἰάν (below, 545). But the present and even the perfect may take the place of the future (above, 423, (aa), (2), 425, (c)), and thus we find the following constructions: Xen. *Anab.* I. 8, § 12: κὰν τοῦτο νικήσωμεν, πάνθ' ἡμῖν πεπολήται, "and if we shall have conquered in this, everything is (will be) at once effected for us;" Dem. *Ol.* II. § 12: ἅπας λόγος, ἂν ἀπῇ τὰ πράγματα, ματαιὸν τι φαίνεται καὶ κενόν, "all speaking, if actions are wanting, appears to be something vain and empty." It will be seen that in the expression of repeated acts (below, 580, (a)), the subjunctive with ὕταν, &c. is the regular protasis to the present or future indicative.

(γ) The third class includes all cases, in which the supposition is transferred from the region of fact and reality to that of imagination, when we have merely an idea, which may or may not admit of realization. Examples may occur in which it seems as if the possibility of the supposition was excluded by the nature of the circumstances themselves; and it may hence be supposed that there is an occasional confusion between this class of hypothetical propositions and the fourth. But it will always be found on a close examination, that, while the latter expressly deny the validity of the assumption, the optative always presumes that we are still within the limits of a wish or prayer, and that the fulfilment of our expectations, however chimerical, is at least supposable for the sake of argument. Thus we read in *Plat. Resp.* p. 359 B, C: *ὥς δὲ καὶ οἱ ἐπιτηδεύοντες ἀδυναμία τοῦ ἀδικεῖν ἀκόντες αὐτὸ ἐπιτηδεύουσι, μάλιστ' ἂν αἰσθανοίμεθα, εἰ τοιόνδε ποιήσαιμεν τῇ διανοίᾳ*, "that those who practise justice do so unwillingly through an inability to be unjust, we should best perceive, if we were to form the following supposition in our imagination;" and a little lower down: *εἴη δ' ἂν ἡ ἐξουσία, ἣν λέγω, τοιάδε μάλιστα, εἰ αὐτοῖς γένοιτο οἷαν ποτέ φασι δύναμιν τῷ Γύγῃ*, "and the liberty of which I am speaking, would be nearly as if they got the same power as they say was once obtained by Gyges;" and then follows a purely imaginative fable. We see the same resolution of the supposition into a mere mental conception in exaggerations, such as that in *Æsch. Pers.* 431: *κακῶν δὲ πλήθος οὐδ' ἂν εἰ δέκ' ἡματα στιχηγοροίην οὐκ ἂν ἐκπλήσαιμί σοι*, "I could not make up the full tale of our misfortunes, not even if I should recite them in order for ten days," which is of course an extravagant supposition. That the basis of this form of the hypothetical proposition is the idea of repeated action, namely, that the apodosis is regarded merely as coextensive with the protasis, is clear from the use of the optative in the corresponding temporal sentence (below, 580, (β)).

(δ) With regard to the fourth case the following points deserve notice:

(αα) That the past tenses of the indicative, thus used in the hypothetical clause and its apodosis, really exclude the supposition which is made, appears clearly from the following examples: *Thucyd.* III. 53, § 3: *ὁ μὴ ῥηθεὶς λόγος αἰτίαν ἂν παράσχοι ὥς, εἰ ἐλέχθη, σωτήριος ἂν ᾗν*, "the non-spoken speech would involve

the charge that if it had been spoken it would have ensured their safety." Herod. vii. 47: εἰ τοι ἡ ὄψις τοῦ ἐνυπνίου μὴ ἐναργὴς αὐτῷ ἐφάνη, εἶχες ἂν τὴν ἀρχαίην γνώμην, ἢ μετέστης αὖ; "if the vision of your dream had not appeared to you so clear (i.e. if it had not been what it was), would you retain your former opinion, or would you have changed it?" Hyperid. *pro Euxenippo*, col. 39: εἰτ' εἰ μὲν ἀπέφυγες τὴν γραφὴν, οὐκ ἂν κατεφείσατο οὗτος τοῖ θεῶ. ἐπειδὴ δὲ συνέβη σοι ἀλῶναι, Εὐξένιππον δεῖ ἀπολωλέναι, "if you had been acquitted, my client would not have given a false report about the god; but since it so happened that you were convicted, Euxenippus must needs be ruined."

bb. When the imperfect is used, the supposition excluded has reference properly to the present time, and this reference is sometimes directly expressed, as in Thucyd. i. 71, § 2: μόλις δ' ἂν πάλαι ὁμοίᾳ παροικοῦντες ἐτυγχάνετε τούτου νῦν δ', ἀρχαιοτρόπα ὑμῶν τὰ ἐπιτηδεύματα πρὸς αὐτοὺς ἐστίν, "you would scarcely ensure this, if you were (now) living by the side of a similar state; but *now* (as the case is) your principles are old-fashioned as compared with them." It may appear, however, that this distinction is neglected in certain cases. Thus in Demosth. *Mid.* 523, 10: ταῦτ' εὖ οἶδ' ὅτι πάντ' ἂν ἔλεγεν οὗτος τότε, it seems that we ought to render it, "I am well assured that he would have said all these things at that time." But the context shows that the meaning really is, "I know that he would *now* be saying all these things, if I had adopted the other course." In Soph. *Antig.* 388, σχολῇ ποθ' ἤξιν δειρ' ἂν ἐξηύχουν ἐγώ, ταῖς σαῖς ἀπειλαῖς αἷς ἐχειμάρσθην τότε, compared with Æsch. *Ag.* 480, οὐ γάρ ποτ' ἤνυχον μεθέξω, the ἂν creates so much difficulty that it seems almost necessary to read *ἀν'* for *ἀνά*, in the sense of "back again."

(cc) The particle *ἂν* may be omitted with the past tense of the indicative in the apodosis, by a sort of rhetorical artifice, to indicate the certainty of the immediate consequence; thus Eurip. *Hec.* 1111: εἰ δὲ μὴ Φρυγῶν πύργους πεσόντας ἤσμεν Ἑλλήνων δορί, φόβον παρέσχεν οὐ μέσως ὅδε κτύπος, "did we not know that the towers of the Phrygians had fallen by the spear of the Greeks, this noise had caused us fear in no slight degree." Id. *Troad.* 397: Πάρις δ' ἔγημε τὴν Διός· γήμας δὲ μή, σιγῶμενον τὸ κῆδος εἶχεν ἐν δόμοις, "Paris married Jove's daughter, but if he had not married her he must have continued to keep his marriage

affinity in the obscurity which originally belonged to it." Diophilus, *ap. Athen.* IV. p. 165 F: εἰ μὴ συνήθης Φαιδίμῳ γ' ἐτίγχανεν ὦν ὁ Χαβρίου Κτήσιππος, εἰσηγησάμην νόμον τιν' οὐκ ἄχρηστον ὡς ἐμοὶ δοκεῖ, "if Ctesippus the son of Chabrias had not been intimate with Phædimus, I had introduced a certain law, not without its use as I conceive." The same omission is observed in later writers, as in Paul, *ad Rom.* VII. 7: τὴν Ἀμαρτίαν οὐκ ἔγνω, εἰ μὴ διὰ Νόμου, "I had not known Sin, but through Law." And we have a corresponding idiom in Latin, as in Juv. x. 123: Antoni gladios potuit contemnere, si sic omnia dixisset. In Greek it is particularly common with the impersonals ἐχρῆν, ἔδει, ὠφελον, προσῆκε, εἰκὸς ἦν, ἄξιον ἦν, δίκαιον ἦν, καλὸν ἦν, καλῶς εἶχε, αἰσχροὺν ἦν, κρεῖττον ἦν, ἐξῆν, ἐνῆν, ὑπῆρχε, ἦν, ἔμελλε, and with words expressing an inclination, as ἐβουλόμην and ἤθελον. Thus Soph. *Electr.* 1505 sqq.: χρῆν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην, ὅστις πέρα πράσσειν γε τῶν νόμων θέλει, κτείνειν τὸ γὰρ πανοῦργον οὐκ ἂν ἦν, "it were right that this retribution were immediately exacted from all, namely, to slay any one who wishes to violate the laws, for then villainy would not exist." Thucyd. i. 38, § 3: καλὸν δ' ἦν, εἰ καὶ ἡμαρτάνομεν, τοῖσδε μὲν εἶξαι τῇ ἡμετέρᾳ ὀργῇ, ἡμῶν δ' αἰσχροὺν βιάσασθαι τὴν τούτων μετριότητα, "it were right, even if we were erring, that these should yield to our passion, and then it would be disgraceful for us to put violence on their moderation." Aristoph. *Ran.* 866: ἐβουλόμην μὲν οὐκ ἐρίζειν ἐνθάδε, "I should prefer not to contend here."

503 Circumstances may occur, under which the *apodosis* of one of these cases may follow the *protasis* of another: thus, we may have the *protasis* of I. with the *apodosis* of III., as in Soph. *Antig.* 901:

ἀλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς φίλα,
παθόντες ἂν ξυγγοῖμεν ἡμαρτηκότες,

where a special supposition is followed by a general sentiment. We have the *protasis* of IV. (a), as well as of III., with the *apodosis* of III., in Plat. *Apol.* p. 28 E: δεινὰ ἂν εἶην εἰργασμένος, εἰ τότε ἔμενον καὶ ἐκινδύνεον, νῦν δὲ ἀπολίπομι τὴν τάξιν, because the facts of his past life are opposed to the mere supposition which he makes. We have the *protasis* of II. with the *apodosis* of III.

in Soph. *Œd. T.* 216: τᾶμ' ἐὰν θέλῃς ἔπη κλύων δέχεσθαι, ἀλλὰ λάβοις ἂν κἀνακούφισιν πόνων, "if you shall be willing to hear and receive my words, you would get succour and an alleviation of your troubles," where the mind supplies the intervening consequence, "I will speak, and perhaps my words might produce the effect." We have the protasis of III. with the apodosis of I. (502, (a), (cc)), or of IV. (a), without ἂν (502, (δ), (cc)), in Xen. *Cyr.* II. 1, § 9: ἐγὼ μὲν ἂν εἰ ἔχοιμι ὡς τάχιστα ὅπλα ἐποιούμην πᾶσι Πέρσαις, as this is followed by the second case: κἂν ταῦτα παρασκευάσῃς ἡμῶν μὲν ποιήσεις, κ.τ.λ., and immediately preceded by the third case: οὐδ' εἰ πάντες ἔλθοιεν Πέρσαι, πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους, before which we have in succession (§ 8): εἰ οὕτως ἔχει, τί ἂν ἄλλο τις κρείττον εὔροι; and εἰ τι τείσσονται Μῆδοι, εἰς Πέρσας τὸ δεινὸν ἥξει, we may see that in the whole passage the protasis and apodosis are changed to suit the various shades of confidence or uncertainty with which the assumptions are put forth.

504 The apodosis is very often used in cases III. and IV. without any protasis, and with the same distinction of meaning as if a protasis had been expressed; thus we have in Soph. *Aj.* 88:

μένοιμ' ἂν ἤθελον δ' ἂν ἐκτὸς ὦν τυχεῖν,

where the optative is used, as it very often is, to express a constrained future, "I suppose I must remain," and the indicative expresses, "but if it were possible, I should like to be out of the way."

505 The most common substitutes for εἰ, in all these cases of protasis, are the participle without the article, and the relative with indefinite antecedent. Thus we can say, with scarcely any difference of meaning:

- | | | |
|------|------------|--------------|
| I. | εἰ τι ἔχει | } διδάσκει. |
| | ἔχων τι | |
| | ἃ ἔχει | |
| II. | ἐάν τι ἔχῃ | } δώσει. |
| | ἔχων τι | |
| | ἃ ἂν ἔχῃ | |
| III. | εἴ τι ἔχοι | } διδοίη ἂν. |
| | ἔχων τι | |
| | ἃ ἔχοι | |

- IV. (a) $\left. \begin{array}{l} \epsilonἰ \tauι \epsilonἶχεν \\ \epsilonἶχων \tauι \\ \alphaἰ \epsilonἶχεν \end{array} \right\} \epsilonδίδου \alpha\nu.$
- (b) $\left. \begin{array}{l} \epsilonἰ \tauι \epsilonἶσχευ \\ \epsilonἶχων \tauι \\ \alphaἰ \epsilonἶσχευ \end{array} \right\} \epsilonἶδωκεν \alpha\nu.$

On the other hand, the infinitive and participle may take the place of the finite verb in the apodosis, whenever the latter appears in a dependent sentence, which requires either of these verb-forms (below, 593, 594). Thus (a) the particle *αν* is very often found with the infinitive after such verbs as *οἶμαι*, *δοκῶ*, *νομίζω*, *ἡγούμαι*, *ἐλπίζω*, *ὑπολαμβάνω*, denoting opinion or expectation, and also after verbs like *λέγω*, *φημί*, *ὁμολογῶ*, *ὑπισχνούμαι*, *δμνυμι*, denoting the expression of the thoughts in words with reference to something conditional, as Thucyd. II. 20: *τοὺς Ἀθηναίους ἡλπίζεν ἴσως ἂν ἐπεξέλθειν, καὶ τὴν γῆν οὐκ ἂν περιιδεῖν τμηθῆναι*, because in the independent sentence we should have had *ἴσως ἂν ἐπεξέλθοιεν καὶ οὐκ ἂν περιῖδοιεν*. It is more than doubtful whether the future infinitive is ever used with *αν*. Instances are found in some of the existing texts, but they seldom stand the test of criticism (see Preface to Thucydides, p. xi). We find *αν* with the infinitive used substantively, as Thucyd. VII. 62: *διὰ τὸ βλάπτειν ἂν τὸ τῆς ἐπιστήμης*, "on account of the fact that it would be a hindrance to the application of our skill." (b) The apodotic use of the participle with *αν* is generally found in objective, relative and causal sentences; as Thucyd. I. 76: *εὐ ἴσμεν μὴ ἂν ἦσσαν ὑμᾶς λυπηροὺς γενομένους*, "we are quite convinced that you would not have been less vexatious," where the protasis is *εἰ ὑπομείναντες ἀπήχθησθε*. Plat. Crit. p. 48 c: *τῶν ῥαδίως ἀποκτινύντων καὶ ἀναβιωσκομένων γ' ἂν*, "of those who would without hesitation slay and restore to life again." Thucyd. I. 73: *ἀδυνάτων ἂν ὄντων πρὸς ναῦς πολλὰς ἀλλήλοις βοηθεῖν*, "as they would have been unable to assist one another when opposed to so many ships." Xen. Anab. I. 1, § 10: *ὥς οὕτω περιγενόμενος ἂν τῶν ἀντιστασιωτῶν*, "on the ground that he would in this way have got the better of his political opponents." On the repetition of *αν* with the participle when it really belongs to the verb of the sentence, see below, 508, (a).

506 The student must observe, that as *ἄν* is the antecedent of *εἰ*, when such an indefinite antecedent requires to be expressed, and both *ἄν* and *τις* of *ὅς*, we may write *εἰάν* = *εἰ ἄν* and *ὅς ἄν*, or *ὅστις*, or *ὅστις ἄν* if we wish to express the English "whenever" or "whosoever," in regard to the present or future apodosis, that is, in those cases when these indefinite antecedents are *not* expressed in the apodosis.

507 The following is the general rule respecting the use of *ἄν* (*κε*, *κεν*) in the formation of conditional propositions. (1) With the optative *ἄν* is always used in the apodosis, seldom, if ever, in the protasis. (2) The subjunctive never stands in the apodosis, but always in the protasis, and is generally attended by *ἄν*. With regard to the former of these rules, it is to be observed that a complete hypothetical proposition with its apodosis may be occasionally included in the sentence with *εἰ*, and in this case *ἄν* may be used with the included apodosis. Thus in Demosth. *Mid.* p. 582, ad fin.: *εἰ οὗτοι, χρήματα ἔχοντες, μὴ πρόοιנט' ἄν*, there is an included protasis in the participle *ἔχοντες*, and the sentence involved is *εἰ οὗτοι χρήματα ἔχοιεν, οὐκ ἄν πρόοιντο*, so that the full meaning is as follows: "if they, on the supposition that they had money, would not part with it." Similarly in Isocr. *Archid.* p. 120, ad fin.: *εἰ μηδεὶς ἄν ὑμῶν ἀξιώσειε ζῆν ἀποστερούμενος τῆς πατρίδος*, "if no one of you, on the supposition that he was deprived of his country would, on that supposition, think it worth while to live." With regard to the latter rule, we shall see that this does not apply to the Homeric use of the subjunctive mood (below, 513).

508 (a) In the apodosis *ἄν* is always placed after the word which produces the greatest influence on the predication, which gives its colour to the sentence, and which therefore comes nearest to the notion of an antecedent. It is therefore attracted to negatives, superlatives, demonstrative pronouns, interrogatives, and verbs of thinking. Thus we should write:

εἵποι ἄν.

ταῦτ' ἄν εἵποι.

μάλιστα' ἄν εἵποι ταῦτα.

οὐκ ἄν μάλιστα εἵποι ταῦτα.

ἐδόκουν ἄν ἐμοὶ ταῦτα μάλιστα εἰπεῖν.

οὐκ ἂν ἐδόκουν ἐμοὶ ταῦτα μάλιστα εἰπεῖν.
τί οὖν ἂν ἐδόκουν σοὶ μάλιστα εἰπεῖν;

As a result of this rule respecting the position of ἂν, it may be repeated when there is more than one emphatic word in the sentence. This is particularly the case with the negative, and there are instances in which the repetition follows immediately, as Eurip. *Troad.* 456: οὐκέτ' ἂν φθάνοις ἄν; Id. *Heracl.* 721: φθάνοις δ' ἂν οὐκ ἄν; Arist. *Lys.* 361: φωνὴν ἂν οὐκ ἄν εἶχον. And we may have a double repetition in the same sentence, as in Eurip. *Andr.* 916: οὐκ ἄν ἔν γ' ἐμοῖς δόμοις βλέπουσ' ἂν αὐγὰς τᾶμ' ἐκαρποῦτ' ἂν λέχῃ; Id. *Troad.* 1233: ἀφανεῖς ἂν ὄντες οὐκ ἄν ὑμνηθεῖμεν ἂν Μούσαις. When a participle appears in these passages, the student must be on his guard against the error, into which some inaccurate scholars have fallen, of supposing that the repeated ἄν belongs to this form of the verb. For example, the first ἄν belongs, like the second, to the finite verb or infinitive which follows in Soph. *Ed. T.* 446: συθείς τ' ἂν οὐκ ἄν ἀλγύναις πλέον. Herod. VII. 139: ὁρῶντες ἂν ἐχρήσαντο ἄν. Thucyd. VI. 18: νομίσατε τὸ τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάννυ ἀκριβὲς ἂν ξυγκραθὲν μάλιστ' ἂν ἰσχύειν.

On the other hand ἄν is omitted in the apodosis, when it is easily supplied from a parallel sentence, as in Æsch. *Agam.* 1049: πείθοι' ἄν, εἰ πείθοι', ἀπειθοίης δ' ἴσως. Xen. *Hier.* 11, § 11: οὐ μόνον φιλοῖ' ἄν, ἀλλὰ καὶ ἔρφο ὑπ' ἀνθρώπων.

(b) In the protasis ἄν always follows the relative word, which expresses the condition, such as ὅς, ὅπως, ὡς, &c. (above, 503); and it coalesces with εἰ, ὅτε, ἐπειδή, which become ἐάν, ὅταν, ἐπειδάν, &c. These combinations are always followed by the subjunctive mood; whence the rule for beginners: *Relativa et particulae relativæ cum ἄν subjunctivum exiunt.*

§ III. General Rules respecting the Use of the Moods in Conditional Propositions.

509 In the Attic writers it is only the indicative mood which can, without the aid of the indefinite antecedent ἄν, form the apodosis of a conditional proposition. Of course, it is only this mood which can stand by itself in a categorical proposition.

510 Only the indicative and optative, assisted by *ἄν*, can form the apodosis of a conditional proposition, and, with very rare and doubtful exceptions, *ἄν* is used only with past tenses of the indicative. In the passages quoted by the grammarians as instances of the use of *ἄν* with the future indicative (Xen. *Cyr.* VII. 5, § 21; IV. 5, 49; Thucyd. I. 140; Plat. *Phæd.* p. 61 c; *Crito*, p. 53 c; *Resp.* p. 615 D; Eurip. *Andr.* 464; Dinarch. *in Dem.* § 111), the best modern editors have either omitted the *ἄν* or changed the future into the optative.

511 The other moods and the participles belong to the protasis or to the adverbial sentence; except that the participle and infinitive may be converted into subjects by prefixing the article (above, 400, (a), b, c), and that the participle may form the primary predicate of a sentence (above, 420), and the infinitive or participle may express the apodosis of a condition (505).

512 It is the practice in most treatises on Greek syntax to discuss the uses of the moods according to their conjugational subdivisions. This is false in theory and mischievous in practice. The functions of a mood should be separately stated with reference to the different kinds of sentences in which they may appear. An examination, however, of the use of the moods in conditional propositions, amounts, in effect, to a general discussion of their distinctive employments.

§ IV. *The Subjunctive and Optative in Conditional Propositions.*

513 It has been already remarked (292), that these moods are by-forms of the future and aorist. The subjunctive was originally a determinate tense, like the future, and signified "the *probable* occurrence of something *after* the time of speaking" (422, (α)). The optative, as an aorist, signified "the *probable* occurrence of something *after* the time specified" (422, (β)). Thus, in Homer, we find these forms used as tenses in categorical predications.

(α) The subjunctive *opposed* to the aorist:

οὐ γάρ πω τοίους ἴδον ἄνθρωπος, οὐδὲ ἴδωμαι (*Il.* I. 262),

i.e. "for I have not yet seen such men, nor *is it probable* that I *shall* behold such men hereafter."

(b) The optative *parallel with the aorist*:

ὁ δὲ χερμάδιον λάβε χειρὶ,
 Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύω ἄνδρε φέρουεν
 οἷοι νῦν βροτοὶ εἶσι (Il. v. 303),

i.e. "he, Tydeides, took up a great stone, *which it is not probable that men of our time would take up, if similar circumstances were to occur.*"

This categorical or apodotic use of the optative without ἄν is common not only in Homer, but in Pindar (see *Ol.* III. fin., IX. 80, x. fin.; *Pyth.* IV. 118, x. 21) and the bucolic poets (see Theocr. VIII. 20; Mosch. III. 108).

514 With this signification of probability is intimately connected the implied ground of such probability, namely, frequent occurrence; insomuch that in later Attic Greek the adverb *πολλάκις*, "often," is used in a protasis to signify "perchance" or "probably," i.e. "as often happens" (Heindorf, *ad Plat. Phæd.* p. 19). Hence we find, that, in the protasis of conditional propositions, the subjunctive, preceded by the conditional words and ἄν (506), and the optative without ἄν (507), presume a repetition or frequency of occurrence. If the subjunctive is followed by its cognate tense the future, we have seen that the conditional proposition looks to a probable result; if the optative is followed by another optative with ἄν, we have a mere supposition (499):

ἂ ἂν } ἔχῃ, δώσει, "whatever he shall have, or as often as he
 εἰάν τι } shall have anything, he will give it."

ἂ } ἔχοι, διδοίη ἄν, "whatever he might have, or as often as he
 εἴ τι } had anything, he would give it."

But if the continuous present and past tenses are used in the apodosis, the implication of frequency is more strongly marked:

οὓς ἂν } ἴδῃ, ἐπαινέι, "whomsoever he sees, as often as he sees
 εἰάν τινος } them, he praises."

οὓς } ἴδοι, ἐπῆννε, "whomsoever he saw, as often as he saw
 εἴ τινος } them, he praised."

Where the present tense presumes the fact, the imperfect assumes it.

515 If in this last case the frequency of action requires a more distinct reference to the condition, the antecedent *ἄν* may be appended to the imperfect indicative, to the frequentative in *-σκον* (331, 351), and even to the aorist indicative; thus we may write, with nearly the same signification:

$$\left. \begin{array}{l} \epsilonἰ \text{ τινος} \\ \text{οὗς} \end{array} \right\} \text{ ἴδοι, } \left\{ \begin{array}{l} \epsilonἰπῆναι \\ \epsilonἰπῆναι \text{ ἄν} \\ \epsilon\text{παινέεσκεν} \text{ ἄν (Ionic)} \\ \epsilon\text{πῆνεσεν} \text{ ἄν} \end{array} \right.$$

When the apodosis alone appears, the student will generally find it easy to supply from the context the frequentative protasis.

516 Both the subjunctive and optative may appear in the protasis without any expression of the apodosis, and often without any relative word. Their signification in this usage is in strict accordance with their original meaning,—namely, the subjunctive commands or deliberates concerning that which is *present*: the optative wishes or prays that something *may become present*.

(a) *σπεύδωμεν, ἐγκυνῶμεν ἡγοῦ μοι, γέρον* (Eurip. *Hec.* 505),
“let us hasten, let us make all speed; lead me on, old man.”

Interrogatively:

εἰπῶμεν ἢ συγῶμεν; ἢ τί δράσομεν; (Id. *Ion*, 758),
“must we speak, or hold our peace? or what shall we do?”

(b) Without *εἰ*:

*ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,
τὰ δ' ἄλλ' ὅμοιος καὶ γένοι' ἂν οὐ κακός*
(Soph. *Aj.* 550),

“my son, mightest thou be more fortunate than thy father, but like him in all other respects, and then thou wouldest not be a bad man.”

With *εἰ* or *ὥς*:

εἰ μοι γένοιτο φθόγγος ἐν βραχίονσι (Eurip. *Hec.* 830),
“Oh! if I had a voice in my arms!”

ὥς ὁ τάδε πορῶν ὄλοιτο (Soph. *Electr.* 126),
“Oh! that he who has done these things were destroyed!”

517 In this sense the indicative is often used with *εἰ*, *εἰ γάρ*, *εἴθε*, and especially in the case of *ὄφελον*, which appears either with or without these particles, and followed by the infinitive. This presumes, like the corresponding protasis (502), that the wish cannot be realized. Thus we find

εἴθε σοι τότε συνεγενόμην (Xen. *Mem.* I. 2, § 46),

"Oh! if I had been with you there!" (which I was not).

εἴθ' ὄφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος

Κόλχων ἐς αἶαν κυανέας Συμπληγάδας!

(Eurip. *Med.* init.),

"Oh! if the Argo had not been obliged (as it was) to fly through the Symplegades to the Colchian land!"

518 The mere wish is often expressed interrogatively by the optative with *πῶς ἂν*, "Oh! how could it be done!" as

πῶς ἂν ὑμῖν ἐμφανῆς

ἔργῳ γενοίμην ὥς μ' ἔθεσθε προσφιλεῖ;

(Soph. *Phil.* 531),

"Oh! how could I show my gratitude by my actions!"

§ V. *The Imperative in Conditional Propositions.*

519 The imperative differs very little in any of its usages from the subjunctive.

520 It sometimes appears, like *εἰάν* with the subjunctive, as the conditional protasis of the future; thus,

θάπτε με, ὅττι τάχιστα, πύλας Ἀΐδαο περήσω

(Hom. *Il.* XXIII. 71),

i. e. "the sooner you bury me, the sooner I shall pass the gates of Hades," *εἰάν με ὥς τάχιστα θάπτης, πύλας Ἀ. ὥς τ. περήσω.*

Also with *καί* interposed; as

λαβέ, καὶ εἴσει (Plato, *Theætet.* 154 c),

"take it, and you will know," i. e. *εἰάν λαβῆς, εἴσει.*

521 In its more common use, as a hortative, deliberative, or imperative form, we have already seen that the subjunctive often

takes the place of this mood, with this difference, that except in prohibitions, when both moods are employed, the subjunctive is used for the first person, and the imperative for the second. This appears most clearly when they are both used in juxtaposition or antithesis; thus,

A. *σιώπα*. B. *σὸς γ' ὃ κατάρατε σιωπῶ ἔγω;*

"A. Hold your tongue, i.e. you must hold your tongue.

B. What! must I hold my tongue for you?"

σκοπῶμεν κοινῇ, καὶ εἰ κ.τ.λ., ἀντίλεγε, καὶ σοὶ πείσομαι
(Plato, *Crito*, 48),

"let us consider the matter together, and if you can, confute me, and I will give way."

522 The imperative is often a mere exclamation, as in *εἰπέ*, *ἄγε*, *φέρε*, *ἴδε*, *ἰδού*, &c. And these imperatives are often prefixed to the first person of the subjunctive to urge the deliberation; thus,

φέρε, τί σοὶ δῶ καταφαγεῖν,

"come, what must I give you to eat!"

523 The future, which is the regular apodosis of the subjunctive and imperative, is often used to express the latter, chiefly, however, in interrogative-negative and in prohibitive sentences; as

παῖδες, οὐ σκέψεσθε; (Plat. *Symp.* 212 D),

"slaves, go at once and see!" (below, 540).

524 From the interchange of the imperative, subjunctive, and future in other cases, arise some uses of the former which may remind us of the fact (above, 293), that the imperative differs from the indicative only in the form of the person-endings. Thus, on the one hand, we find constructions in which a question is followed by an imperative; such as

οἶσθ' οὖν ὃ δράσεις, ὥς ἀπαίρωμεν χθονός;
ᾔδησον ἡμῶν σῖτον, οὐ σπανίζομεν

(Eurip. *Cycl.* 131—3),

"dost know what thou must do, in order that we may sail away from this land? Furnish us with corn, of which we are in want."

Or by a prohibition; as

οἶσθ' ὡς μετεύξει καὶ σοφωτέρα φανεῖ;
τὰ χρηστὰ μή σοι λυπρὰ φαινέσθω ποτε

(Id. *Med.* 600, 1),

"dost know how thou must alter thy prayers and appear wiser?
Let not good things ever appear grievous to thee."

But, on the other hand, we find that the future of the relative clause in the question is *attracted into the imperative which follows*; thus we have

οἶσθ' οὖν ὃ δρᾶσον; μήτ' ἀποσπασθῆς βίᾳ, κ.τ.λ.

(Id. *Hec.* 225),

"dost know what thou must do?—neither be torn away by force," &c.

And even with a sentence interposed:

I. οἶσθά νυν ἃ μοι γενέσθω;

Θ. σὺν τὸ σημαίνειν τόδε.

I. δεσμὰ τοῖς ξένοισι πρόσθες (Id. *Iph. Taur.* 1204),

"I. Dost know what must be done for me?

Th. Thou must tell me this.

I. Put chains on the foreigners."

The Latin comedian, from not understanding this idiom has endeavoured to express it by a transposition, *tange sed scin' quomodo* (Plaut. *Rud.* III. 5, 18), which has misled Bentley and other scholars.

525 We find the imperative in deliberative interrogations, without any direct evidence of such an attraction; as

τί οὖν; ὃ πολλάκις ἐρωτῶ, κείσθω νόμος ἡμῖν;

(Plat. *Legg.* p. 801 D),

"what then?—according to my repeated question, must a law be laid down?"

This probably arises from a transition, by means of ὅτι, from the direct to the oblique oration. This transition is distinctly seen in the following passages: ἵσως ἂν εἴποιεν, ὅτι, ὃ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα (Plat. *Crit.* 50 c). By the side of the future: χρή δεῖξαι ὅτι, ὧν μὲν ἐφίενται, πρὸς τοὺς μὴ ἀμνημονεύοντες κτάνθωσαν, οἷς δὲ γενναῖον, κ.τ.λ., ἀνανταγώνιστοι ἀπ' αὐτῶν οὐκ ἀπίασιν (Thucyd. IV. 92).

§ VI. *The Infinitive as a Substitute for the Imperative.*

526 The infinitive, or adverbial mood, does not take its place in the protasis, except as a substitute for the imperative. As an adverb, or secondary predicate, it is appended to the finite verb, which contains the main predication, as an explanatory adjunct (above, 468). In the same way, however, as the gerundive, or inflected form of the infinitive, assumes to itself a significance of obligation, which is properly conveyed by the substantive-verb (above, 423), the earlier Greek writers use the infinitive, without the substantive-verb on which it depends, as an imperative, to express what *must* or *ought* to take place. Thus,

καὶ ταῦτ' ἰὼν
εἶσω λογιζέου, κὰν λάβῃς μ' ἐψευσμένον,
φάσκειν ἔμ' ἤδη μαντικῇ μηδὲ φρονεῖν
(Soph. *Œd. T.* 462).

527 Sometimes also as the expression of a wish or prayer; as ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι (Herod. v. 105), where it cannot be said that the substantive-verb is necessarily understood; for we might say in English, "Oh! that it might be allowed to me, &c.," and the Latin *utinam* marks a similar dependent clause.

§ VII. *The Negative Particles μή and οὐ.*

528 The distinction between μή and οὐ depends upon their respective applicability to the different members of a conditional proposition. For

Μή belongs to the *protasis*;

Οὐ to the *apodosis* or to the categorical proposition; in other words,

Μή negatives a supposition, i. e. it prohibits or forbids;

Οὐ negatives an affirmation, i. e. it affirms that the case is not so;

or, to express the rule according to the principles already laid down, μή is used in all those dependent sentences which are virtually or formally hypothetical; consequently μή is used (1) with the participle in the hypothesis; (2) after particles expressing a condition or supposition, as εἰ, ἐάν, ἐπειδάν, ὅταν; (3) after particles implying

the purpose or motive, as *ἵνα*, *ὅπως*, *ὅφρα*; (4) after relatives and relative particles with an indefinite antecedent expressed or understood; (5) in all expressions of a wish; (6) in all prohibitions; and (7) with the infinitive as representing an adverbial sentence; whereas *οὐ* is used in all other cases.

The following are comprehensive examples: (a) *μή* in the *protasis* by the side of *οὐ* in the *apodosis*, Plat. *Phæd.* 76 E: *εἰ μή ταῦτά ἐστι, οὐδὲ τάδε*, "if what has been said is not the case, neither is what follows;" (b) *μή* in the prohibition by the side of *οὐ* in the categorical negation, Eurip. *Alc.* 690: *μή θνήσχ' ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ σοῦ*, "do not die for me, and I will not die for you;" (c) *μή* in the negation of a wish and in an indefinite relative sentence by the side of *οὐ* with the optative in the *apodosis*, Soph. *Antig.* 676:

*ἐγὼ δ' ὅπως σὺ μή λέγεις ὁρθῶς τάδε
οὐτ' ἂν δυνάμην μήτ' ἐπιστάμην λέγειν,*

i. e. "but I neither could be able, nor may I know how to say, in what way (i. e. any way in which, below, 532) you are not right in what you say." For the use of *ὅπως* cf. Plat. *Theæt.* p. 164 D: *οὐπω μαυθάνω ὅπως λέγεις*.

§ VIII. *Mή in the Protasis.*

529 The following are special examples of *μή* in dependent sentences, implying an assumption, a wish, or a prohibition:

(a) Indicative: *εἰ μή γίγνεται*, "if it does not come to pass," and so of the other tenses.

(b) Imperative: *μή κλέπτε*, "do not steal" (in general).

(c) Subjunctive: *μή κλέψῃς* (more rarely *μή κλέψῃς*), "do not steal" (this particular thing: above, 427, (cc), (a₁));

ἐὰν μή γένηται, "if it shall not come to pass."

(d) Optative: *μή γένοιτο*, "may it not come to pass" = "oh! if it could be avoided!"

εἰ μή γένοιτο, "if it were not to come to pass."

(e) Infinitive: *θεοὶ πολῖται, μή με δουλείας τυχεῖν*, "let me not incur slavery;"

τὸ μή γενέσθαι, "the supposition that it has not come to pass;"

δέδοκται τὰς ναῦς μήπω ἐκπλεῖν, "it has been determined that the ships are not yet to sail out."

(See below, 594, 596.)

(f) Participle: μὴ δρῶν, "if he abstains from doing."

Obs. 1 Μὴ with the participle signifies "if not" (*si non*), and generally accompanies a positive apodosis; μὴ οὐ with the participle signifies "unless," and is always attached to a negative apodosis; thus, ὅταν δ' ἴκηται, τῆνικαὐτ' ἐγὼ κακὸς μὴ δρῶν ἂν εἶην πάνθ' ὅσ' ἂν δηλοῖ θεὸς (*Soph. Œd. T.* 76), i. e. *si non faciam*.

οὐκ ἐξελεύσεσθαι ἔφασαν μὴ οὐ πλήρεις ἰόντος τοῦ κύκλου (*Herod. vi.* 106), i. e. *nisi quum plena esset luna*. And the same applies, when the main sentence is virtually negative; as

δυσάλγητος γὰρ ἂν εἶην τοιάνδε μὴ οὐ κατοικτείρων ἔδραν (*Soph. Œd. T.* 12), i. e. "I should be devoid of all sensibility, I should not be humane, unless I pitied such a band of suppliants." On this abundance of negation see also below, 530, *Obs.*, 603.

Obs. 2 Μὴ is used with the participle without any direct implication of a condition, if the sense is carried on from an imperative, so that the participle with μὴ amounts to a prohibition; thus,

ἔκβαιν' ἀπήνης τῆσδε, μὴ χαμαὶ τιθεῖς
τὸν σὺν πόδ', ὦναξ, Ἰλίου πορθήτορα (*Æsch. Ag.* 879),

"descend from this mule car, and do not place on the ground thy foot, O king, seeing that it has trampled upon Ilium." Cf. *Ibid.* 493, *μηκίτι λάπτων* after *χαίρει*, and *Suppl.* 793, *μὴ ὀρῶν* after *ἐπιδε*.

§ IX. Οὐ in the Categorical Proposition or Apodosis.

530 The following examples will show the use of οὐ in absolute negations.

(a) Indicative:

οὐχ οἶός τε ἔστίν, "he is not able."

(b) Optative with ἄν:

οὐκ ἂν γένοιτο, "it would not (under given circumstances) come to pass."

(c) Participle indicating a fact, i. e. a causal or concessive sentence:

οὐ δρῶν, "as abstaining from doing," either "because he does it not" (615), or "although he does it not" (621).

Obs. In the direct sentence, a repetition of οὐ confirms the negation; as

ἀκούει δ' οὐδὲν οὐδεὶς οὐδένος (*Eurip. Cycl.* 120).

This pleonasm sometimes occurs as between two sentences ; thus in the comparative μάλλον ἤ, the οὐ of the first clause is repeated in the second ; as

ἤκει γὰρ ὁ Πέρσης οὐδέν τι μάλλον ἐπ' ἡμέας ἢ οὐ καὶ ἐπ' ὑμέας (Herod. iv. 118).

So also when μή with the participle has a negative apodosis (above, 529, Obs. 1), and when μή with the infinitive follows a doubly negative word (below, 595, 603).

§ X. Οὐ and μή after Relatives and Relative Particles.

531 Οὐ is used after relatives when the antecedent is definite, because in this case there is an affirmation ; but μή follows the relative when the antecedent is indefinite, because in this case there is an hypothesis. Thus,

(a) ὃς οὐ ποιεῖ ταῦτα = ὁ οὐ ποιῶν ταῦτα = ἄτε οὐ ποιῶν ταῦτα = is, *qui non facit hæc*.

(b) ὃς μὴ ποιεῖ ταῦτα = ὁ μὴ ποιῶν ταῦτα = εἰ quis non facit hæc = *qui hæc non faciat* (above, 405, Obs. 2).

A similar consideration qualifies the general rule respecting the relative particle εἰ (529) ; thus,

(a) τάφου μεληθεῖς τῷδε, καὶ μὴδεῖς ἐᾷ (Soph. Aj. 1184), *de eo quod probabile est* :

but

(b) εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν παρόν (Id. Ibid. 1131), *de eo quod certum est—si, id quod facis, prohibes quominus sepeliamus mortuos* (cf. below, 534).

Hence in Thucyd. i. 121, fin., we must translate εἰ οὐκ ἀπεροῦσιν, “if they shall not refuse,” and εἰ οὐκ ἄρα δαπανήσομεν, “if we shall refuse to be at any expense.”

The same applies also to adverbs of place ; thus,

(a) μέλλουσι γὰρ σ', εἰ τῶνδε μὴ λήξεις γόων,
ἐνταῦθα πέμψειν, ἔνθα μὴ ποθ' ἡλίου
φάος προσόψει—*de loco nescio quo*

(Soph. Electr. 379) :

but

(b) ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι
προσπασσαλεύσω τῷδ' ἀπανθρώπων πάγῳ,

ὣ' οὔτε φωνήν οὔτε τοῦ μορφῆν βροτοῦ
ὄψει—*de loco certo et præsenti*

(Æschyl. *Prom.* 20).

And so in the case of other relative words (above, 396).

532 The indirect as distinguished from the direct interrogation is followed by *μή* when its reference is indefinite. Thus we say, in the direct interrogation, Æsch. *Agam.* 540: τί δ' οὐ στένουντες, οὐ κλαίοντες ἡματος μέρος; "in what part of the day were we not groaning, in what not weeping?" Soph. *Trach.* 191: πῶς δ' οὐκ ἐγὼ χαίροιμ' ἄν; "why should I not rejoice?" But when we pass to the indirect interrogation, the rule of the relative immediately applies. Thus with a definite reference we have *οὐ* after *ὅστις*. *Ibid.* 439: οὐ γὰρ γυναικὶ τοὺς λόγους ἐρεῖς κακῇ, οὐδ' ἥτις οὐ κάτοιδε τὰνθρώπων, because a particular person, Deianeira herself, is the antecedent of *ἥτις*. But with an indefinite and general reference we have *μή*. Id. *Aj.* 748: ὅστις ἀνθρώπου φύσιν βλαστῶν, ἔπειτα μή κατ' ἀνθρώπου φρονεῖ, because here the antecedent is τὰ περισσὰ κἀνονητὰ σώματα, in general. Similarly with *ὅπως*, we have *οὐ*, when the case is definite, especially in the phrase οὐκ ἔσθ' ὅπως οὐ; thus *Ibid.* 371: οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὧδ' ἔχειν. But *μή*, when *ὅπως* means "any way in which," as in Id. *Antig.* 676 (quoted above, 528): ὅπως μή λέγεις ὀρθῶς τάδε οὐκ ἂν δυναίμην λέγειν, compared with *Ced. T.* 548: τοῦτ' αὐτὸ μή μοι φράζ' ὅπως οὐκ εἰ κακός.

533 As the article is intimately connected with the relative (386 sqq.), we find that the hypothetical *μή* is always used with the article, when the reference is general and undefined. We have seen this with the infinitive (529, (e)). And the same is the case with nouns and other single words, except in the usage which will be noticed in the following section. The following passage of Euripides is perhaps the most striking example that could be found. Eurip. *Troad.* 468:

ἐᾶτέ μ',—οὔτοι φίλα τὰ μή φίλ', ὧ κόραι,—
κείσθαι πεσοῦσαν,

"suffer me to lie as I have fallen—verily that which is not pleasant or welcome is not at all an act of friendship" (where *φίλος* is used in two senses—one referring to the intended friendliness of the

chorus, and the other to the wishes of Hecuba, and the latter is the usage in Hom. *Od.* i. 82; Æsch. *Prom.* 600; cf. the use of *amicus* in Hor. ii. Carm. vii. 2). That the principle is the same as the use of the relative, which has just been noticed, so that τὰ μὴ φίλα is equivalent to ἃ ἂν μὴ φίλα ᾖ, is clear from such passages as Eurip. *Hec.* 279: οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἃ μὴ χρεῶν; Id. *Bacch.* 448: ὅτι γὰρ μὴ χρεῶν οὗτοι χρεῶν παθεῖν.

Obs. It has been proposed by C. Haeberle (*de formis hypotheticis sententiarum relativarum*, Landshut, 1831) to distinguish the relative sentence which admits μὴ, and which he calls *protatic*, from the relative sentence which admits οὐ and ἂν, and which he calls *apodotic*, according to the following scheme:

Protatic sentences.

Apodotic sentences.

I. Of that which is or is not.

ἃ μὴ δύναμαι ποιεῖν, οὐ ποιῶ.	ποιεῖς, ἃ ἐγὼ οὐ δύναμαι ποιεῖν.
ἃ μὴ δύναμαι ποιεῖν, οὐκ ἂν ποιοίην.	οὐκ ἂν ποιοίης, ἃ ἐγὼ οὐ δύναμαι ποιεῖν.
ἃ μὴ ἡδυνάμην ποιεῖν, οὐκ ἐποίουν.	ποιεῖς, ἃ ἐγὼ οὐκ ἡδυνάμην ποιεῖν.
ὁ δυνάμενος ποιεῖν ποιεῖ.	οὐκ εἰμὶ ὁ δυνάμενος ποιεῖν.

II. Of that which may or may not exist.

ἃ μὴ δυναίμην ποιεῖν, οὐκ ἂν ποιοίην.	ποιεῖς, ἃ ἐγὼ οὐκ ἂν δυναίμην ποιεῖν.
εἰ μὴ βουλοίμην ποιεῖν, ἃ δυναίμην, οὐκ ἂν ποιοίην.	εἰ μὴ εἴη, ἃ δυναίμην ποιεῖν, οὐκ ἂν ποιοίην.—οὐκ ἂν εἴη, ἃ δυναίμην ποιεῖν.
τοῦ ποιεῖν, ἃ μὴ δύναιο, φεῖδυσθαι δεῖ.	
ὁ δυνάμενος ποιεῖν ποιοίη ἂν.	οὐκ εἰμὶ ὁ δυνάμενος ἂν ποιεῖν.

III. Of that which is conceived as non-existent.

ἃ μὴ ἡδυνάμην ποιεῖν, οὐκ ἂν ἐποίουν.	ποιεῖς ἃ ἐγὼ οὐκ ἂν ἡδυνάμην ποιεῖν.
ἃ μὴ ἡδυνήθην ποιεῖν, οὐκ ἂν ἐποίησα.	ποιεῖς, ἃ ἐγὼ οὐκ ἂν ἡδυνήθην ποιεῖν.
εἰ μὴ ἡβουλόμην ποιεῖν, ἃ ἡδυνάμην, οὐκ ἂν εὐτύχουν.	ἦν ἂν, ἃ ἡδυνάμην ποιεῖν.
ὁ δυνάμενος ποιεῖν ἐποίει ἂν.	οὐκ εἰμὶ ὁ δυνάμενος ἂν ποιεῖν.

IV. Of that which may have happened repeatedly.

ἃ μὴ δυναίμην ποιεῖν, οὐκ ἐποίουν.	ποιεῖς, ἃ ἐγὼ οὐκ ἂν ἡδυνάμην ποιεῖν, ὅποτε βουλοίμην.
ἃ μὴ δυναίμην ποιεῖν, οὐκ ἂν ἐποίουν.	οὐκ ἦν ὁ (τότε) δυνάμενος ἂν ποιεῖν.
ὁ δυνάμενος ποιεῖν ἐποίει (ἂν).	(This use of the participle is rare.)

V. Of the undefined condition.

<p>ἀ ἂν μὴ δύνωμαι ποιεῖν, οὐ ποίω, οὐ ποιήσω.</p> <p>ἀ ἂν δυνήθω ποιεῖν, πεποιθήσεται.</p> <p>ἀ ἂν μὴ δύνωμαι ποιεῖν, οὐκ ἂν ποι- οίην.</p> <p>ὁ δυνάμενος ποιεῖν ποιεῖ.</p>	<p>The apodotic sentence is wanting.</p>
---	--

§ XI. Οὐ, when it negatives the primary Notion of a Word or Phrase.

534 Οὐ is sometimes so closely connected with a word or phrase, that it not only negatives it, but even affirms the contrary. Thus we have οὐ φημι, not "I do not say," but "I say no," *nego*; οὐχ ὑπισχνούμαι, "I refuse;" οὐ θέλω, *nolo*; οὐκ ἐῷ, "I forbid" (Thucyd. III. 48, cf. 531); οὐκ ἀδύνατος εἰπεῖν, "an eloquent man" (Id. IV. 84); οὐ τῶν ἀδυνατωτάτων, "the wealthiest men among them" (Id. I. 5); οὐχ ἥκιστα, *præsertim*; οὐκ ἄμεινον, "it is better not;" οὐ πάνυ, *omnino non*; ἢ οὐ διάλυσις, "the prevention from breaking down;" ἢ οὐ περιτείχισις, "the stoppage of the blockade," &c. From these we must carefully distinguish the hypothetical phrases τὸ μὴ διαλυθῆναι, τὸ μὴ περιτειχισθῆναι, τὰ μὴ φίλα, &c. (529, (e), 533).

§ XII. Οὐ and μή in Interrogations.

535 As the direct question is inferentially equivalent to the categorical negation, it will follow conversely that, whenever οὐ is found in an interrogation, a positive answer is expected; thus,

ἀρ' οὐκ ἐστὶν ἀσθενής; *nonne ægrotat?* *Proculdubio* ("he is ill, is he not? Yes").

The combination οὐκ οὖν is very often used interrogatively, and the inference implied is so distinctly affirmative, that the note of interrogation is frequently omitted, and οὐκοῦν; = *nonne igitur?* is considered as equivalent to *igitur*, and the categorical οὐκοῦν, "not in accordance with what has been said" (below, 548, (31)), is distinguished from it by a change of accent.

As γάρ belongs to the categorical proposition (615), ἦ γάρ; expects an affirmative answer.

The combination *ἄλλο τι ἢ*—; “is there any thing else than—?” necessarily anticipates an affirmative response. The *ἢ* is very often omitted, and *ἄλλοτι* alone is then equivalent to *ἢ οἷον*? as in Plat. *Resp.* p. 369: *ἄλλοτι γεωργὸς μὲν εἷς, ὁ δὲ οἰκοδόμος*, “of course one is a husbandman, and the other a builder.” There is a great risk of missing this idiom in some passages, e.g. in Plat. *Theætet.* p. 159 D: *ὅταν δὲ ἀσθενοῦντα, ἄλλοτι πρῶτον μὲν τῇ ἀληθείᾳ οὐ τὸν αὐτὸν ἔλαβεν*; where the denial of identity suggests another rendering to the uninitiated student.

536 If a mere hypothesis is called in question, the answer expected is necessarily negative; thus,

(a) *Ἐλλήν που ἐστὶ*, “I suppose he is a Greek.”

(b) *οὔτι που Ἐλλήν ἐστί*, “I suppose he is not a Greek.” Hence interrogatively,

(c) *ἢ που Ἐλλήν ἐστί*; *num Graius est?* i.e. “he is not a Greek, is he?” or “he is not a Greek, I suppose.” “No!”

537 Since, therefore, *μή* forbids or negatives an assumption, its appearance in an interrogation presumes a negative reply; thus,

Ἄρα μή ἐστὶν ἀσθενής; *num ægrotat?* i.e. “he is not ill, I suppose” or “he is not ill, is he?”

In questions *μή* is often combined with *οὖν* under the form *μῶν*, and we have sometimes even *μῶν οὖν*, as Plat. *Soph.* 250 D: *μῶν οὖν ἐν ἐλάττονί τινι νῦν ἐσμὲν ἀπορία*, “surely we are not in a less difficulty now?” And *μῶν* has become so entirely an interrogative particle, that it is followed by either *μή* or *οὐ*, according as the answer expected is negative or positive; as Plat. *Phædo*, 84 C: *μῶν μή δοκεῖ ἐνδεῶς λέλεχθαι*; and Id. *Soph.* 234 A: *μῶν οὐ παίδαν νομιστέον*;

We have also the combination *μή οὐ* in questions both with the indicative and with the subjunctive, as Plat. *Meno*, p. 89 C: *ἀλλὰ μή τοῦτο οὐ καλῶς ὁμολογήσαμεν*, “but perhaps we have done rightly in making this admission;” *Cratyl.* 436 B: *ἀλλὰ μή οὐχ οὕτως ἔχῃ*, “but perhaps this is not so.” Here the interrogation is virtually lost, and *μή*, like the later Greek *μήποτε*, means simply “perhaps.” It is common to consider these phrases as elliptical or presuming the loss of *φοβοῦμαι* or *ἔρα* (below, 538,

539). But the construction with verbs of fearing, being that of the indirect and dependent interrogative, must be subsequent to that of the direct question or prohibition.

§ XIII. *Μή after Verbs of Fearing, &c.*

538 These interrogations with *μή* and the indicative mood, like the prohibitions and deprecations with *μή* and the subjunctive or optative (529, (c), (d)), are appended to verbs of fearing and circumspection, with this difference:

(a) If the object of our fear or forethought is regarded as certain, we use the indicative.

(b) If uncertain, we use the subjunctive or optative.

Thus,

(a) *μή ἀμφοτέρων ἡμαρτήκαμεν*, "we have not lost both, have we?" Answer, "No!"

But by prefixing *φοβοῦμαι*, we do away with the negative, so that *φοβοῦμαι-μή* signifies *forsitan*, "perhaps;" and *φοβοῦμαι-μή ἀμφοτέρων ἡμαρτήκαμεν* = "I fear we have missed both—it is but too probable" (Thucyd. III. 55).

In the same way with a verb of circumspection:

μή δόκησιν εἶχετ' ἐκ θεῶν, "you had not a mere fantasm sent from the gods, had you?" Answer, "No!" But if we prefix *σκοπεῖτε*, we annul the particle *μή*, which had negated the hypothesis, so that

σκοπεῖτε-μή δόκησιν εἶχετ' ἐκ θεῶν

(Eurip. *Helen*. 119)

will signify "look to it, if you had not some vision sent from the gods"—i.e. "it is more than probable that you had." Similarly *μή παίζων ἔλεγεν*; "he did not speak in jest, did he?" Answer, "No!" But if we prefix *ἔρα* the negation is annulled, and the sense of probability is introduced, so that *ἔρα-μή παίζων ἔλεγεν* (Plat. *Theætet*. p. 145 B) will signify "it is probable that he spoke in jest."

(b) *μή θάνω*, "let me not die"—*nego suppositionem me moriturum esse, vel pono me moriturum non esse*.

δέδουκα-μή θάνω, "I fear I shall die—it is but too probable."

Similarly ἔφη δεδουκέναι μὴ θάνοι, "he said he was afraid he should die;" for the optative, being by nature an indeterminate tense, is properly used after other past tenses (above, 292, 513; below, 607).

Obs. There is the same difference between φοβοῦμαι μὴ and οὐκ οἶδ' εἰ, as between *forsitan* and *haud scio an*: the former signifies that it is probable; the latter that it is unlikely; thus, οὐκ ἂν οἶδ' εἰ δυνάμην (Plato, *Tim.* p. 263) = φοβοῦμαι μὴ οὐ δύναμαι. The apodotic ἂν shows that οὐκ οἶδ' εἰ is adverbial.

539 We may also say in the indicative usage, (a) ὅρα μὴ οὐχ οὕτω ταῦτ' ἔχει (Plat. *Alciḃ.* II. p. 139 D), "perhaps this is *not* the case; and with the subjunctive or optative, (b) φοβοῦμαι μὴ οὐ-θάνω, "I fear I shall *not* die;" ἐφοβούμην μὴ οὐ-θάνοιμι, "I feared I should *not* die," according to 534.

Obs. That these usages do not belong to the syntax of the illative or final sentence appears (1) from the sense, for the meaning is not "with the consequence that it is not so" (below, 602, (d)), or "to the end that it may not be so" (below, 611), but simply "whether it be so;" (2) from the omission of the particles ὥστε or ἵνα, ὅπως, &c.; (3) from the analogy of the Latin; for *vereor ut veniat* means "I fear how he can come," i.e. "I fear he will *not* come;" but *efficio ne veniat* for *efficio ut ne veniat* would mean "I manage to the end that he may *not* come;" so that the negative in the one case is expressed by *ut* alone, and in the other by *ne* for *ut ne*.

§ XIV. Construction of οὐ μὴ.

540 (a) Οὐ with the Future or Subjunctive in Interrogations.

When the interrogative οὐ is used with the future tense, the result is a positive command (523); when it is used with the subjunctive, the result is a deliberation nearly amounting to a resolve (521). The former construction most frequently occurs in the second person, the latter in the first; as

οὐ μένεις; *quin manes?* "will you not remain?" i.e. "stop!" and it is expected that the person addressed will do so (535);

οὐκ ἴω; *nonne ibo?* "shall I not go?" which implies "of course I shall."

541 (b) Μὴ with the Future Indicative or Aorist Subjunctive.

But if we prefix μὴ to the future indicative or aorist subjunctive, the result is, of course, a prohibition (529, (c)); thus,

(α) λέξεις δὲ μηδὲν τῶν ἐμοὶ δεδογμένων
(Eurip. *Med.* 804),

“do not tell of any of the resolves which I have formed.”

(β) ἀλλ’ ἐξερώτα· μηδὲν ἐνδεὲς λήψης
(Id. *Phæn.* 385),

“but go on asking; leave nothing wanting.”

542 (c) *The Interrogative with οὐ followed by the Prohibition with μή.*

Since, therefore, the interrogative οὐ commands, and μή without interrogation forbids, and that too with the same inflexions—the future or subjunctive—both constructions will be used when a command is followed by an equivalent prohibition; thus,

οὐ σῖγα; μηδὲν τῶνδ’ ἐρεῖς κατὰ πόλιν
(Æsch. *Sept. c. Theb.* 232),

“wilt thou not be silent? say nothing of this kind in the city.”

543 (d) *Interrogation and Prohibition combined.*

Generally, however, the command and prohibition are brought under the influence of the same interrogation; thus,

οὐ σῆγ’ ἀνέξει, μηδὲ δειλίαν ἀρεῖς;
(Soph. *Aj.* 75),

“wilt thou not keep silence, and not conceive fear?” i.e. “be silent, and do not conceive fear.”

ὦ δεῖνα λέξας, οὐχὶ συγκλείσεις στόμα,
καὶ μὴ μεθήσεις αἰθρὶς αἰσχίστους λόγους;
(Eurip. *Hippol.* 498),

“O thou that hast spoken dreadful words, wilt thou not close thy mouth, and not allow disgraceful sentiments again to escape thee?” i.e. “close thy lips, and do not speak such shameful words again.”

544 (e) *Οὐ and μή coalesce.*

Lastly, the Greeks were very fond of coupling the οὐ and μή and prefixing them to a single verb used interrogatively, accordi

to this rule, that οὐ μή with the *second* person of the future (α) conveyed a *prohibition*; while with the other persons of the future (β), and with the subjunctive (γ), οὐ μή enounced a categorical *negation*; thus,

(α) οὐ μή δυσμενῆς ἔσει φίλοις (Eurip. *Med.* 1120),

"wilt thou not be not unkind to thy friends?" i. e. "be not unkind to thy friends."

οὐ μή προσοίσεις χεῖρα, βακχεύσεις δ' ἱών (540),

μηδ' ἐξομόρξει μωρίαν τήν σήν ἐμοί (541),

(Id. *Bacch.* 343),

"wilt thou not not put forth thy hand, but go and play the Bacchanalian, and not wipe off thy folly on me?" i. e. "off with thy hand—go, revel, as thou wilt, and make not me a napkin for thy folly."

οὐ μή φρενώσεις μ', ἀλλὰ δέσμιος φυγών

σώσει τόδ' (540), ἢ σοι πάλιν ἀναστρέψω δίκην;

(516, (α))

(Id. *Ibid.* 792),

"wilt thou not not advise me, but, having escaped from bonds, wilt thou not keep this: or must I again turn punishment upon thee?" i. e. "advise me not; but being free once more, keep this: or must I punish thee again?"

(β) οὐ σοι μὴ μεθέψομαι ποτε (Soph. *El.* 1052),

"assuredly I will never follow thee."

οὐ τοι μὴ ποτέ σ' ἐκ τῶνδ' ἐδράνων,

ὦ γέρον, ἀκουτά τις ἄξει (Id. *Æd. C.* 176),

"assuredly no one shall ever hale thee from this suppliant seat against thy will."

(γ) καὶ τῶνδ' ἀκούσας οὐ τι μὴ ληφθῶ δόλῳ

(Æsch. *Sept. c. Theb.* 38),

"having heard these tidings, I shall certainly not be caught by stratagem."

οὔτε γὰρ γίγνεται, οὔτε γέγονεν οὐδὲ οὖν μὴ γένηται ἄλλοιον ἦθος πρὸς ἀρετὴν παρὰ τὴν τούτων παιδείαν πεπαιδευμένον (Plat. *Resp.* 492 E), "for there is not, nor has been, nor, to say it all, can there

possibly be a different mode of thinking in reference to virtue, if it be formed according to the education given by these men."

545 This last construction was considered so entirely equivalent to the future, that it was used as the apodosis of *ἐάν* and the subjunctive (502, II.); thus,

ἤν νικήσωμεν, οὐ μήποτε ὑμῖν Πελοποννήσιοι ἐς τὴν χώραν ἔν τῆς τῶνδε ἵππου ἐσβάλωσιν (Thucyd. IV. 95), "if we shall have conquered them, there is no fear lest the Peloponnesians should invade your territory without the cavalry of these Boeotians."

CHAPTER IV.

ON CO-ORDINATE AND SUBORDINATE SENTENCES.

§ I. *Recapitulation and Definitions.*

546 In the three preceding chapters we have discussed at length the subject of the proposition, and all that contributes to give it distinctness and emphasis; the different kinds of predicates; and the machinery of the protasis and apodosis. We have shown that the article, as the mark of definiteness, distinguishes the subject and epithet from the predicate; and that the relative with a definite antecedent is tantamount to an adjective or epithet. We have then explained that nouns and participles, connected with the subject by the substantive verb, and all finite tenses of verbs, are primary predicates; that cases of nouns and participles connected with the subject through a primary predicate are adverbial or secondary predicates; and that there are tertiary predicates, or anticipations of distinct propositions, in the latter case. And we have seen that the relative or relative particle, with an indefinite antecedent, marks the protasis of a conditional proposition, and that the negatives *οὐ* and *μη* contribute to the greater distinctness of these rules. It only remains that we should now recognize these principles in their application to connected, but separate, sentences; for the previous investigation has not presumed that there has been more than one main proposition.

547 Connected sentences are either *co-ordinate*, or one of them is *subordinate* to the other. The relative, with a definite antecedent, forms an adjectival sentence dependent upon the antecedent: the relative, with an indefinite antecedent, forms an adjectival sentence subordinate to the antecedent or apodosis. If these two sentences are, as has been hitherto supposed, completed in the antecedent or apodotic clause, they are considered to make *one* categorical or *one* hypothetical proposition, as the case may be. But if, as is

the case with the disjunctive hypothetical, there are distinct alternatives, which require a conditional proposition to carry them on to an apodosis, or if, as is the case with copulative conjunctions, the two clauses stand on the same footing of categorical predication, we have not *one* sentence, but *two co-ordinate* sentences. And if, in any of the cases considered in the preceding chapters, the sentence is adverbial, or dependent upon a predicate already expressed, or if it follows a former predication as a consequence, explains it as a cause, or limits it by a concession, we call the sentence *subordinate*.

According to these subdivisions *co-ordinate* sentences are,

- (a) *Copulative*.
- (b) *Disjunctive*.
- (c) *Distributive*.

And *subordinate* sentences are,

- (a) *Temporal*, when they are supplementary to the tenses of the verb.
- (b) *Objective*, when they are supplementary to the cases of the noun.
- (c) *Illative* or *consecutive*, when they follow a former predication as a consequence.
- (d) *Final*, when they declare the end of what is predicated.
- (e) *Causal*, when they explain the cause of what is asserted.
- (f) *Concessive*, when they strengthen or limit by an admission.

§ II. *Conjunctions*.

548 The machinery of these co-ordinate and subordinate sentences depends very much on the proper use of those adverbs or undeclinable particles, which, from their employment in the connexion of sentences, are called *conjunctions*. Although these particles will be mentioned in their different classes, according to the different kinds of sentences which they contribute to form, it may be convenient to the student to enumerate them beforehand in alphabetical order.

(1) Ἀλλὰ, "but, but on the contrary, but still," is an adversative conjunction, generally used after negative sentences (below, 559). It is often coupled with other particles, and in this combi-

nation has a special idiomatic value; as ἀλλ' ὅμως, "but still;" ἀλλ' οὖν, "but at any rate" (followed after an interval by γοῦν, Plat. *Prot.* 327 c, or γε, Isocr. *Demon.* p. 10 ε); ἀλλὰ μὴν or ἀλλὰ μέντοι, "but surely" (followed after an interval of a word by γε, Plat. *Gorg.* 449 ε, *Resp.* 331 ε); ἀλλά τοι, "but yet;" ἀλλὰ δῆ, "but now;" ἀλλὰ γάρ, "but in point of fact;" ἀλλ' οὐ μὴν or ἀλλ' οὐ μέντοι followed by γε, "but at any rate not."

(2) ἄλλως, "otherwise," has some special idiomatic usages. Thus the combination ἄλλως τε καί, "both otherwise and," means "especially," and it is sometimes strengthened by πάντως, as in Æsch. *Pers.* 685. ἄλλως also means "otherwise than rightly," i. e. "uselessly, unprofitably;" as Eurip. *Heracl.* 704: ἄλλως ἐμέχθουν, "I laboured in vain;" Plat. *Theæt.* p. 176 d: γῆς ἄλλως ἄχθη, "nothing but burdens of the earth;" Thucyd. viii. 78: ἄλλως ὄνομα καὶ οὐκ ἔργον, "nothing but words, and no reality." Also in the phrase τὴν ἄλλως, i. e. ὁδόν, Plat. *Theæt.* 172 ε: οἱ ἀγῶνες οὐδέποτε τὴν ἄλλως, ἀλλ' αἰετὴν περὶ αὐτοῦ, "the contests are never at random, but always about oneself."

(3) ἅμα, "at the same time." It is used to strengthen the participle in temporal sentences (below, 576), and often indicates emphatically an additional circumstance, as Thucyd. i. 110: τοῦτον διὰ μέγεθος τε τοῦ ἔλους οὐκ ἐδύναντο ἐλεῖν καὶ ἅμα μαχιμώτατοί εἰσι τῶν Αἰγυπτίων οἱ ἔλειοι, "they could not get at him on account of the extent of the marshes, and besides that, the men of the marshes are the most warlike of the Egyptians."

(4) ἄρα (= ἄν-ρα), literally "still farther, beyond that," is generally a particle of inference, signifying "therefore." It is used idiomatically with past tenses to denote that "after all," "as it now seems," the state of the case is widely different from our antecedent notion of it. Hence it amounts sometimes to an expression of regret or disappointment. Thus Eurip. *Troad.* 414: οὐδέν τι κρείσσω τῶν τὸ μηδὲν ἦν ἄρα, "it was after all, as it seems, no better than a cipher." Soph. *Aj.* 1025: ὑφ' οὗ φονέως ἄρ' ἐξέπνευσας, "by which, as your slayer, you have, as it seems (to my sorrow) expired." In somewhat the same sense it is used with the conditional particle, as Plat. *Resp.* 433 A: ἄκουε εἰ τι ἄρα λέγω, "hear if, after all, I really speak to the point."

(5) Ἀτάρ, "but," like the Homeric αὐτάρ, is generally poetic; but it is used by Xenophon as a particle of continuation rather

than opposition; thus *Anab.* iv. 6, § 14: ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι, "but (to continue) what do I suggest respecting the theft?"

(6) Ἀτε, "as," is used with the participle in causal sentences (below, 616, *Obs.* 3).

(7) Ἀὖ, "again," "on the other hand," also in the longer form αὖθις, and with emphatic repetitions combined with πάλιν, as in πάλιν αὖ, more rarely αὖ πάλιν, also αὖθις αὖ, αὖθις πάλιν, πάλιν αὖθις, αὖ πάλιν αὖθις, αὖθις αὖ πάλιν, like our "again and again," "over again." Thus Plat. *Protag.* 355 B: αὖθις αὖ λέγετε, "say it over again."

(8) Ἀντίκα, "immediately," "forthwith," is used sometimes, especially by Plato, in the sense "for example's sake," as *Hesr.* p. 340 D: ἐπεὶ ἀντίκα ἱατρὸν καλεῖς σὺ τὸν ἐξαμαρτάνοντα περὶ τοὺς κάμνοντας; "since, for example's sake, do you call him a physician who blunders about the sick?"

(9) Γάρ (from γε and ἄρα, or perhaps from the older forms γά and ῥά), "for," "in point of fact," is regularly used in causal sentences (below, 618).

(10) Γε, "yes," "certainly," "at least," is a particle of concession and affirmation. It is often compounded with οὖν in the form γοῦν, "at all events," and is used in combination with many other particles, as εἰ γε, "since," γε μὴν, "certainly," &c. With the relative ὅς it is used in causal sentences, like the Latin *quippe qui* (below, 619).

(11) Δέ, "in the second place," "on the other hand," "too," is regularly used in distributive sentences (below, 559 sqq.).

(12) Δή, "now," "up to now," is sometimes a particle of time, like ἤδη, and sometimes used to emphasize some other word, especially a superlative, as μέγιστος δή, "by far the greatest." Καὶ δή means "just at the time specified;" as *Soph. Aj.* 48: καὶ δὴ 'πὶ δισσοαῖς ἦν στρατηγίσιν πύλαις, "he had just got to the gates of the two generals." Hence it is used in suppositions (below, 621). We have also the combination δήπου, "of course;" δήτις, "some one or other," &c. And δή is sometimes used in an ironical sense, like our old-fashioned "forsooth;" as *Xen. Hell.* v. 4, § 6: τὰς ἐταίριδας δή, "the courtesans forsooth, as he called them." In this sense we have also δῆθεν.

(13) *Δῆτα*, in the sense "by all means," is used with imperatives; in the sense "especially," "for that reason more than any other," with interrogatives; and in the sense "yes, certainly," in answers to questions.

(14) *Εἴτα*, *ἔπειτα*, "thereupon," "afterwards." The former especially is used to strengthen a concessive sentence (below, 621).

(15) *Εἴτε—εἴτε*, "whether—or" (below, 552).

(16) *Ἐπει*, *ἐπειδή*, "since," "because," are both temporal and causal particles. In one passage (Plat. *Protag.* 333 c) *ἐπεὶ—γε* seems to be concessive: *αἰσχυνοίμην ἂν ἔγωγε τοῦτο ὁμολογεῖν, ἐπεὶ πολλοὶ γέ φασι τῶν ἀνθρώπων*, "I, for my part, should be ashamed to admit this; though there are many who say so." Cf. Thuc. VIII. 66.

(17) *Ἔστε*, *ἕως*, "until," a particle of time (below, 582).

(18) *Ἦ*, "truly," "verily," as *Æsch. Frag.* 276: *ἡ βαρὺ φόρημ' ἀνθρώπος εὐτυχῶν ἀφρων*, "verily a fool in prosperity is a heavy burden." This particle is often used in close combination with others. Thus we have *ἡ μὴν* with the infinitive after *ὀμνυμι*, as *Æsch. Sept. c. Theb.* 513: *ὀμνυσιν, ἡ μὴν λαπάξειν ἄστυ*. Also *ἡ τοι* in strong asseverations, as *Ibid.* 534: *ἡ τὰν πανώλεις παγκάκως τ' ὀλοίατο*. Also *ἡ γάρ*, generally in questions which require and expect an affirmative answer, as Plat. *Gorg.* 469 B: *ἡ γὰρ τοῦτο μέγιστον*; "this is the greatest, is it not?" Also *ἡ που*, "I suppose;" *Ibid.* 469 B: *ἡ που ὃ γε ἀποθνήσκων ἀδίκως ἐλεεινός ἐστιν*; "I suppose of course that he who dies unjustly is pitiable." We have *ἡ που ἄρα* (in Thucyd. v. 100) in the sense "surely therefore;" and *ἡ που δή* (in Thucyd. i. 142, § 1) or *ἡ πού γε δή* (Id. vi. 37, § 3) signifies "not to say," "to say nothing of," "what is more," *a fortiori*. The same meaning may be expressed by *ποῦ δή* or *ποῦ γε δή* without *ἡ*, when used interrogatively, as in Herod. ii. 12, and we ought to read *ποῦ δή* in Thucyd. VIII. 27, § 3 (vide Pref. p. xx).

(19) *Ἢ* is both "either—or" (and that too either in the disjunctive sentence like *vel*, or the interrogative like *an*) and also the particle of comparison "than" (like the Latin *quam*). In the former use it is sometimes coupled with *τοι*, as in Thucyd. ii. 40, § 2: *αὐτοὶ ἤτοι κρίνομέν γε ἡ ἐνθυμούμεθα ὀρθῶς τὰ πράγματα*. In the latter use it follows words of contrast, like *ἀντίος*, *τοῦμπαλιν*, *διάφορος*, as well as comparatives.

(20) *Ἦδη*, "now," "already," a temporal particle.

(21) *Ἰνα*, "where," "in order that," a final particle.

(22) *Καί*, "both—and," a copulative conjunction; also used as a particle of emphasis, like our "even," "also," "especially," or when we lay a stress on the auxiliary verb. It is used as a particle of comparison in expressions of similarity and identity, as in Thucyd. II. 60, § 4: *ὁ γνοὺς καὶ μὴ σαφῶς διδάξας ἐν ἴσῳ καὶ εἰ μὴ ἐνεθυμήθη*, "he who knows and does not give clear information, is in the same position as if he had not even conceived the thought." It may signify "therefore" in a regular syllogism, as in Thucyd. VI. 89, § 3, where it is followed by *ἀπ' ἐκείνου* (below, 604). With the participle, and generally strengthened by *περ*, it is concessive; so also with *τοί* and *ταῦτα*. It may signify "so that," as in Plat. *Symp.* 220 D: *ἤδη ἦν μεσημβρία καὶ ἄνθρωποι ἡσθάνοντο*. In a question *καὶ πῶς*; generally introduces an objection (see Porson, *ad Phœn.* 1373). For *καὶ δὴ*, see under *δὴ*.

(23) *Μά*, a particle of adjuration, when the oath is negative, though we sometimes find *ναὶ μά*— in an affirmative oath.

(24) *Μέν*, "in the first place, on the one hand," a distributive particle, see 559 sqq. In the combinations *μέν τοί*, *μέν δὴ*, &c., and in the longer form *μήν*, it is emphatic and affirmative, and *μέν οὖν* is corrective.

(25) *Ναί*, "yes," is used in affirmations and affirmative answers, and *νῆ* appears in affirmative oaths.

(26) *Νῦν* (*νῦν δὴ*, *νυνί*, &c.), "now," is a particle of time. In the enclitic form it is a particle of inference.

(27) *Ὅμως*, "nevertheless," "likewise still," is used to strengthen the concessive sentence; and *ὁμῶς*, "equally," "in like manner," is a synonym of *ὁμοίως*.

(28) *Ὅπως*, the correlative of *πῶς* (above, 263), is used as follows, (a) as a particle of comparison, with *οὕτως* or *ὥδε* presumed as its antecedent, "how," "in what way," "in what manner," either with a sentence, Soph. *El.* 1288: *ἄδ', ὅπως καὶ σοὶ φίλον, καὶ τοῦμὸν ἔσται τῇδε*, "I will act in such a manner as is pleasing also to you;" or with a single word, like *ὥς*, Soph. *Fr.* 153: *οὐθ' ὅπως φυγὰς, οὐθ' ὥς ὁ Τυδεύς*. In this use it is commonly found with superlatives, as *ὅπως τάχιστα*, "as quickly as possible" (*Æsch. Prom.* 228). (b) As the correlative of *πῶς* in the oblique interrogation, as in Id. *Ibid.* 374: *οὐκ οἶδ' ὅπως ὑμῖν ἀπιστήσαι με χροή*,

"I do not know how I ought to disobey you." (On the use of *οὐ* and *μή* with this sense of *ὅπως*, see above, 532.) (c) As a final particle, Soph. *Phil.* 238: *γέγωνε πᾶν μοι τοῦθ'*, *ὅπως εἰδῶ τις εἶ*, "tell me aloud all this, in order that (to the end that) I may know who you are." For *οὐχ ὅπως*, "not only not," see below, 571. (d) As a particle of time, Arist. *Nub.* 61: *μετὰ ταῦθ' ὅπως νῶν ἐγένεθ' υἱὸς οὐτοσί*, "after these things, when this son was born to us."

(29) *Ότε*, *ὅταν*, *ὁπότε*, *ὁπότεν*, *ὁπηνίκα*, "when," are the most common particles of time.

(30) *Ότι*, "that," is used in objective sentences, as an equivalent for the accusative with the infinitive. It is also a particle of explanation, signifying "because;" Plat. *Resp.* IV. 426 D: *ἄρα τὸ ὁσιον, ὅτι ὁσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ ὅτι φιλεῖται ὁσιόν ἐστι*; "is holiness loved by the gods because it is holy, or is it holy because it is loved by the gods?" In Plato *οὐχ ὅτι* is concessive, and signifies "not but that," "although," as in the *Gorgias*, p. 450 E: *οὐχ ὅτι τῷ ῥήματι οὕτως εἶπες*, "although you said so in words;" *Protag.* p. 336 D: *οὐχ ὅτι παίζει καὶ φησιν ἐπιλήσμων εἶναι*, "although he jokes and pretends to have a bad memory."

(31) *Όν* (Ionic *ὦν*), "accordingly," "in accordance with what has been said," is a particle of retrospective reference. It does not imply a logical inference, like *ἄρα*, but merely recalls attention to something, which has been already said, in the way of confirmation or correction. Thus in Herodotus *ὦν* is very often inserted in a tmesis, as in II. 39: *οἱ δέ, φέροντες εἰς τὴν ἀγοράν, ἀπ' ὧν ἔδοντο*, "they taking it to the market, in accordance with that procedure (i. e. as a matter of course, for why else did they go to the market?) sell it." Similarly in such phrases as Herod. III. 80: *καὶ ἐλέχθησαν λόγοι ἄπιστοι μὲν ἐνίοισι τῶν Ἑλλήνων, ἐλέχθησαν δ' ὦν*, "stories were told, incredible indeed to some of the Greeks, but still (as I say) they were told." Soph. *Æd. C.* 980: *γάμους οἷους ἐρῶ τάχ', οὐ γὰρ οὖν σιγήσομαι*, "nuptials such as I will describe at once, for indeed (as I say) I will not hold my peace." For its corrective use with *μὲν*, see below, 567. In composition with relatives and relative particles, *οὖν* is equivalent almost to the Latin *-cunque*. Thus we have *ἄλλος ὅστις οὖν*, "another, whoever he may be;" *ὅπως οὖν*, "in any way whatever" (Plat. *Symp.* 219 D); *ὅσον ὦν*, "in any quantity whatever" (Herod. II. 22); *ἐπεὶ οὖν*, *ὥς οὖν*, "as

soon as ever" (Hom. *Il.* III. 4, 30), &c. For *οὐκοῦν* and *οὕκουν*, see above, 535.

(32) *Περ*, "quite so," "very much so," is an enclitic (from the preposition *περί*, as *κεν* is from *κατά*), generally appended to relatives and relative particles, as *ὅσπερ*, "the very person who;" *ὥσπερ*, "just as;" or to *καί*, in concessive sentences with the participle, as *καίπερ ἀσθενῶν*, "although he was sick," i. e. "being very much indisposed."

(33) *Πλὴν*, "besides," "except," is not only a quasi-preposition (above, 488), but also a conjunction, as a substitute for *δέ* in distributive sentences (562), and in its proper sense as introducing an exception, generally with *εἰ* or some other particle, more rarely with the finite verb (Soph. *Trach.* 41; Xen. *Anab.* III. 31, § 26).

(34) *Πρὶν*, "before, until," a temporal particle (below, 583).

(35) *Τε*, "and," the enclitic form of the copulative conjunction (549 sqq.).

(36) *Τέως*, *τῆμος*, "so long," the correlative or antecedent of *ἕως*, *ἤμος* in temporal sentences (579). *Τέως* also means "for a time," "in the first instance," &c., when we have the opposition of *τέως μέν—ἀλλ' ὅτε δὴ*, *τέως μέν—μετὰ δέ*, *τέως μέν—δέ*, *τέως μέν—ἐπεὶ δέ*, *τέως μέν—τέλος δέ*.

(37) *Τοί*, "assuredly," is often an enclitic affixed to other particles, as *ἦτοι*, &c.; but it is also prefixed in certain cases, as *τοίνυν*, "therefore," *τοίγαρ*, *τουγαροῦν*, *τουγάροι*, and the like, signifying an inference.

(38) *Ὡς* means "as" in comparative sentences, "that" in objective sentences, "in order to" in final sentences, "for, on the ground that" in causal sentences. In the first sense it is strengthened by *περ*, and *ὥσπερ* means "just as." In the old combination *ὥστε* it is the regular concomitant of the illative clause, signifying "so as to," in which sense, however, it is sometimes superseded by the simple *ὥς*.

§ III. Copulative and Disjunctive Sentences.

549 Copulative and disjunctive sentences stand upon very nearly the same footing; for every copulative sentence is, to a certain extent, disjunctive, and *vice versa*. Indeed, in some cases, where we use a disjunctive formula, the Greeks employ the closest copulative connexion, *τε—καί*.

550 There are two modes of expressing the union of distinct propositions: (1) By the use of a relative with its indefinite antecedent, and then we signify that, *where* there is such an object, *there* also we find such another object; as *ἄνδρες τε καὶ ἵπποι*, "*where* horses, *there* men." (2) When the enumeration is expressed by a repetition of the same demonstrative or relative pronoun; as *καὶ ἄνδρες καὶ ἵπποι*, or *ἄνδρες τε ἵπποι τε*; and here the first conjunction may be omitted.

551 Practically there is no great difference between the uses of these copulative conjunctions; *καὶ* and *τε* alone generally indicate mere addition; *καὶ* repeated gives an emphasis to the enumeration; and *τε καὶ* join the two statements or objects so closely together that they may be almost considered as one. As might be expected, the former clause, with the indefinite *τε*, is often less emphatic than that which contains the *καὶ*. This is very apparent in the phrases *τά τε ἄλλα καὶ*—, *ἄλλως τε καὶ*—, which mean "especially," i. e. "as well in other matters not worth mentioning, as," &c.

552 The commonest form of this disjunctive sentence is that in which the members are connected by *ἢ—ἢ* (originally *ἢέ—ἢέ*), the former being sometimes strengthened by *τοι*. As *ἢ* is a relative particle, originally identical with *καὶ*, this may be considered as a construction strictly analogous to *καὶ—καὶ*, though the meaning conveyed is quite the converse; for *καὶ ἄνδρες καὶ ἵπποι* would mean "as well men as horses," *quum viri, quum equi*. But *ἢ ἄνδρες ἢ ἵπποι* would signify "either men or horses," *ubi equi, ibi non viri*. That a negative was implied appears from the use of the Latin *aut* = *haud* in disjunctive sentences, and by the repetition of *οὐ* after *ἢ* in negative comparisons (530, *Obs.*). But that *ἢ* does not itself contain any negative signification is clear. For it is used as a mere relative, *quam*, in positive comparisons, and is really synonymous with the copulative conditional *εἴτε*, by the side of which it sometimes appears; except that the conditional force is more fully retained in *εἴτε*, which is generally followed by *μή*, while *ἢ* more usually requires *οὐ*: cf. *Soph. Antig.* 38 (where *ἢ* could not stand):

καὶ δέλξεις τάχα
εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακῇ.

Æschyl. *Ag.* 1374 (where it is a distinct protasis) :

οὐ δ' αἰνεῖν εἴτε με ψέγειν θέλεις, ὅμοιον.

Eurip. *Electr.* 900 (where εἴτε is followed by ἥ) :

ὃν εἴτε χρήξεις θηροῖν ἀρπαγὴν πρόθεσ
ἢ σκύλον οἰωνοῖσιν.

Hom. *Il.* II. 349 (where it is followed by ἥ and οὐ) :

γνώμεναι εἴτε ψεύδος ὑπόσχεσις ἥ καὶ οὐκί.

Soph. *Aj.* 178 (where εἴτε follows ἥ) :

ἥ ῥα κλυτῶν ἐνάρων
ψευσθεῖς, ἀδώροις εἴτ' ἐλαφηβολαῖς.

553 In general, the student will observe, that if the disjunctive retains its conditional force, it is followed by μή; if it merely states contradictory alternatives, by οὐ; cf. Æsch. *Eum.* 168:

σύ τ' εἰ δικαίως εἴτε μή, κρῖνον δίκην,

with Thucyd. VI. 60: εἴτε ἄρα καὶ τὰ ὄντα μηνῦσαι εἴτε οὐ.

554 The combination τε—καί is used in the disjunctive sentence when it is intended to express that the two alternatives present themselves in close combination; as in Hom. *Il.* VIII. 168:

Τυδείδης δὲ διάνδιχα μερμήριξεν
ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.

Æschyl. *Ag.* 807:

γνώσει δὲ χρόνῳ διαπευθόμενος
τόν τε δικαίως καὶ τὸν ἀκαίρως
πόλιν οἰκουροῦντα πολιτῶν.

555 The comparative or superlative co-ordination of τοσοῦτῳ (τοσοῦτον) -ὄσῳ (ὄσον) is of the nature of a copulative sentence with τε—καί, though it sometimes amounts to an illative, and sometimes to a causal sentence. Thus Plat. *Resp.* II. p. 372 D, ὄσῳ μέγιστον τὸ τῶν φυλάκων ἔργον, τοσοῦτῳ σχολῆς τῶν ἄλλων πλείστης ἂν εἴη δεόμενον, might be expressed by "their work is the greatest, and therefore requires the greatest leisure" or "their work is so great as to require the greatest leisure." Without this mode of viewing the construction, the student would fail to understand several passages in Thucydides. Thus, ὄσῳ ἄμεινον

follow *οὐχ ἦσαν* in I. 82; *ὅσῳ καί* follow *οὐχ ἦκιστα* = *τοσοῦτῳ μάλιστα* in I. 68; and *οὐδενὸς χειρόν* = *τοσοῦτῳ πάντων ἄμεινον* in VI. 89. In VI. 11, *ὅσῳ καί*, without any real antecedent, may be rendered "because" or "inasmuch as," and the particles have the same meaning in VI. 92, where there is a sort of antecedent in the particles *σφόδρα* and *ικανῶς*. In IV. 108, *ἐψευσμένοις τῆς Ἀθηναίων δυνάμεως ἐπὶ τοσοῦτον ὅση ὕστερον διεφάνη* means "they were mistaken in the power of the Athenians, by as much as that power afterwards appeared different from their notion of it," i.e. the emphasis falls on the preposition in *διεφάνη*. In VII. 28, *τὸν παράλογον τοσοῦτον ποιῆσαι* is followed first by a causal *ὅσον*, and afterwards by an illative *ὥστε*.

556 The comparative clause with *ἢ* is of the nature of a disjunctive sentence, though the sentence, in which the comparative appears, is in effect an antecedent: thus *οὐδὲν κρεῖσσον ἢ φίλος σαφής* means "*where* there is a sure friend, *there* is nothing better."

557 In the emphatic sense of "even," "also," the Greeks used the copulative *καί*, where the Latin prefers the disjunctive *vel* or the compound *et-iam*. Sometimes the force of this *καί* is best expressed by throwing an emphasis on the auxiliary in English; as in *πῶς καὶ διώλετ', εἰπέ;* (Eurip. *Hippol.* 1171), "say, how *did* he die?" In this emphatic sense, *καί*, followed by other particles, has many distinctive uses: thus we have *καὶ δὴ*, *καὶ περ*, *καὶ τοι* in concessive sentences; *καὶ μὴν* in calling attention to a statement; *καὶ δὴ καί* in making an important addition; and so forth.

558 Ἔτι, which, under the form *et*, is the commonest copulative conjunction in Latin, generally appears in Greek as a temporal particle only.

§ IV. *Distributive Sentences.*

559 Distributive sentences, which are generally in some sense adversative also, are most frequently expressed by the particles *μέν* and *δέ*, signifying "first" and "second," when the opposition or distribution is in each case positive. But when a negative in the first clause is followed by a positive sentence, which corrects or explains it, the proper particles are *οὐκ—ἀλλά*, just as in German we

have *sondern* instead of *aber* after *nicht*. Thus we have in the same passage (Eurip. *Med.* 555):

οὐχ, ἢ σὸν κνίξει,—σὸν μὲν ἐχθαίρων λέχος
καινῆς δὲ νύμφης ἱμέρῳ πεπληγμένος—
ἀλλ' ὡς κ.τ.λ.

560 One of the commonest forms of the distributive sentence is that, which has been mentioned above (390), when the article is used as a pronoun, for the purpose of distributing a number of persons or things into different classes. In this use we often find τοῦτο μὲν—τοῦτο δέ for τὸ μὲν—τὸ δέ.

561 When μὲν and δέ are appended to the disjunctive ἢ, the compound becomes a copulative particle; thus ἢμὲν—ἢδέ mean “both—and,” or “as in the first place, so in the second place.”

562 Although δέ is the proper and most usual antithesis to μὲν, other particles sometimes take its place when the opposition is intended to be more distinct. Thus we find τοῦτ' ἄλλο (Soph. *Œd. C.* 605) and τοῦτ' αὖθις (Id. *Antig.* 167) opposed to τοῦτο μὲν; and πλὴν, γε μὴν, ἀλλά, and ἀλλ' ὅμως are opposed to μὲν alone.

563 Δέ is often placed in a clause which is opposed to what precedes, although there may be no μὲν in the first clause (above, 390). This is particularly the case in the Platonic phrase τὸ δέ, which means “whereas, in truth,” “whereas, on the contrary,” *quum tamen* (see Heindorf *ad Theætet.* § 37).

564 If the same word or a synonym is repeated in the second clause, δέ is also repeated, though there is no introductory μὲν; thus Soph. *Œd. C.* 1342:

ᾧστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,
στήσω δ' ἐμμαντόν.

565 We sometimes find that the introductory clause, which contains the μὲν, is, strictly speaking, dependent upon that which follows with the δέ. Thus in Demosth. *Mid.* p. 573, μὴ τοίνυν ἂν μὲν εἶπη τις παράνομα οὕτως ὀργιζόμενοι φαίνεσθε, ἂν δὲ ποιῇ μὴ λέγῃ πρῶς διακείσθε, the meaning is “do not, while you give

such a manifestation of your anger in the case of illegal proposals, exhibit mildness of character in the case of those who act illegally without speaking:" for the orator certainly does not wish to deprecate the anger of the judges in the case of those who made illegal speeches.

566 Connected with this usage and the preceding, we find a double μέν in the anterior or dependent clauses, followed by a double δέ in the apodosis or quasi-apodosis. Thus in Plato (*Apol.* 28 E), δεινὰ ἂν εἶην εἰργασμένος εἰ, ὅτε μέν με οἱ ἄρχοντες ἔταττον, τότε μέν οὐ ἐκείνοι ἔταττον ἔμενον, τοῦ δὲ θεοῦ τάττοντος, ἐνταῦθα δὲ λείπομαι τὴν τάξιν, it is clear that the two sentences with μέν are dependent on those which follow with δέ.

567 As a further result of the same usage, we find that δέ sometimes stands, as it were, arbitrarily in the apodosis; as in Herod. v. 40: ἐπεὶ τοίνυν περιεχόμενον σε ὀρέομεν τῆς ἔχεις γυναικός, σὺ δὲ ταῦτα ποιεε.

When μέν stands by itself, without any corresponding δέ, the latter, or some equivalent, is virtually implied, and μέν looks forward to the completion of the sentence, just as οὖν looks back to what has been already said. Thus, when Socrates is going to catechize Meno's slave, he asks the master: "Ἕλληνα μέν ἐστι καὶ ἑλληνίζει; "he is a Greek, I suppose, and talks Greek?" (*Plat. Meno*, p. 82 B); here an εἰ δὲ μή is obviously implied: "if he is not, he will not answer my purpose." This is particularly obvious in the combination μέν οὖν. Thus, in the answer πάντα μέν οὖν, which is so common in the Platonic dialogues, there is a manifest suspension of part of the sentence: "you are right as to what you have said, but what follows?" (τί δ' ἔπειτα;) So also in the corrective μέν οὖν, where the main point is conceded, but some emphatic addition or correction is appended to the concession; thus in *Æsch. Ag.* 1363,

τάδ' ἂν δικαίως ᾔην, ὑπερδίκως μέν οὖν,

the justice is admitted, but its exceeding righteousness is proclaimed. And in the comical passage, *Aristoph. Eq.* 910,

ἀπομυξάμενος, ὦ Δῆμ', ἐμοῦ πρὸς τὴν κεφαλὴν ἀποψῶ,

the ἀλλαντοπώλης, by answering ἐμοῦ μέν οὖν, ἐμοῦ μέν οὖν, does not dissent from Kleon's servile proposal, but only wishes that the humble office may be transferred to himself.

568 In colloquial Greek the combination *μὲν οὖν* obtained a sort of ironical significance, equivalent to our "O yes" or "no doubt" (Arist. *Ran.* 241), especially with *οὐ* prefixed (Id. *Ibid.* 556).

569 The distributive sentence becomes emphatically copulative when *οὐ μόνον* or *οὐχ ὅτι* are opposed to *ἀλλά*, with or without *καί*. Thus, *ὁ Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός* is equivalent to *ὁ Σ. σοφὸς τε ἦν καὶ ἀγαθός*.

570 When for *οὐ μόνον* we have *οὐχ ὅτι* or *μὴ ὅτι*, there is an ellipse of *λέγω* or some such word in the one case, and of *λέγε* in the other. But the effect is the same. So also, when the second clause contains a negation, as in Dem. c. *Tim.* 702, 2: *οὐχ ὅτι τῶν ὄντων ἀπεστερήμην ἄν, ἀλλ' οὐδ' ἂν ἔζην*, "I do not only say that I should have been deprived of my property, but I should not even have been alive." So in *οὐχ ὅσον* and *οὐχ οἷον*.

571 If however we have *οὐχ ὅπως* in the former clause, it means "not only *not*;" Dem. c. *Polycl.* 1225, 12: *ἡ δὲ γῆ οὐχ ὅπως τινὰ καρπὸν ἤνεγκεν, ἀλλὰ καὶ τὸ ὕδωρ ἐπέλειπεν*, "not only did the earth bear *no* fruit, but even the water failed." We have really the same idiom in Soph. *El.* 786: *πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν*, "so far from being able to put you down, we are put down ourselves."

572 Sometimes the same opposition may be effected by *μὴ τί γε δῆ*: as in Dem. *Ol.* II. 24, 21: *οὐκ ἔνι δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μὴ τι γε δῆ τοῖς θεοῖς*, "when a man is idle, not only can he *not* call upon the gods to help him, but he cannot even apply to his friends" (i.e. much less to the gods).

§ V. Temporal Sentences.

573 The temporal sentence is, strictly speaking, a periphrasis for the temporal adverb. Thus, "he came *late*" is equivalent to "he came *when it was too late*:" and so of other explanatory additions to the time indicated by the verb. It has been mentioned, that all indeterminate tenses presume such an addition (422). Besides the adverb, the cases of an inflected noun may be used to

express a point or duration of time (456, (bb)); and the infinitive, with the article and a preposition, may of course serve the same purpose. Thus it is that it matters little whether we say, *ἐν τῷ ἐλθεῖν αὐτό, or ὅτε ἦλθε, παρεγενόμην.*

574 The most common forms, however, of the temporal sentence, are those which are expressed by the participle, or by means of some relative particle.

575 Almost all those cases, in which the participle can appear as a secondary predicate in the nominative case, are instances of the temporal sentence.

576 (a) The following express contemporary acts: *γελῶν εἶπε*, "he laughed and said" or "when he said he laughed;" *ταῦτα λέγων ἐδάκρυε*, "when he said these things he wept."

The same may be remarked of participles used absolutely (454, (dd)), as *ἐμοῦ καθεύδοντος, me dormiente*, "while I was sleeping."

The expression of the contemporary act sometimes appears to be equivalent to the hypothetical sentence; thus in *Soph. Aj.* 635: *κρείσσων Αἰδᾶ κείθων ὁ νοσῶν μάταν*, "he who is mad is better when or if he is buried in the grave." *Pind. Ol.* ix. 103: *ἀνευθε θεοῦ σεσυγαμένον οὐ σκαιότερον χρῆμ' ἕκαστον*, "everything done without the sanction of God is better when it is passed over in silence." *Nem.* v. 16: *οὐ τοι ἅπανα κερδίων φαίνοισα πρόσωπον ἀλάθει' ἀτρεκής*, "strict truth is not always the better when it shows its face." *Arist. Vesp.* 27: *δεινὸν γε τοῦστ' ἀνθρώπος ἀποβαλὼν ὄπλα*, "assuredly a man is a strange object, when he has thrown away his arms." *Ibid.* 47: *οὐκ οὖν ἐκεῖν' ἀλλόκοτον, ὃ Θέωρος κόλαξ γενόμενος*; "was not that a strange thing, when Theorus became a flatterer?"

Sometimes the particles *ἅμα, αὐτίκα, εὐθύς, μετὰ*, are added to the participle, as in *Herod.* ix. 57: *ἅμα καταλαβόντες προσεκέατό σφι.* *Id.* ii. 158: *μεταξὺ ὁρύσσω ἐπαύσατο.* *Plat. Resp.* 521 D: *τόδε δ' ἐννοῶ λέγων ἅμα.* *Id. Phaed.* 60 B: *ἔτριψε τῇ χειρὶ, καὶ τρίβων ἅμα, ὧς αἰτοπον, ἔφη, κ.τ.λ.*

577 (b) The following express subsequent actions: *ταῦτα ποιήσας, ἀπέβη*; or in the absolute case, *ἀποθανόντος Δαρείου, ἡ βασιλεία ἀνεχώρησεν ἐς τὸν παῖδα τὸν ἐκείνου Ξέρξην.* *Occa-*

sionally this secondary predication of an antecedent action is so connected with the main verb as to make, in fact, but one periphrastic tense; especially in the use of ἔχω with the aorist participle: thus, ἀτιμάσας ἔχει τὸν ἄνδρα, which is literally "having dishonoured the man, he keeps him so" (i.e. dishonoured), is equivalent to "he keeps dishonouring" or "continually dishonours." Some verbs, such as μέλλω, "I am minded;" θέλω, "I am willing;" βούλομαι, "I desire;" make a sort of periphrastic future with the infinitive mood.

578 There are certain verbs which are always used with the participle of the verb, to the action of which they communicate, in fact, only an accessory value. Such are λανθάνω, τυγχάνω, χαίρω, φθάνω and οἶχομαι. Thus, (a) λανθάνω ταῦτα ποίων, "when I do these things I escape the notice of (1) myself (i.e. I do so *unconsciously*); or (2) others (i.e. I do so *secretly*)." (b) ἔτυχον παρόντες, "when they arrived there, they just hit the mark," i.e. they were there *just at the time*. (c) χαίρουσιν ἐπαινοῦντες, "when they praise they are glad," i.e. they praise *gladly*. (d) ἔφθην ἀφικόμενος, "when I arrived, I was before them," i.e. I arrived *first*. (e) οἴχεται πεσών, "when he has fallen, he is gone," i.e. he has fallen *away*. So that the main verb may always be rendered by an adverb.

579 Relative particles give a precise expression to every sort of temporal sentence. The antecedent is sometimes expressed, and sometimes contained in the tense of the verb. The following are examples of the use of these particles:

(a) Contemporary acts (*eodem tempore*) are expressed by ὅτε, ἡνίκα, "when," antec. τότε, τηνίκα; ἥμος, ἕως, "while, as long as," antec. τῆμος, τέως.

ὁ ἐταῖρος ἐπεγένετο (sc. τότε), ὅτε σὺ ἔγραφες.

ἥμος, φίλαι, κατ' οἶκον ὁ ξένος θροεῖ,

τῆμος θυραῖος ἦλθον ὡς ὑμᾶς λάβρα

(Soph. *Trachin.* 531, 533).

We have ἕως in both uses (below, 582) in Lysias, *Frag. Orat.* XXXIII.: οὐδ' ἀναμεῖναι, ἕως ἂν ἐπ' αὐτοὺς ἡμᾶς αἱ δυνάμεις ἀμφοτέρων ἔλθωσιν, ἀλλ' ἕως ἔτι ἔξεστι τὴν τούτων ὕβριν κωλύσαι.

580 (b) Repeated acts (*toties, quoties*), *ὁπότε, ὅτε, ὥς, ὅπως*, generally without any antecedent: of present and future acts, with *ἄν* and the subjunctive; of past acts, with the optative alone (Art. 514).

(a) τότε δὴ, ὅταν ἂ χρὴ ποιῆς, εὐτυχεῖς,
or ὅταν ἂ χρὴ ποιήσης, εὐτυχῆσεις.
ὁπηνίκε' ἄν θεὸς
πλοῦν ἡμῖν εἴκη, τηνικαῦθ' ὁρμώμεθα
(Soph. Phil. 463).

ἐκ γὰρ Ὀρέσταιο τίσις ἔσσεται Ἀτρεΐδαι
ὁππότε' ἄν ἡβήσῃ (Hom. Od. i. 41).

(β) ὑπερφόν τι ἦν τῆς ἡμετέρας οἰκίας δ εἶχε Φιλόνεως, ὁπότε' ἐν ἄστει διατρίβοι (Antiph. p. 113, 3).

There are some instances in which the optative in the protasis follows a relative particle combined with *ἄν*. Thus in the transition to an oblique oration we have Dem. i. *adv. Onel.* 865, 23: οὐκ ἔσθ' ὅστις οὐχ ἡγεῖτο τῶν εἰδότεων δίκην με λήψεσθαι παρ' αὐτῶν, ἐπειδὰν τάχιστ' ἀνὴρ εἶναι δοκιμασθῇ, because the included sentence is δίκην λήφωμαι, ἐπειδὰν δοκιμασθῶ. And so in other passages, as Xen. *Cyrop.* i. 3, § 11; Thucyd. viii. 54.

581 (c) Subsequent acts (*postquam*), *ἐπεὶ, ἐπειδή, ἐξ ὧν, ἀφ' οὗ*.

ἐπεὶ δὲ φέγγος ἡλίου κατέφθιτο (Æsch. Pers. 377).

πολλοῖς μὲν αἰὲ νυκτέροις ὀνειράσι
ξύνειμι, ἀφ' οὗπερ παῖς ἐμὸς στείλας στρατὸν
Ἰαόνων γῆν οἴχεται (Id. Ibid. 177).

582 (d) Continued action (*usque dum*), *ἕως, ἕως οὗ, εἰς ὃ, ὥς, ἔσπε, μέχρις or ἄχρις οὗ, &c.*

If the act is past and certain, we put the indicative in the adverbial sentence; as

τοιωῖσδε πάσας εὐφρόνας ὀνειράσι
ξυνειχόμεν δύστηνος, ἔς τε δὴ πατρὶ
ἔτλην γεγωνεῖν νυκτίφοιτ' ὀνειράτα
(Æsch. Prom. 655).

As in the final sentence (614), the indicative is used with *ἔως*, when the object is represented as dependent on a condition unfulfilled or incapable of fulfilment; thus Plat. *Gorg.* 506 B: *ἡδέως μὲν ἂν Καλλικλεί τούτῳ ἔτι διελεγόμην, ἔως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥῆσιν ἀντὶ τῆς τοῦ Ζήθου*, "I should gladly (if I were able, which is not the case) continue to converse with Callicles, until I should have paid him back the speech of Amphion in return for that of Zethus." *Cratylus*, p. 396 C: *εἰ ἐμεμνήμην τὴν Ἡσίοδου γενεαλογίαν οὐκ ἂν ἐπαύομην διεξιῶν, ἔως ἀπεπειράθην τῆς σοφίας ταυτησί*, "if I had remembered (which I did not), I would not cease, until I should have made trial¹."

But if the act is future and probable, we use the subjunctive with *ἄν*; as

*ἐγὼ δὲ τὴν παροῦσαν ἀντλήσω τύχην
ἔς τ' ἂν Διὸς φρόνημα λαφύσῃ χόλον*
(Æsch. *Prom.* 376).

If the sentence is virtually oblique, the subjunctive is changed into the optative, and the *ἄν* retained, as in Soph. *Trach.* 687: *καί μοι τάδ' ἦν πρόρρητα, ἐν μυχοῖς σῶζειν ἐμέ, ἔως ἂν ἀρτίχριστον ἀρμόσαιμί που*.

583 (e) Previous acts (*priusquam*), *πρὶν ἢ*. The particle *πρὶν*, which is a locative form of *πρό*, belongs properly to the first member of the comparison, and ought to be followed by some relative, such as *ἢ* = *quam*, or, more fully, *ἢ ὅτε* = *quam quum*. But, in accordance with Greek brachylogy, the adverbial relative is generally omitted, so that *πρὶν*, which is properly an antecedent, is used as a relative². The student will observe, therefore, that *πρὶν* and *πρὶν ἢ ὅτε* are considered as identical. In the adverbial sentence after *πρὶν* we may use either the indicative, subjunctive, optative, or infinitive.

(α) The indicative; of acts certain and past, when *πρὶν* = "until."

Positively: *ἡγόμην δ' ἀνὴρ*
ἀστῶν μέγιστος τῶν ἐκεῖ πρὶν μοι τύχῃ
τοιάδ' ἐπέστη (Soph. *Æd. T.* 775).

¹ See G. J. Kennedy, *Remarks on Mitchell's Aristophanes*, p. 12.

² This catachresis has gone so far, that *πρὶν* frequently appears with an antecedent *πρότερον*, e. g. Thucyd. II. 65; Plat. *Resp.* p. 402 B. And in Thucyd. IV. 79, we have *φθάσαι διέδραμε πρὶν τῷ αὐτῷ κωλύειν*.

Negatively :

οὐκ ἦν ἀλέξην' οὐδέν—
 πρὶν ἐγὼ σφίσιν
 ἔδειξα κράσεις ἡπίων ἀεσμάτων
 (*Æsch. Prom.* 479).

(β) The subjunctive; only after a negative sentence, of an act both probable and future, almost always with the particle *άν*.

After a future :

οὐχὶ παύσομαι
πρὶν ἄν σε τῶν σῶν κύριον στήσω τέκνων
(Soph. *Oed. C.* 1040),

i.e. "I will not leave off, till I shall have made you master of your children," so that $\pi\rho\acute{\iota}\nu \acute{\alpha}\nu = \pi\rho\acute{\iota}\nu \eta \theta\tau\alpha\nu$ or $\acute{\epsilon}\alpha\nu \mu\eta \pi\rho\acute{o}\tau\epsilon\rho\omicron\nu$ ¹.

After an imperative:

μη προκαταγγίνωσκ', ὦ πάτερ,
πρὶν ἂν γ' ἀκούσης ἀμφοτέρων
(Arist. *Vesp.* 919).

After an optative in the apodosis, interrogatively :

τίς ἂν δίκην κρίνειεν ἡ γνοίῃ λόγον,
πρὶν ἂν παρ' ἀμφοῖν μῦθον ἐκμάθῃ σαφῆ;
(Eurip. *Heracle.* 180).

Πρὶν with the subjunctive, but without *ἄν*, is poetical.

After an indicative :

εἰδοῦσι δ' οὐδὲν ἔρπει
 πρὶν πυρὶ θερμῷ πόδα τις προσάουση
 (Soph. *Antig.* 620).

After an imperative :

μη στενάζε πρὶν μάθης (Id. Phil. 917).

(γ) The optative; in *oratione obliquâ*, after an optative, and of a past act, almost always without *āv*³.

¹ So Diphilus (*apud Athen.* p. 291 B):

οὐ γὰρ βαδίζω πρότερον ἢ μὴ δοκιμάσω,

whence we may explain the well-known ellipse in St Paul (*ad Thess.* II. 2, 3): *ὅτι, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, [οὐ δύναται ἔλθεῖν ὁ Κύριος].*

³ The question, whether $\pi\rho\iota\nu$ $\delta\upsilon$ with the optative is allowable, is the same as that respecting the correctness of $\delta\tau\alpha\nu$ with the optative; for $\pi\rho\iota\nu$ $\delta\upsilon = \pi\rho\iota\nu$ η $\delta\tau\alpha\nu$. If

After a negative sentence, if the *oratio directa* has passed into the oblique; as ἀπηγόρευε μηδένα βάλλειν, πρὶν Κῦρος ἐμπλησθῇ (Xen. *Cyrop.* I. 4, § 14); ἐδέοντο μὴ ἀπελθεῖν πρὶν ἂν ἀπαγορεύῃ (Id. *Anab.* VII. 7, § 57).

After an optative; as

ἴλοιω μὴ πω πρὶν μάθοιμι (Soph. *Phil.* 961).

(δ) The infinitive; whenever the subsequent act is regarded as an object; as

πρὶν ἢ συμμῖξαι ἔφειγον.

λέξαι θέλω σοι πρὶν θανεῖν ἂ βούλομαι

(Eurip. *Alc.* 281).

οὐδὲ παύσεται

χόλον, σάφ' οἶδα, πρὶν κατασκήψαι τινα

(Id. *Med.* 92).

The different tenses of the infinitive are thus used :

πρὶν δειπνεῖν = *priusquam cœnem* ;

πρὶν δειπνήσαι = *priusquam cœnavero* ;

πρὶν δεδειπνηκέναι = *priusquam a cœnâ surrexero*.

§ VI. Objective Sentences.

584 As the temporal sentence may be regarded strictly as an explanatory addition to the tenses of the finite verb, so the objective sentence is, properly speaking, the epexegetis, exponent, or completion of an objective case; and it is intimately connected with the indirect question, or the correlative of the interrogation. Hence, as the temporal sentence may be represented by the relative particle *ὅτε*, *quum*, as the correlative of *πότε*, "when?" so the objective sentence may be distinguished by the relative particle *ὅτι*, *quod*, as the correlative of *τί*, "what?" While, then, both the temporal and the objective sentences are completive, the former is more strictly

therefore for *ὅταν*, in *Æschylus, Pers.* 450, we ought, as most critics think, to write *ὅτ' ἐκ*; in the same way, *πρὶν ἂν*, *ἐπειδὴν*, &c., whenever they are construed with the optative, must be changed into *πρὶν*, *ἐπεὶ*, &c. But if the *ἂν* may always be used with the optative, when the sentence is virtually oblique (above, 580, (β), 582), then this case must be included as well as the others. Vide Blomf. et G. Dindorf. *ad Æschyl. locum*; L. Dindorf. *ad Xen. Cyrop.* I. 3, § 11, IV. 5, § 36; *Hellen.* II. 3, § 48, II. 4, § 18, V. 4, § 47; G. J. Kennedy, *Remarks on Mitchell's Aristophanes*, p. 14.

adverbial, or confined to that form of the objective case which is fixed as an adverb of time, but the latter is generally transitive, and represents the accusative case, as the object of the main verb's action. The accusative nature of the objective sentence is sufficiently shown by the fact that the accusative is actually used in all forms of this sentence. The simplest usage is that when the infinitive appears as the explanatory adjunct of the main predication and with the accusative as its subject (above, 468); as νομίζω σε ἔχειν χρήματα, "I think with regard to you the having of money," i. e. "I think this—you have money" or "I think that you have money." The next in order of the forms of the objective sentence is when the accusative is retained, but a relative sentence with ὅτι or ὥς is substituted for the infinitive, as ὁρᾷς τὸ πῦρ, ὥς πάντας καίει; "do you see the fire, how it burns all?" ἐγὼ ὑμᾶς σαφῶς οἶδα, ὅτι οὐ χρημάτων δεόμενοι σὺν ἐμοὶ ἐξήλθετε, "I know clearly all of you, that you have not come forth with me because you were in want of money." The third form is when the accusative becomes the nominative to the verb in the relative sentence, and this must be the form when the main verb of the sentence does not immediately govern the accusative; as ἡγγέλθη ὅτι Μέγαρα ἀφέστηκε, "news was brought that Megara had revolted." In all these forms, however, we can see that the objective sentence contains the answer to a presumed question. Thus if the question were τί κελεύει Λύσανδρος; the answer might be Λύσανδρος κελεύει με εἰς Λακεδαίμονα ἵεναι; if the question were τί ἀπήγγειλε Θηραμένης; the answer might be Θηραμένης ἀπήγγειλεν ὅτι αὐτὸν Λύσανδρος τέως μὲν κατέχοι, εἰτα κελεύει εἰς Λακεδαίμονα ἵεναι· οὐ γὰρ εἶναι κύριος ὧν ἐρωτῶτο ὑπ' αὐτοῦ (Xen. *Hell.* II. 2, § 17); if the question were τί ἔφυν ἀμήχανος; the answer might be (Soph. *Antig.* 79)

τὸ βία πολιτῶν δρᾶν ἔφυν ἀμήχανος:

and if the question were τί λέγεις; the answer might be λέγω, ὅτι ἀμαρτάνεις; if τίς ἐστίν; the answer might be οὐκ οἶδα ὅστις ἐστίν; if πῶς δοκεῖς; the answer might be δοκεῖ μοι ὥς Ἡφαίστος χαλκεύει. But if the object is something within the immediate experience of the subject, the participle may be used, and we may write οἶδα γεννήσας, οἶδα γεννήσαντά σε, for οἶδα ὅτι ἐγέννησα (ἐγέννησας) or οἶδα ἐμὲ (σὲ) γεννῆσαι, where the reference to the presumed question is obscured by the agreement of the participle with

the subject or object of the verb, though it is really implied as in the other cases.

It will thus be seen that there are three main forms of the objective sentence: (A) with the infinitive; (B) with the indirect interrogation expressed by *ὅτι* or *ὥς* and the finite verb; (C) with the participle.

585 (A) An objective sentence is very frequently expressed by the infinitive mood, which is made dependent upon the objective case governed by the main verb. Thus we may say,

$\left. \begin{array}{l} \text{βούλομαι σε} \\ \text{δέομαι σου} \\ \text{δοκεῖ σοι} \end{array} \right\} \text{λέγειν,}$

where in each case the infinitive expresses the action desired of, or determined on, by the object of the verb.

586 This infinitive is particularly in its place after verbs expressing the natural constitution of a subject, its duty, its fitness, its use; as *ὁ ἄνθρωπος πέφυκε φιλεῖν*, *homo natus est ad amandum*, "man is naturally qualified for loving." To which the converse is *ὁ ἄνθρωπος πέφυκε μὴ φιλεῖν*.

In the same way a qualifying adjective, as primary predicate, may be followed by an explanatory infinitive; thus, *οὐ δεινός ἐστι λέγειν, ἀλλ' ἀδύνατος σιγᾶν*. That this infinitive is equivalent to an objective case is shown by such parallelisms as (*Æsch. Pers.* 27) *φοβεροὶ μὲν ἰδεῖν; δεινοὶ δὲ μάχην*.

587 If the verb, which thus governs the infinitive, is impersonal, the infinitive, instead of being a mere supplement to the objective case, becomes the subject of the verb. Thus, *πρέπει φιλεῖν*, "it is proper to love" = "loving is proper" (381, (c)). Connected with this is the usage of the verbal in *-τέος*, and the attraction of *δίκαιόν ἐστι* into *δίκαιός εἰμι* (421).

588 If the subject of the infinitive is the same as that of the verb on which the infinitive depends, it is not necessary or usual to repeat it. Thus we say, *βούλομαι λέγειν*, not *βούλομαι με λέγειν*. If it is expressed, it remains in the nominative even by the side of an accusative, as in *Thucyd.* iv. 28: *οὐκ ἔφη αὐτός, ἀλλ' ἐκείνων στρατηγεῖν*.

589 If what would be a predicate of the first class (418) in the direct sentence is connected with the object of a verb in the infinitive, it is expressed in the case of the object; thus,

N. ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *dicebat se esse Jovis filium.*

G. ἐδέοντο αὐτοῦ εἶναι προθύμου, "they intreated him to be of good cheer."

D. ἔξεστί μοι γενέσθαι εὐδαίμονι, *licet mihi esse beato.*

A. κελεύω σε εἶναι πρόθυμον, *jubeo te alacrem esse.*

590 (B) When the objective sentence is a known fact or an expression of opinion, it is common to substitute ὅτι or ὥς with a finite verb for this construction with the infinitive. After determinate tenses, and when the objective sentence implies an unconditional fact, the verb which follows ὅτι or ὥς will be in the indicative mood; after indeterminate tenses it is frequently in the optative, and this mood is generally used in the *oratio obliqua*; but the indicative is sometimes retained, especially in the case of the future, and the construction sometimes varies between the indicative and optative even in the same proposition, when a different emphasis is intended. The following examples will suffice to illustrate these distinctions. Xen. *Cyrop.* III. 3, § 19: πάντες ὁμολογοῦσιν, ὥς αἱ μάχαι κρίνονται μᾶλλον ταῖς ψυχαῖς ἢ ταῖς τῶν σωμάτων ῥώμας, "all admit the fact that battles are decided rather by courage than by strength of body." Id. *Anab.* I. 1, § 3: Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὥς ἐπιβουλεύει αὐτῷ, "Tissaphernes accuses Cyrus to his brother, (saying) that he was plotting against him." *Ibid.* II. 1, § 3: οὗτοι ἔλεγον, ὅτε Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη, καὶ λέγοι ὅτι περιμένειεν αὐτούς, εἰ μέλλοιεν ἔλκειν, "these said, that Cyrus was dead (an undoubted fact), but that Ariæus having fled was in his camp, and said (these being the statements of the messengers) that he would wait for them, if they intended to come."

It seems to be a matter of choice whether we shall write the infinitive with the objective case, or the finite verb with ὅτι; but the construction with ὥς is limited to those cases in which we have rather an assumption than a fact. Thus we might say, either τὸν καλὸν καγαθὸν ἄνδρα εὐδαίμονα εἶναι φημι or ὁμολογῶ ὅτι ὁ καλοκαγαθὸς εὐδαίμων ἐστί: and either ὑπέσχου βοήθειάν μοι ἔχειν or

ὑπέσχου ὅτι βοήθειά μοι ἦξοι or ἦξει. But in such phrases as νομίζουσιν ὡς Ἡφαιστος χαλκεύει for χαλκεύειν τὸν Ἡφαιστον, or διέβαλλε τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ, or ἐπιβουλεύειν αὐτῷ, there is not so much a statement of fact as an allegation of erroneous belief or false assertion.

To the same class belong the indirect interrogations, οὐκ οἶδα ὅστις ἐστίν, οὐκ ᾔδειν ὅστις εἶη.

591 (C) In those cases in which the completed action is the object of the main verb, the participle very often takes the place of the infinitive, as well as of the finite verb with ὅτι in the objective sentence. This is particularly observable after verbs which signify perception, knowledge, experience, recollection, demonstration, completion, and acquiescence; for all these verbs refer to the state which results from an action rather than to the action itself. The case is that of the object.

- N. ᾔδειν τοὺς παῖδας θνητοὺς γεννήσας, "I knew myself to have begotten my children mortal," i. e. "that the children whom I begot were mortal."
- G. ᾔσθησαι πώποτε μου συκοφαντοῦντος; "have you ever yet seen me playing the false accuser?"
- D. σύννοιδά σοι ἠδικημένῳ, "I am aware of your having been wronged."
- A. c. N. οἱ στρατηγοὶ ἐάρων οὐ κατορθοῦντες καὶ τοὺς στρατιώτας ἀχθομένους, "the generals saw that they were not succeeding themselves, and that the soldiers were growing dissatisfied."

With some of these verbs the use of the participle and infinitive produces a contrast of meaning. Thus, φαίνεται εἶναι means "he appears with regard to being," i. e. "he appears to be" (*videtur*); but φαίνεται ὄν, "he appears and he is," i. e. "he manifestly is" (*apparet, constat*): and αἰσχύνομαι ποιεῖν, "I am ashamed with regard to doing," i. e. "I am restrained by shame from doing;" but αἰσχύνομαι ποιῶν, "I do it and I am ashamed," i. e. "I am ashamed of doing."

592 These verbs, however, especially οἶδα, may exhibit the construction with ὅτι, or with ὡς after a negation: and some of

them, especially *ἀκούω*, may revert to the objective sentence expressed by the accusative and infinitive.

Thus,

(a) *ἤσθοντο οἱ Ἕλληνες ὅτι ὁ βασιλεὺς ἐν τοῖς σκευοφόροις εἶη.*

(b) *οὐδ' ἐκεῖνο δύναμαι ἰδεῖν, ὥς οὐχὶ πάντες ἄνθρωποι τούτων τυχεῖν ἀξιόσουσι.*

(c) *ἀκούω καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι.*

In case (a), the optative is also found in dependent relative clauses, as *ἔλεξέ μοι ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἥνπερ ὀρέγην, mihi narrabat, viam ducere ad urbem quam viderem.*

593 The objective sentence may involve the apodosis of a conditional proposition, and then *ἂν* may appear by the side of the verb or participle in any one of the three forms, whether the protasis is expressed or not (above, 505). Thus we may say in the first two forms:

<i>φησὶ δώσειν</i>	}	<i>εἰάν τι ἔχῃ.</i>
<i>φησὶν ὅτι δώσει</i>		
<i>ἔφη δώσειν</i>	}	<i>εἴ τι ἔχοι.</i>
<i>διδόναι ἂν</i>		
<i>ὅτι διδοίη ἂν</i>		
<i>φησὶ διδόναι ἂν</i>	}	<i>εἴ τι εἶχεν.</i>
<i>φησὶν ὅτι ἐδίδου ἂν</i>		
<i>φησὶ δοῦναι ἂν</i>	}	<i>εἴ τι ἔσχευ.</i>
<i>φησὶν ὅτι ἔδωκεν ἂν</i>		

Thus we have Xen. *Cyrop.* I. 6, § 3: *μέμνημαι ἀκούσας ποτέ σου, ὅτι εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἶη ὥσπερ καὶ παρὰ ἀνθρώπων, ὅστις μὴ ὁπότε ἐν ἀπόροις εἶη τότε κολακῆοι, ἀλλ' ὅτε ἄριστα πράττοι τότε μάλιστα τῶν θεῶν μεμνῶτο*, "I remember to have heard formerly from you (the statement of your opinion), that he would deservedly obtain his wishes more easily from the gods as also from men, whoever did not flatter them when in adversity, but remembered the gods most when he was most thriving." Id. *Mem.* I. 6, § 12: *δῆλον ὅτι εἰ τὴν συνουσίαν ᾧου τινὸς ἀξίαν εἶναι, καὶ ταύτης ἂν οὐκ ἔλαττον τῆς ἀξίας ἀργύριον ἐπράττου*, "it is clear (as a matter of fact), that if you thought the instruction worth anything, you would exact money to the full amount of that value."

So also in the case of those verbs which are followed by the participle. Thus, εὐρίσκω ταύτην μόνην ἂν γενομένην τῶν παρόντων κακῶν ἀπαλλαγὴν (Isocr. *Areop.* 16) for ὅτι αὕτη μόνη ἂν γένοιτο ἀπαλλαγή; and so throughout the four cases we might write,

- | | |
|-----|-------------------------------|
| 1 | οἶδά σε δίδοντα, εἴ τι ἔχεις, |
| 2 | δώσοντα, εἰάν τι ἔχῃς, |
| 3 | διδόντ' ἄν, εἴ τι ἔχῃς, |
| 4 a | διδόντ' ἄν, εἴ τι εἴχῃς, |
| 4 b | δόντ' ἄν, εἴ τι ἔσχῃς. |

594 The rule for the use of the negative particles in objective sentences flows at once from the general distinction between οὐ as categorical and μή as hypothetical. Practically, therefore, we have μή when the infinitive is used, and οὐ when we have a finite verb or a participle; and that too whether the dependent sentence represents a categorical proposition or the apodosis of a condition. Thus (a) with an infinitive; Xen. *Hellen.* III. 2, § 10 : ἐνόμισαν αὐτὸν μὴ βούλεσθαι μᾶλλον ἢ μὴ δύνασθαι, "they thought that he was not willing rather than not able." Thucyd. VI. 18, § 7 : νομίσατε νεότητα καὶ γῆρας ἀνευ ἀλλήλων μηδὲν δύνασθαι, ὁμοῦ δὲ τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πᾶν ἀκριβὲς ἂν ξυγκραθὲν μάλιστα ἂν ἰσχύειν, "think that youth and age apart from each other avail nothing, and that the three classes when mixed together would have most power." Soph. *Œd. T.* 1353 : ὥς σ' ἠθέλησα μηδέ γ' ἂν γινῶναι, "for I wished that I might not have known you" (cf. Thucyd. IV. 47). Soph. *Phil.* 1313 : παῦλαν ἴσθι τῇσδε μήποτ' ἂν τυχεῖν νόσου, "be assured that a rest from this malady would never take place" (according to Schäfer's and Porson's reading for ἐντυχεῖν). Xen. *Mem.* I. 2, § 41 : οἶμαι μὴ ἂν δικαίως τοῦτου τυχεῖν τοῦ ἐπαίνου τὸν μὴ εἰδῶτα τί ἐστι νόμος, "I think that he, who does not know what is law, would not justly obtain this commendation." Thucyd. VII. 72, § 2 : διὰ τὸ μὴ ἂν ἔτι οἰεσθαι κρατῆσαι (where the ἂν belongs to κρατῆσαι, above, 508, (a)). Ælian, *V. H.* XI. 6 : ἔλεγεν Ἐτεοκλῆς ὁ Λακεῶν δύο Λυσάνδρους τὴν Σπάρτην μὴ ἂν ὑπομείναι, "Eteocles the Lacedæmonian said that Sparta would not have endured two Lysanders." (b) With a finite verb and participle; Arist. *Eq.* 778 : ὥς δ' οὐχὶ φιλεῖ σ', οὐδ' ἔστ' εὖνους, τοῦτ' αὐτό σε πρῶτα διδάξω, "that he does not love you, and is not well disposed, this I will first teach you." Soph. *Œd. T.* 1008 : εἰ δῆλος οὐκ εἰδῶς τί δράς,

"it is clear that you know not what you are doing." Dem. *Arch.* 1. § 55: *εἰ μὲν ὁ πατὴρ ἠπίσται τούτοις, δῆλον ὅτι οὐτ' ἂν τὰλλα ἐπέ-
τρεπεν οὐτ' ἂν ταῦθ' οὕτω καταλιπὼν ἐφραζεν*, "on the supposition
that my father distrusted them, he was not likely to entrust the
other property to their care, or to have told them of these things
when he had so left them." Lys. *XXI.* 21: *ἄρα δῆλον, ὅτι εὖ ᾔδει
αὐτὸν οὐδὲ διὰ τὸ προσήκειν αὐτῇ τὰ δέοντα ἂν ποιήσαντα*; "is it
clear that he well knew that he would not do what was right even
on account of being related to her?"

When *ὅπως* is used with the present indicative, the objective
sentence is distinguished from the merely protatic by the categorical
negative; thus we have an objective sentence in Xen. *Hier.* 9, § 1:
ὅπως οὐ πάντων τούτων ἐπιμελητέον οὐ λέγω, "I do not say (assert
the fact) that we ought not to take care of all these things." But
we have a protatic sentence in Soph. *Antig.* 685: *ὅπως σὺ μὴ
λέγεις ὀρθῶς τάδε, οὐκ ἂν δυναίμην λέγειν* (above, 532).

Obs. This rule holds without exception in regard to the objective
sentence with *ὅτι* or *ὥς* and the finite verb, but the construction with
the infinitive or participle is liable to various irregularities. (a) The
infinitive in the objective clause may have *οὐ*, if the main verb implies
assertion or claim (*φάναι, λέγειν, ἀξιῶν, δικαιῶν*), opinion or expectation
(*οἶσθαι, νομίζειν, ἠγείσθαι, δοκεῖν, ὑπολαμβάνειν, ὑποποθεῖν, ἐλπίζειν*),
when the *οὐ* is really to be taken with the whole sentence; as Thucyd.
I. 39: *ἠγήσαντο ἡμᾶς οὐ περιόψεσθαι* = *οὐχ ἠγήσαντο ἡμᾶς περιόψεσθαι*.
(b) The participle may have *μὴ* when conversely the negation is limited
to the participle only; as Thucyd. II. 17: *τὸ μαντεῖον προῆδει μὴ ἐπ'
ἀγαθῷ ποτε αὐτὸ κατοικισθόμενον*, where the *μὴ* cannot be thrown back
upon *προῆδει*, but must be limited to the phrase *μὴ ἐπ' ἀγαθῷ*. Similarly
Soph. *Phil.* 79: *ἔξοιδα καὶ φύσει σε μὴ πεφυκότα τοιαῦτα φωνεῖν*, where
the meaning is not "I do not know," but "I do know that you are not
naturally inclined to say such things."

595 With verbs of denying, contradicting, doubting and dis-
believing, the objective sentence, whether expressed by the infinitive
or by the finite verb with *ὅτι* and *ὥς*, is often strengthened by a
negative to imply that such would have been the direct expression
of the denial, &c. Thus we may not only have, in accordance
with the English idiom, Æsch. *Eumen.* 581: *δρᾶσαι γάρ, ὥσπερ
ἐστίν, οὐκ ἀρνούμεθα*, "we (I) do not deny that I have done it, as
the fact is;" but also Arist. *Eq.* 572: *τοῦτ' ἀπεψήσαντ' ἂν, εἰτ'
ἡρνούντο μὴ πεπτωκέναι*, "they would have wiped off this, and
then deny to the effect that they had not fallen," i. e. saying that

they had not fallen. Soph. *Antig.* 442: φῆς ἡ καταρνεῖ μὴ δεδρα-
 κέναι τάδε; καὶ φημὶ δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μὴ, "do you
 admit (that you did it) or do you deny (saying) that you did it
 not?" "I admit that I did it, and do not deny to the effect that I
 did it not." Id. *Ibid.* 264: θεοὺς ὀρκωμοτεῖν τὸ μῆτε δρᾶσαι,
 κ.τ.λ., "to swear by the god, to the effect that we had neither
 done the deed, &c." And similarly we have οὐ after ὥς or ὅτι; as
 in Dem. *Onet.* I. § 27: ὥς δ' οὐκ ἐκείνος ἐγεώργει τὴν γῆν οὐκ ἡδύναι
 ἀρνηθῆναι, "he could not deny (and say) that the other did not
 farm the land." Plat. *Men.* p. 89 D: ὅτι δ' οὐκ ἔστιν ἐπιστήμη,
 σκέψαι ἐάν σοι δοκῶ εἰκότως ἀπιστεῖν, "consider whether I seem
 to you reasonably to doubt to the effect that science does not
 exist." Thucyd. I. 86: οὐδαμοῦ ἀντεῖπον, ὥς οὐκ ἀδικοῦσι τοῖς
 ἡμετέροις συμμάχοις, "they nowhere denied to the effect that they
 are not wronging our allies." And in the use of the infinitive, if
 the main clause contains a negative or interrogative so as to be-
 come doubly negative, we may have μὴ οὐ for μὴ in the objective
 sentence (see above, 529, *Obs.* 1; 530, *Obs.*); as Plat. *Men.* 89 D:
 οὐκ ἀνατίθεμαι μὴ οὐ καλῶς λέγεσθαι, "I do not retract (lit. recall
 my move) to the effect that these things are not well said." *Phaed.*
 87 A: οὐκ ἀνατίθεμαι μὴ οὐχὶ πάνυ χαριέντως ἀποδεδεῖχθαι, "I do
 not retract and say that it has not been charmingly demonstrated."
 (See below, 603).

§ VII. Illative or Consecutive Sentences.

596 An illative sentence is properly a relative clause explana-
 tory of an emphatic pronoun. It differs from the objective sentence
 as the *effect* differs from the *fact*, as διότι differs from ὅτι. Thus
 οὐκ ἂν ἀρνολίμην τὸ δρᾶν (Soph. *Phil.* 118) is merely *objective*,
 "I should not refuse the doing it" (i. e. τοῦτο τὸ δρᾶν, above, 584).
 But οἱ δέομαι γε τούτων οὐδενός, ὥστε σε κινδυνεύειν (Xen. *Cyr.* I.
 4, § 10) is *illative*, "I do not want any one of these things to such
 an extent as that you should incur danger." The objective sen-
 tence therefore exhibits a fact as it is; the illative sentence exhibits
 a fact as it would be if the antecedent circumstances were carried
 far enough. It may be expressed by the relative itself, as in Soph.
Antig. 220:

οὐκ ἔστιν οὕτω μῶρος, ὅς θανεῖν ἐρᾷ,

"there does not exist the man so foolish, who (i. e. that he) wishes to die." But most commonly the particle *ὥστε* or *ὥς* is used in the relative clause, followed either by the infinitive or by the indicative. Thus, we may say either *οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντὶ εἰρήνης αἰρεῖσθαι*, "he is so foolish as to prefer war to peace;" or *οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντὶ εἰρήνης αἰρεῖται*, "he is so foolish, that he prefers war to peace." The difference of these two constructions is best shown by their negative expression; for we write, in the former case, *ὥστε μὴ εἰρήνην ἀντὶ πολέμου αἰρεῖσθαι*, showing that the result is looked upon as a general one, common to the person mentioned with many others; but in the latter case we write *ὥστε οὐχ αἰρεῖται εἰρήνην ἀντὶ πολέμου*, showing that the result is regarded as a categorical assertion respecting the particular person.

Obs. For the use of the adverb or tertiary predicate to express the illative sentence, see above, 438, 497.

The following examples will show the various applications of the illative sentence:

(a) The positive consequence; Xen. *Mem.* i. 2, § 1: *Σωκράτης ἦν πεπαιδευμένος οὕτως, ὥστε πάνυ μικρὰ κεκτημένος πάνυ ῥαδίως ἔχειν ἀρκοῦντα*, "Socrates was so disciplined that when he possessed very little he was very easily contented." Id. *Anab.* ii. 3, § 25: *οὐχ ἦκεν ὁ Τισσαφέρνης, ὥσθ' οἱ Ἕλληνες ἐφρόντιζον*, "Tissaphernes did not come, so that (wherefore) the Greeks began to be anxious."

(b) The negative consequence; Thucyd. ii. 49: *τὰ ἐντὸς οὕτως ἐκάετο, ὥστε μὴ τῶν πάνυ λεπτῶν ἱματίων τὰς ἐπιβολὰς ἀνέχεσθαι*, "the internal fever was so great, that they could not endure the weight of quite light upper garments." Æsch. *Eumen.* 36: *ὥς μήτε σωκεῖν μήτε μ' ἀκταίνειν βάσιν*, "so that I have neither strength nor can I move rapidly." Xen. *Cyr.* i. 4, § 5: *ταχὺ τὰ θηρία ἀηλώκει, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ θηρία συλλέγειν*, "he speedily made away with the wild beasts, so that Astyages was no longer able to collect game for him."

(c) The illative clause contains an apodosis; Xen. *Cyr.* i. 6, § 18: *ὥστε ἕκαστα, ὅποτε δέοιτο, ἔχειν ἂν παρεσκευασμένοις χρῆσθαι*, "so that whenever it was necessary he would be able to use them in a state of complete readiness." Dem. *de Chers.* § 36: *ὥστε μὴ*

ἀν δύνασθαι ἐπανελθεῖν οἴκαδε, "so that he would not be able to return home." Id. in *Aph. Fals. Test.* § 23: ὥστ' οὐδὲ ταύτην ἂν τις ἐπενέγκοι τὴν αἰτίαν, "so that no one would be able to allege this cause." Xen. *Ages.* I. 26: ὥστε τὴν πόλιν ὄντως ἡγήσω ἂν πολέμου ἐργαστήριον εἶναι, "so that you would really have supposed the city to be a workshop of war."

(d) The illative clause is attracted into the protasis; Xen. *Æcon.* I. 13: εἰ τις χρῶτο τῷ ἀργυρίῳ ὥστε κάκιον τὸ σῶμα ἔχει, πῶς ἂν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη; "if any one were to use his money, so as to be (as if he were) worse in body, how would his money be any longer useful to him?"

Obs. There are a few passages in which ὥστε οὐ or ὥς οὐ seems to be followed by the infinitive; but in some of these (as in *Soph. El.* 780; *Eurip. Phœn.* 1357; *Dem. Nic.* p. 1246) we ought to restore the indicative. In others (as in *Herod.* I. 189; *Plat. Apol.* p. 26 D; *Lys.* x § 15; *Thucyd.* v. 40, &c.) the negative οὐ is preferred to μή, because the construction of ὥστε οὐ with the indicative would have been given in *oratione directa*, or because the negative qualifies some single word. See *Shilleto* on *Dem. Fals. Leg.* pp. 202—205, and compare *Journal of Philology*, III. 206.

597 In the sense of "wherefore" ὥστε may be used with the imperative, especially in such phrases as ὥστε θάρρει, "wherefore be of good courage" (*Plat. Euthyd.* 275 c; *Xen. Cyr.* I. 3, § 18); and even with the indicative in an interrogation, as in *Dem. c. Aph. Fals. Test.* § 47: ὥστε πόθεν ἴσασιν;

598 If a comparative or superlative adjective appears in the antecedent clause, the emphatic pronoun is necessarily omitted, as

(a) νεώτεροί εἰσιν ἢ ὥστε εἰδέναι οἷων πατέρων ἐστέρηνται.

(b) φιλοτιμώτατος ἦν ὁ Κῦρος, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα.

599 This is also the case when οἷός τε with the finite verb is substituted for ὥστε. Thus, for τοιοῦτός ἐστιν ὥστε ποιεῖν ταῦτα, we write οἷός τε ἐστὶ ποιεῖν ταῦτα, substituting the relative for the relative and its antecedent, and transferring the former to the antecedent clause, so as to make it a mere predication (above, 405, *Obs.* 2).

600 Conversely, when *οἷος* intervenes between its antecedent *τοιούτος* and another relative sentence, the intermediate sentence may be omitted. Thus we may write *οὐ γὰρ δὴ ἁρμονία γε τοιούτων ἐστὶν ᾧ ἀπεικάξεις αὐτήν*, for *τοιούτον οἷον ἐκεῖνό ἐστιν ᾧ ἀπεικάξεις αὐτήν* (above, 403, *Obs.* 4); cf. *Soph. Antig.* 220 (above, 596).

601 When the illation or consequence is regarded as the immediate effect of the main verb, the particle *ὥστε* may be omitted before the infinitive, as in *Æschyl. Ag.* 250:

δίκα τοῖς μὲν παθοῦσι μαθεῖν ἐπιρρέπει τὸ μέλλον,

where the main verb *ἐπιρρέπει* is neuter, and *μαθεῖν τὸ μέλλον* = *ὥστε μαθεῖν τὸ μέλλον* expresses the effect of learning by experience or suffering.

602 When the effect is represented as an object to be avoided or prohibited, the infinitive, preceded by *μή*, *τὸ μή*, or *ὥστε μή*, requires to be carefully distinguished from the apparently similar construction of the objective sentence after verbs of denying, &c. (above, 595), and from that of the final sentence, when the end is negative (below, 609). The difference of the three cases of *μή* with the infinitive is simply this: in the *objective* sentence, *ἡρνοῦντο μή πεπτωκέναι* means "they denied the fact that they had fallen—they said that they had not fallen;" in the *illative* sentence, *θνητοὺς ἔπανσα μή προδέρκεσθαι μόρον* means "I interposed a hindrance, so that, as the consequence of my act, they did not foresee their doom," which is much the same as saying, "and therefore they did not foresee it;" in the *final* sentence, *ἐξευλαβούνται μή φίλοις τεύχειν ἔριν* means "they are on their guard, to the end that they may not make a quarrel with their friends," whether that result is attained or not. So that we must always, in classifying these sentences, inquire whether the dependent clause indicates a *fact*, a *consequence* or a *motive*, and it is only in the second case that the sentence can be called *illative*; as in the following examples:

(a) *Eurip. Hec.* 867: *νόμων γραφαὶ εἰργουσι χρῆσθαι μή κατὰ γνώμην τρόποις*, i.e. "the laws impose a hindrance, and the effect is that people do not please themselves" (for the general thesis is *οὐκ ἔστι θνητῶν ὅστις ἐστ' ἐλεύθερος*, v. 864).

(b) *Herod.* i. 158: *Ἀριστόδικος ἔσχε μή ποιῆσαι ταῦτα Κυμαίους*, i.e. "he hindered them, and the effect was that they did not do these things."

(c) *Æsch. Eumen.* 210: εἰ τοῖσιν οὖν κτείνουσιν ἀλλήλους χαλᾶς τὸ μὴ τίνεσθαι (γενέσθαι) μὴδ' ἐποπτεύειν κότε, i.e. "if (which is the reverse of hindrance) you give full scope to those who murder their relatives, so that you do not punish or even regard them with anger."

(d) *Eurip. Iph. T.* 1348: φόβος δ' ἦν ὥστε μὴ τέγξαι πόδα, i.e. "there was fear, and, as a consequence, caution, to the effect that the sheet-rope was not wetted by the sea."

603 If the main clause contains a negation or interrogation, so as to become doubly negative, the particle οὖ is appended to μὴ in the illative clause (above, 529, *Obs.* 1, 530, *Obs.*, 595); thus *Soph. Œd. T.* 1065: οὐκ ἂν πιθολίμην μὴ οὐ τάδ' ἐκμαθεῖν σαφῶς. *Xen. Apol.* § 34: οὔτε μὴ μεμνήσθαι δύναμαι αὐτοῦ οὔτε μεμνημένος μὴ οὐκ ἐπαινεῖν. *Plat. Resp.* p. 427 E: ὥς οὐχ ὅσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη. *Ibid.* p. 354 B: οὐκ ἀπεσχόμεν τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἐκείνου. *Soph. Trach.* 90: οὐδὲν ἐλλείψω τὸ μὴ οὐ πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι. *Id. Œd. T.* 283: μὴ παρῆς τὸ μὴ οὐ φράσαι. *Æsch. Eumen.* 300: οὔτοι σ' Ἀπόλλων ῥύσαιτ' ἂν ὥστε μὴ οὐ παρημελημένον ἔρρειν. *Herod. VIII.* 57: οὔτε σφέας Εὐρυβιάδης κατέχειν δυνήσεται οὔτε τις ἀνθρώπων ἄλλος ὥστε μὴ οὐ διασκεδασθῆναι τὴν στρατιήν. *Soph. Ant.* 96: πείσομαι γὰρ οὐ τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν. *Xen. Anab. III.* 1, § 13: τί ἐμποδὼν μὴ οὐχὶ ἀποθανεῖν; *Æsch. Prom.* 627: τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν; *Plat. Phæd.* p. 72 D: τίς μηχανὴ μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνάναι;

The same applies when the main sentence is virtually negative (above, 529, *Obs.* 1). Thus *Xen. de Rep. Lac.* VI. 2: αἰσχρόν ἐστι μὴ οὐκ ἄλλας πληγὰς ἐμβαλεῖν τῷ νείει. *Herod. I.* 187: Δαρεῖω δεινὸν ἐδόκεε εἶναι μὴ οὐ λαβεῖν τὰ χρήματα. *Xen. Anab. II.* 3, § 11: ὥστε πᾶσιν αἰσχύνῃν εἶναι μὴ οὐ συσπουδαῖζειν.

604 The illative clause may become demonstrative and independent, and in this case it is regularly connected with that which would otherwise be its apodosis, by the particles ἄρα, τοίγαρ, τοίνυν, &c., or by some such combination as πρὸς ταῦτα. Thus, for ὥστε θάρρει (597) we might have θάρρει οὖν or πρὸς ταῦτα θάρρει. The particle οὖν is indicative rather of continuation and retrospect (above, 548, (31)) than of inference: and, in general, it should be

rendered rather "accordingly," "as was said," "to proceed," than "therefore," which is properly expressed by *ἄρα* and its compounds. It is to be remarked, however, that in their origin the ideas of continuation and inference are identical: *ἄρα* signifies "farther" (548, (4)); and in Thucyd. vi. 89, *καὶ ἀπ' ἐκείνου* stands for *ἄρα* in the conclusion of a regular syllogism.

§ VIII. *Final Sentences.*

605 The end or intention of an action may seem to be regarded sometimes as an object or as an inferential consequence. It is not surprising, therefore, that the final sentence should so often approximate in form to the objective or illative sentence. Thus, such objective constructions as *βούλομαι λέγειν, ὁ ἄνθρωπος πέφυκε φιλεῖν* may be regarded as expressing the end no less than the object of action. And an illative clause with *ὥστε* may be apparently tantamount to the expression of an end. The true distinction of the three cases is that which has been already pointed out, namely, we have to inquire whether the dependent clause indicates a *fact*, a *consequence*, or a *motive*; and it is only in the third case that the sentence can be called *final*. When we say, *λέγω ἵνα εἰδῆς*, "I speak to the end, and with the intention that you may know," we neither express the *fact*, as in *λέγω σὲ εἰδέναι*, "I speak the fact that you know," nor the *consequence*, as *λέγω, ὥστε σὲ εἰδέναι*, "I speak so that as a result you know." In both the latter cases the realization is presumed or secured; but in the first case we have merely the motive or purpose which influences the speaker, whether he attains his end or not.

606 There are three forms of the final sentence. (a) When the end is expressed by the infinitive. (b) When it is expressed by the future participle. (c) When it is expressed by a finite verb dependent on some relative or negative particle. Thus we may say, with very little difference of meaning:

- (a) *ἦλθεν ἀδικεῖν* or *ὥς* or *ὥστε ἀδικεῖν*, "he came to do wrong."
- (b) *ἦλθεν ἀδικήσων* or *ὥς ἀδικήσων*, "he came, as being about to do wrong."
- (c) *ἦλθεν ἵνα, ὅπως, ὥς* or poet. *ὅφρα ἀδικήσοι*, "he came, in order that he might do wrong."

In this use of the infinitive or future participle, as well as in that of the third form, which is more specially appropriated to the expression of an end, we may easily distinguish these final sentences from the objective or temporal, by observing that, while in the latter an answer is made to the question "what?" or "when?" in the final sentence the question "why?" obtains an answer. Thus we may ask, τί λέγεις; "what do you say?" and answer in the objective sentence, λέγω σὲ ἀδικεῖν, "I say that you do wrong." Or we may ask, πότε ἁμαρτάνει; "when does he err?" and answer in the temporal sentence, ἁμαρτάνει ἀδικῶν, "he errs when he does wrong." Or we may ask, ποῦ ἁμαρτάνει; "where does he err?" and answer with a local predication, ἁμαρτάνει, ἔπου, ἴνα, ἐν οἷς ἀδικεῖ, "he errs where he does wrong." But in all three forms of the final sentence given above, we imply the question διὰ τί ἦλθεν; "why did he come?" and the answer is, "in order to do wrong," "with the intention of doing wrong," "to the end that he might do wrong."

607 The following examples will illustrate the three forms of the final sentence:

(a) The infinitive alone is used in many idiomatic collocations, in which we wish to express the end or purpose as briefly as possible. Thus Plat. *Phædr.* p. 229 B: ἐκεῖ σκιά τ' ἔστι καὶ πνεῦμα μέτριον καὶ ποὰ καθίζεσθαι ἢ, εἰάν βουλώμεθα, κατακλιθῆναι, "there is shade and a gentle breeze and grass for the purpose of sitting, or, if we please, of reclining." Eurip. *Phæn.* 25: δίδωσι βουκόλοις ἐκθεῖναι βρέφος, "he gives the child to the herdsmen in order that they may expose it." Xen. *Cyr.* IV. 5, § 1: ὄψον μὴ πέμπετε μηδὲ πιεῖν, "do not send them viands or the means of drinking." Plat. *Apol.* p. 28 E: ἄρχοντες οὓς εἴλεσθε ἄρχειν μου, "the rulers, whom you chose in order that they might rule me" (cf. Xen. *Mem.* I. 7, § 3: κυβερνᾶν κατασταθεῖς. III. 2, § 1: στρατηγεῖν ἡρημένος). With ὥς or ὥστε the final sentence with the infinitive is distinguished by the meaning from the corresponding form of the illative. Thus in Thucyd. I. 121, χρήματα δ' ὥστ' ἔχειν ἐς αὐτά, οἴσομεν, "we will contribute money, in order that we may have it for these objects," clearly implies an end or intention, and not the result as a matter of fact. The infinitive, as indicating the end, is sometimes used in the substantival form, i. e. with the article, and either

without a preposition, as in Thucyd. i. 4: τοῦ τὰς προσόδους μάλ-
λον ἰέναι αὐτῷ, "in order that his revenues might come in better;"
or with some preposition, e. g. πρὸς *c. accus.*, ἐπὶ *c. dat.*, ὑπὲρ or
ἐνεκα *c. gen.*, as Xen. *Cyr.* viii. 2, § 25: πολλὰ ἐμηχανάτο πρὸς τὸ
πρωτεύειν, "he took many steps with a view to getting the first
place." Isocr. *Demon.* § 19: αἰσχροὺς τοὺς μὲν ἐμποροὺς τοιαῦτα
πελάγη διαπερᾶν ἐνεκα τοῦ πλεῖω ποιῆσαι τὴν ὑπάρχουσαν οὐσίαν,
τοὺς δὲ νεωτέρους μηδὲ τὰς κατὰ γῆν πορείας ὑπομένειν ἐπὶ τῷ βελ-
τίῳ καταστήσαι τὴν αὐτῶν διάνοιαν, "it is disgraceful that, while
merchants traverse such tracts of open sea in order to increase the
property they possess, younger men cannot undergo even journeys
by land in order to improve their own minds." Id. *Areop.* § 64:
ἔτοιμοι εἰσιν ὅτιοῦν πάσχειν ὑπὲρ τοῦ μὴ ποιεῖν τὸ προσταττόμενον,
"they are ready to undergo anything in order to avoid doing what
is prescribed."

Obs. In a number of phrases ὥς or ὅσον with the infinitive, and
originally with a final meaning, appears parenthetically, as in English:
thus we have ὥς εἰπεῖν, "in order that I may so express myself," i. e.
"so to speak;" ὥς ἔπος εἰπεῖν, "in order that I may express myself so
largely," i. e. "to make such a sweeping assertion;" similarly ὥς ἐν κεφα-
λαίῳ εἰπεῖν, ὥς συντόμως εἰπεῖν, ὥς τὸ ὅλον εἰπεῖν, ὥς ἐν τύπῳ εἰρησθαι, ὥς
σμικρὸν μεγάλῳ εἰκάσαι, ὅσον γ' ἐμὲ εἰδέναι, &c.

(b) The participle in the final sentence may agree either with
the subject or with the object; thus we have Thucyd. vii. 68: ἐπὶ
τὴν ἡμετέραν ἦλθον δουλωσόμενοι, "they came to our land with the
intention of enslaving it." Xen. *Cyr.* vi. 3, § 6: εὐθὺς οὖν πέμπει
τίνα ὁ σκόπαρχος ἀγγελοῦντα ταῦτα τῷ Κύρῳ, "immediately then
the leader of the scouts sends a person to Cyrus in order to an-
nounce these things." And similarly with ὥς, Thucyd. ii. 7;
Xen. *Anab.* i. 1, § 3; Soph. *El.* 772.

Obs. There are some idiomatic phrases in which the final sense of
the future participle is scarcely perceptible, as ἔρχομαι φράσω, "I go on
for the purpose of telling," i. e. "I am going to tell;" ἦϊα λέξω, "I was
going on with the intention of telling," i. e. "I was about to say."

(c) It follows from the nature of the subjunctive and optative
moods (above, 292, 513, 538), that the subjunctive will be used
after determinate, and the optative after indeterminate, tenses in
these final clauses; thus we have

γράφω, γράψω, γέγραφα, ἵνα μάθῃς,
ἔγραφον, ἔγραψα, ἔγεγράφειν, ἵνα μίθῃς;

and in the correlative sentences,

οὐκ ἔχω, οὐχ ἔξω ὅποι τράπωμαι,
οὐκ εἶχον, οὐκ ἔσχον ὅποι τραποίμην.

The following are examples of the use of the subjunctive; *Æsch. Prom.* 275: τὰς προσερχούσας τύχας ἀκούσαθ', ὥς μάθῃτε διὰ τέλους τὸ πᾶν, "hear the fortunes that are to come, to the end that you may learn the whole throughout." *Xen. Anab.* II. 4, § 17: Τισσαφέρνης διανοεῖται τὴν γεφύραν λῖσαι τῆς νυκτός, ὥς μὴ διαβῇτε, "Tissaphernes intends to break down the bridge in the night, to the end that you may not cross the river." *Id. Mem.* III. 2, § 3: βασιλεὺς αἰρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελῆται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εὖ πράττωσι, "a king is chosen, not with the intention that he may take good care of himself, but to the end that those who have chosen him may prosper owing to him."

The following will suffice to illustrate the use of the optative; *Xen. Anab.* I. 9, § 21: Κῦρος φίλων ᾤετο δεῖσθαι, ὥς συνεργούς ἔχοι, "Cyrus thought he needed friends, in order that he might have persons to co-operate with him." *Id. Cyrop.* I. 6, § 29: ἐπὶ σκοπὸν βάλλειν ἐδιδάσκομεν ὑμᾶς, ἵνα γε νῦν μὲν μὴ κακουργοίητε τοὺς φίλους, εἰ δέ ποτε πόλεμος γένοιτο, δύναισθε καὶ ἀνθρώπων στοχάζεσθαι, "we taught you to shoot at a mark, to the end that now you might not hurt your friends, and that if war ever arose, you might be able also to aim at men." After an optative, *Soph. Phil.* 324: θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε, ἵν' αἱ Μυκῆναι γνοῖεν κ.τ.λ., "might it be in my power to gratify my wrath with my hand, in order that Mycenæ might know, &c." And the imperative may be regarded as an optative, as in *Æsch. Suppl.* 672: γεραροῖσι γεμόντων θυμέλαι φλεγόντων θ' ὥς πόλις εὖ νέμοιτο. In *Soph. Œd. C.* 11, we ought to read στήσόν με καξίδρυσον ὥς πυθώμεθα.

608 When the final sentence expresses an *eventual* conclusion, i. e. one in which an additional hypothesis is virtually contained, we may subjoin ἄν to ὥς or ὅπως, but not to ἵνα. This chiefly occurs after imperative sentences; thus *Soph. Electr.* 1495, 6:

χώρει δ' ἔνθα περ κατέκτανες
πατέρα τὸν ἀμόν, ὥς ἂν ἐν ταύτῳ θάνῃς,

"in order that you may, as *by going there you will*, die in the very

place where you murdered him." The optative is substituted for the subjunctive after past tenses, as in Herod. i. 75, 91, 99, 110. Similarly we find the optative after another optative, Soph. *Ænoppaus*, Fr. 423: γενοίμαν αἰετὸς ἱψιπέτας ὥς ἂν ποταθείην, "would I were an eagle, in order that I might, *as in that case I should*, fly over the sea." But as this eventual conclusion seldom needs to be expressed, the omission of the ἂν is more common, especially with the optative.

Obs. We must distinguish from this use of ὥς ἂν the occasional appearance of these particles with the optative and a superlative adverb, where ὥς is not a final conjunction, but an adverb of manner. Thus in Plato, *Phædo*, p. 82 E: τοῦ εἰργμοῦ τὴν δεινότητα κατιδοῦσα ὅτι δι' ἐπιθυμίας ἐστὶ, ὥς ἂν μάλιστα αὐτὸς ὁ δεδεμένος ξυλλήπτωρ εἴη τῷ δεδέσθαι, "contemplating the formidable nature of the prison, namely, that it consists in concupiscence, in the manner in which the person bound would most of all contribute to his own imprisonment." Similarly with a preceding ὥς in the *Phædrus*, p. 230 B: ὥς ἀκμὴν ἔχει τῆς ἀνθης, ὥς ἂν εὐωδέστατον παρέχοι τὸν τόπον, "it is at the height of its flower, in such a way, as would render the place most fragrant," where we might perhaps write ὥς in the former clause, for it is clearly the antecedent to the ὥς ἂν μάλιστα which follows.

609 When the end is negative, we either place μή after ἵνα, ὅπως, &c., or substitute it for these particles. And here we can always distinguish between the objective and the final sentence, both when the infinitive is used and when these particles appear; for οὐ βούλομαι λέγειν, λέγω μὴ οὕτως ἔχειν or ὅτι οὐχ οὕτως ἔχει, δοκεῖ μοι ὥς οὐκ ἂν εἴη ταῦτα, are expressions of an *object* considered as a *fact*: but βούλομαι μὴ λέγειν, γράφω ἵνα μὴ ἔλθῃς, are expressions of an *end* or *purpose*. When μή is written for ὅπως μὴ with the subjunctive or optative, as in Xen. *Cyr.* i. 4, § 25: λέγεται εἰπεῖν ὅτι ἀπιέναι βούλοιτο, μὴ ὁ πατήρ τι ἄχθοιτο, we must distinguish this from the apparently similar usage of μή, after verbs of fearing, &c., because the meaning is different, because the indicative is never used after μὴ in the true final sentence, and because the relative particles, which never appear in the former case, may always precede μὴ in the expression of a negative end (see above, 539, *Obs.*).

610 When the negative end is an *eventual* one, we may insert ἂν after ὥς or ὅπως, as in the former case; but in this case also we must not use ἵνα, nor can we insert the ἂν after μὴ only. The

following is an example of the optative so used, *Æschyl. Agam.* 363 :

ἐπ' Ἀλεξάνδρῳ
τείνοντα πάλαι τόξον, ὅπως ἂν
μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄστρον
βέλος ἡλίθιον σκίψειν,

“directing his bow against Paris this long time, to the end that his shaft might not, being fruitless (as a fruitless shaft would), either strike the ground short of the mark or soar up to the stars,” where the eventual conclusion is contained in the secondary predicate *ἡλίθιον*.

611 The final sentences, like the prohibitive and dependent interrogative sentences with *μή* (above, 529, 538), are, by their nature, hypothetical clauses; as, therefore, we may say *μή κλέψεις* as well as *μή κλέψῃς*, we may say also *ὅρα ὅπως μή κλέψεις*, and even *ὅπως μή κλέψεις* without a previous imperative. It is to be remarked, however, that the appearance of the relative particle *ὅπως*, in the present case, indicates an *ellipsis* or suppression of the main verb *ὅρα*, whereas the dependent sentence after verbs of fear or forethought is the same in form as the direct interrogation with *μή*, which is as complete as the question with *οὐ*, and needs no supplement (see 537).

612 The infinitive and future indicative with *ἐφ' ᾧ* or *ἐφ' ᾧ* *τε* = *ἐπὶ τοῖσδε ὥστε* or *ἐπὶ τούτῳ ἐφ' ᾧ τε*, may express the condition or end proposed as the result of an action. The negative, when required, is always *μή* and not *οὐ*, even with the indicative, and this, as well as the tense of the dependent verb, sufficiently shows that the sentence is not illative but final. Thus Thucyd. i. 103: *ξυνέβησαν, ἐφ' ᾧ τε ἐξίσιν ἐκ τῆς Πελοποννήσου καὶ μηδέποτε ἐπιβήσονται αὐτῆς*, “they came to an agreement on the condition (with the intention, to the end) that they will depart from the Peloponnesus, and never set foot in it again.” Plat. *Apol.* 29 c: *ἀφίμεν σε ἐπὶ τούτῳ μέντοι, ἐφ' ᾧ τε μηκέτι ἐν ταύτῃ τῇ ζητήσει διατρίβειν μηδὲ φιλοσοφεῖν*, “we let you off on the condition of not spending your time in these speculations or cultivating philosophy.”

The same may be expressed by *ὥστε* alone, as in Thucyd. vii. 82, § 2: *ὁμολογία γίγνεται, ὥστε ὅπλα παραδοῦναι κ.τ.λ.*, “an

agreement is made on the condition that they should give up their arms," &c.

613 We sometimes find that a subjunctive and optative both depend upon a verb in a determinate tense: here the subjunctive denotes the first, and the optative the second or ulterior consequence; thus in Thucyd. III. 22: *παρανίσχον οἱ Πλαταιῆς φρυκτοὺς, ὥπως ἀσαφῆ τὰ σημεῖα τοῖς πολεμίοις ἢ καὶ μὴ βοήθουεν*, "to make the enemies' lights unintelligible," which was the first consequence; and "to prevent the Thebans from coming to the aid of their friends," which was an ulterior consequence, resulting from the former one.

614 If the end is not possible, or assumed to be so, as in the fourth case of conditional propositions (502, IV.), the final clause is expressed by the indicative mood; as in Soph. *Œd. T.* 1386:

*εἰ τῆς ἀκουούσης ἔτ' ἦν
πηγῆς δι' ὧτων φραγμός, οὐκ ἂν ἐσχόμην
τὸ μὴ ᾽ποκλείσαι τοῦμόν ἄθλιον δέμας,
ἵν' ἦν τυφλὸς τε καὶ κλύων μηδέν,*

"if there had been besides a means of damming up the fountain of hearing through my ears, I would not have refrained from blocking up my miserable body, in order that I might be (what I am not and cannot be) both blind and hearing nothing;" and immediately after in the same passage:

*τί μ' οὐ λαβὼν
ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε
ἔμαντὸν ἀνθρώποισιν ἔνθεν ἦν γηγώς;*

"why, having taken me in, didst thou not slay me at once, to the end that I might never have shown to men (as I am now showing)," or, "in which case I should never have shown, whence I was born?" And similarly with the unattainable wish (517), Plat. *Crat.* p. 44 D: *εἰ γὰρ ὧφελον οἰοί τ' εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵν' οἰοί τ' ἦσαν καὶ ἀγαθὰ τὰ μέγιστα*, "would that men in general were able to perpetrate the greatest evils, in order that they might (on the condition that they might) also effectuate the greatest benefits."

§ IX. *Causal Sentences.*

615 The causal sentence contains the expression of some contemporary or antecedent fact, which explains or accounts for the main statement. Accordingly, the causal sentence may amount to a temporal sentence, expressed (a) by the participle (576, 577), or (b) by the particles signifying *postquam* (581). But it may also be expressed by the emphatic particle *γε* (c) in the combination with *ἄρα*, or (d) after a relative; and (e) by the relative with *ἀντί*, *διὰ*, *ἐνεκα*, &c. The following are examples of each class of causal sentences.

616 (a) Participle:

λέγω δὲ τοῦδ' ἐνεκα, βουλόμενος δόξαι σοι ὕπερ ἐμοί (Plat. *Phædo*, p. 102 D), "I speak for the following reason, because I wish you to take the same view that I do." This example is instructive, as showing, in connexion with the relative usage discussed below, the distinction between the final and causal sentences. In itself *ἐνεκα* may introduce a final sentence (above, 607, (a)). But we have it here as a sort of antecedent to the causal participle *βουλόμενος* = *ὅτι βούλομαι*, and *οὐνεκα* is equivalent to *τούτου ἐνεκα ὅτι*. Now the condition, though expressed by the relative sentence, and therefore grammatically *consequent*, is logically *antecedent* (above, 500). And the end is really a condition of action, and as such is expressed by a relative particle. Accordingly, what is consequent when expressed in the antecedent clause, is antecedent when expressed in the consequent clause. But the cause is before the effect. Therefore what is the expression of the effect (final sentence) in the one case, is the expression of the cause (causal sentence) in the other, simply because the structure of the final sentence with *μή* and the future or subjunctive or optative transfers the end to the future or probable, and because the structure of the causal sentence with *οὐ* and some particle or some present or past tense of the indicative presents the circumstance as a matter of fact.

Obs. 1 The participles in the phrases *τί βουλόμενος*, *τί μαθών*, *τί παθών* (413, (ee)), and those in the absolute nominative (445), are all causal.

Obs. 2 If the causal sentence involves a negation, we use *οὐ* and not *μή*; as *οὐ ποιήσας τοῦτο, ἀγαθὸς εἶ* (above, 530, (c)).

Obs. 3 When the cause is stated as a matter of opinion, we prefix to the participle expressing the cause, whether it be in an absolute case, or in agreement with the subject, the relative particle *ὥς, ὥστε, ἄτε, ἄτε δὴ, οἷα, οἷον* (compare the similar objective sentences, 590). Thus,

ὥς οὐκέτ' ὄντων σῶν τέκνων, φρόντιζε δὴ
(Eurip. *Med.* 1311),

"since your children no longer exist, form your plans accordingly." *ἄτε δὴ οὖν οὐ πάντι σοφὸς ὢν ὁ Ἐπιμηθεὺς λαβὼν αὐτὸν καταναλώσας τὰς δυνάμεις εἰς τὰ ἄλογα* (Plato, *Protag.* p. 321 B), i. e. "forasmuch, however, as Epimetheus was not at all (534) a wise man, he unconsciously (578) exhausted all the endowments on the brute creation."

617 (b) Particles signifying *postquam*:

νίκη δ', ἐπεὶ περ ἔσπετ', ἐμπέδως μένοι (Æsch. *Ag.* 827), "and may victory, since it has followed us, remain with us continually." The negative used is of course *οὐ*. Plat. *Apol.* p. 27 C: *τίθηνμί σε ὁμολογούντα, ἐπειδὴ οὐκ ἀποκρίνεις*, "I assume that you agree, since you do not answer."

Obs. When *ἐπεὶ* is causal it properly takes *οὐ*, if a negative is required. The exceptions are chiefly found in the later writers, as Lucian, *Hermot.* 21, 9, 47; *Vera Historia*, II. 31; Plut. *Thes.* 28. In Thucyd. VIII. 38, fin.: *ἐπεὶ δὲ μὴ ἀντανάγοιεν, ἡσύχαζον*, *ἐπεὶ* is not causal, but temporal, and the sentence is frequentative, like those with *ὅποτε μὴ*, Thucyd. II. 15, § 1; III. 68, § 1.

618 (c) The particle *γάρ*:

The particle *γε* = "verily" combined with *ἄρα* = "therefore" or "further," is written *γάρ*. This combination does not differ very much in signification from *γούν = γε οὖν*. *Γάρ* signifies "the fact is," "in fact," "as the case stands;" it may often be rendered "for," but this English particle is much less extensive in its applications. *Γούν* signifies "at all events," "at any rate," "if it is not so in other cases, it is so in this;" it may also be rendered "for," but in still fewer instances than *γάρ*. Immediately following *καί*, the particle *γάρ* often introduces a sentence, with the meaning "and in fact," *et profecto*. In the same sense it is frequently placed after *ἀλλά* and *ἀλλ' οὐ*. The collocation *οὐ γὰρ ἄν* is often used to introduce a contradictory alternative, as *οὐ γὰρ ἂν δεῦρ' ἰκόμην*, "I should not otherwise have come hither." With the interrogative, *γάρ* expresses the effect of something observed; thus, *τί γὰρ σὸν ὄμμα συντέτηκε;* (Eurip. *Med.* 689), "ah! why is thine eye

bedimmed?" The following passage will show the slight difference between γάρ and ἐπεί:

οὐ γὰρ ἐν ἀμετέρᾳ γνώμᾳ λύρας
ᾧπασε θέσπιν αἰοιδᾶν
Φοῖβος, ἀγήτωρ μελέων· ἐπεὶ ἀντάχῃσ' ἂν ὕμνον
ἀρσένων γέννα (Eurip. Med. 424),

i. e. "the fact is, that Phoebus did not bestow the gift of lyric poetry on our sex: since, if he had, we should have given the males song for song." But γάρ might have been written for ἐπεί, cf. Æsch. Prom. 333: πάντως γὰρ οὐ πείσεις νιν οὐ γὰρ εὐπιθής, "the fact is, you will altogether fail to persuade him: indeed, he is not easily persuaded." See Porson, ad Eurip. Med. 139, 140. Γάρ is often placed first with an explanatory clause, which is sometimes followed by οὖν, as in Herod. vi. 11: ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῶν τὰ πρίγματα—νῦν ὦν, κ. τ. λ.

619 (d) The particle γε:

Γε alone is sometimes nearly equivalent to γάρ, especially when it follows μέν: before μέν or μήν, it simply conveys an asseveration. But the use of γε in causal sentences is chiefly after the relative, to which it gives the same sense as the Latin *quippe qui*. Thus,

οἳ γε τὸν φύσαντ' ἐμὲ
οὕτως ἀτίμως πατρίδος ἐξωθούμενον
οὐκ ἔσχον οὐδ' ἤμυναν

(Soph. Œd. C. 428),

i. e. "for they did not maintain or defend me."

620 (e) The relative with a preposition:

Ὅννεκα for τούτου ἔνεκα ὅτι; ἀνθ' ὧν for ἀντὶ τούτων ὅτι (above, 407) are common forms for the expression of the causal sentence; as

ἐποικτεῖρω δέ νιν,
ὁθούνεκ' ἄτη συγκατέζευκται κακῇ

(Soph. Aj. 123),

"I pity him because he has become the yoke-fellow of a pernicious distraction."

Obs. The connexion between the causal and the illative sentence is best shown by the transition from the use of γάρ, γοῦν, &c. in the former, to that of ἄρα, τοίγαρ, οὖν, &c. in the latter (above, 604).

§ X. *Concessive Sentences.*

621 The concessive sentence differs from the hypothetical clause in the same way as *εἰ οὐκ ἔῃς* differs from *εἰ μὴ ἔῃς*, namely, as an assertion of fact differs from a mere assumption; but we sometimes find conditional clauses used in a concessive sense, just as *etiāmsi* may approximate in meaning to *quamquam*; and in a lively and vivid style the assumption may be stated as a fact past and gone; thus *καὶ δὴ* = "even now" or "just now," may be used with the perfect indicative in the hurried statement of an hypothesis, e. g. *καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις*; (Eurip. *Med.* 386), i. e. "they are just now dead (= suppose them dead): what city will receive me?"

The commonest mode of expressing our "although" in Greek is by the *participle*, either alone (530, (c)), or followed by *περ* (in the poets), or preceded by *καί περ*. The student must be careful not to suppose that *καί περ*, in itself, signifies "although." This fancy is the cause of the common blunder of placing *καί περ* before a finite verb in modern Greek composition¹. The participle, which alone occurs in this combination, expresses the concession, and *καί περ* means "even very much;" like the Latin *quam-vis*, *quantum-vis*, "as much as you please." If a negative is required, it must be *οὐ*.

The concessive sentence is sometimes strengthened by *ὅμως*, *εἴτα*, *ἔπειτα*, "nevertheless," which, though belonging to the verb, are sometimes, apparently, attached to the participle. Thus,

πιθοῦ γυναιξί, καί περ οὐ στέργων, ὅμως
(Æsch. *Sept. c. Theb.* 709),

"albeit you love them not, still yield to women."

καὶ γὰρ σ' ἰκνοῦμαι, καὶ γυνή περ οὐδ', ὅμως
(Eurip. *Orest.* 679),

"I too, although I am a woman, nevertheless beseech you." For *ὅμως* with dependent *μέν*, see *Theætet.* 145 D, above, § 565.

622 The concession is often expressed by *καί τοι*, "of a truth," which is generally used with the finite verb, in the sense

¹ For the correction of the three passages, in which alone *καί περ* seems to be used with a finite verb, see our remarks in the *Journal of Philology*, I. p. 220.

"and yet;" but is sometimes construed with the participle, like *καί περ*. Thus,

καί τοι φαμέν γέ που αδύνατον εἶναι, ἀλλ' ὅμως, κ.τ.λ.
(Plat. *Phædo*, p. 68 E).

οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται καί τοι σοφοῦ παρὰ φωτὸς εἰρημένον (Id. *Protag.* p. 339 c).

623 For *καί τοι*, in both its constructions, the Attic writers idiomatically employ *καί ταῦτα*, "and that too" (of something which has just been said, 411, (bb)), which may be rendered "withal," "all the while."

(a) Like *καί περ* with the participle:

"Ὀμηρος—οὔτε ἰχθύσιν αὐτοὺς ἐστιᾷ, καί ταῦτα ἐπὶ θαλάττῃ ὄντας, οὔτε ἐφθοῖς κρέασιν (Plat. *Resp.* p. 404 B), "although they were living by the sea."

After the participle:

νῦν γοῦν ἐπεχείρησας, οὐδὲν ὦν καί ταῦτα (Plat. *Resp.* p. 341 c), "just now at any rate you have made the attempt, being nobody all the while" or "although you have made nothing of it, have utterly failed."

Followed by *ὅμως*:

καί ταῦτα τρεῖς ἀδικίας πράξαντες, ὅμως φατὲ ἡμᾶς παρανομῆσαι (Thucyd. III. 66), "and yet, after having perpetrated three iniquities, you nevertheless say that we have transgressed."

(b) Like *καί τοι* with the finite verb:

καί ταῦτα κούφως ἐκ μέσων ἀρκυσμάτων ὄρουσεν (Æsch. *Eumen.* 112), "and yet (or "and withal") he has leapt lightly from the midst of the nets."

With an adjective *καί ταῦτα* means "and that too" or "and withal."

We must not confuse *καί ταῦτα* with *καὶκεῖνο*, which is used with the participle in Plato, *Resp.* p. 442 c: *ἔχον αὐ καὶκεῖνο ἐπιστήμην ἐν αὐτῷ*, "because that also has science in itself."

Obs. For the use of *ἐπείγε* and *οὐχ ὅτι* in concessive sentences, see above, 548, (16), (30).

§ XI. *Conclusion. Irregularities of Construction.*

624 Syntax, as a part of grammar, is concerned only with those constructions which are according to rule. Irregular or ungrammatical constructions, which arise from haste, carelessness or colloquial usage, must be pointed out by the teacher, when they occur. The following are the chief anomalies, which are found in the Greek authors.

625 *Anacoluthon* (ἀνακόλουθον), or non-sequence, is when the end of a sentence does not correspond to the beginning, and generally arises from a change in the mode of expression, as if the writer had forgotten how he began; thus, ἀποβλέψας γὰρ πρὸς τοῦτον τὸν στόλον, ἔδοξε μοι πάγκαλος εἶναι (Plat. *Legg.* p. 686 D).

626 *Asyndeton* (ἀσύνδετον), or non-conjunction, is when two really connected sentences follow without any particle of connexion, whether copulative or adversative. This omission is generally designed to produce an abrupt emphasis. It is most common in lyric poetry, but we find it occasionally in prose, for instance, after the adverb πάντως, as in Plat. *Resp.* p. 504 E: ἀλλὰ καὶ σὺ ἐρώτα, πάντως αὐτὸ οὐκ ὀλιγάκις ἀκήκοας.

627 *Ellipse* (ἔλλειψις), or suppression, is when a word or phrase, which is grammatically necessary for the completion of a sentence, is so easily understood from the inflexions or construction that it is omitted without creating any ambiguity. Thus, if we say ἐτύπτετο πολλὰς, we readily understand πλήγας. If we say οἱ τάλαι, τὰ πρὶν, every one supplies ἄνθρωποι, πράγματα (399, (b)). Such words as ὁδός, γῆ, &c. are constantly suppressed with feminine adjectives or pronouns; as τῇδε ἐπορεύετο, ἡ ἔρημος, &c. (166, 399, (e)). So also the neuter article with a genitive case, as τὰ τῶν θεῶν, “all that belongs to or proceeds from the gods.” There is sometimes a suppression of the apodosis of a conditional proposition, when it is directly opposed to another alternative, as in Plat. *Protag.* p. 325 D: εἰ μὲν ἐκὼν πείθεται εἰ δὲ μὴ, κ.τ.λ., “if the child obeys willingly, all is well—if not, they compel him.” Sometimes there is only a quasi-ellipse in this case, as in Thucyd. III. 4, which ought to be read ἦν τε γὰρ ἀποφήμεν πάνυ ἀδικούντας

αὐτοὺς, οὐ διὰ τοῦτο καὶ ἀποκτεῖναι κελεύσω, ἦν τε καὶ ἔχοντάς τι ξυγγνώμης (scil. ἀποφῆνω αὐτούς), εἰεν, "let that pass, what of that?" The omission of the former of two negatives in a disjunctive sentence belongs to the figure of ellipse; thus we have Æsch. *Ag.* 515: Πάρις γὰρ οὔτε συντελῆς πόλις ἐξεύχεται τὸ δράμα τοῦ πάθους πλέον, "[neither] Paris nor his accomplice city boasts that the deed is more than the suffering."

Aprosiopesis (ἀποσιώπησις) is a kind of ellipse. Thus we omit the imperative in Soph. *Antig.* 577: μὴ τριβὰς ἔτι! and in the corresponding English, "no more loitering!"

628 *Brachylogy* (βραχυλογία), or brevity of expression, is when something is formally omitted, but really included in some other part of the sentence from which it may be supplied. This is of very frequent occurrence in Greek, as in other languages. Thus in Æsch. *Ag.* 364, καὶ τὸν μὲν ἤκειν, τὸν δ' ἐπεισφέρειν κακοῦ κάκιον ἄλλο πῆμα, we have to supply, after ἤκειν, the words πῆμα κακὸν φέροντα, which are suggested by what follows. One of the most important kinds of brachylogy is the *zeugma* (ζεύγμα), when a particular verb, which is properly applicable only to one part of the sentence, is made generally applicable to the whole context. Thus in Pind. *Ol.* i. 88, εἰεν δ' Οἰνομάου βίαν πάρθενόν τε σύνευνον, the meaning is, "he conquered the mighty Enomaus, and obtained the virgin as his bride," so that ἔσχεν must be supplied for the second clause. By another species of brachylogy we have contractions of the sentence, as in Thucyd. ii. 59, οἴκτωρ σώφρονι λαβόντας, where the noun and its epithet must be repeated in the accusative after λαβόντας.

629 *Pleonasm* (πλεονασμός), or redundancy of phraseology, which is the converse of brachylogy, can hardly be considered as a grammatical irregularity. Omissions may produce an ungrammatical structure, but superfluities leave the syntax as it was. The *figura etymologica* (464) very often amounts to a pleonasm. Repetitions of synonyms, such as πάλιν αὖθις, τάχα ἴσως, secondary predications of the main predicate, such as ἔφη λέγων, and repetitions in a negative form, such as οὐχ ἥκιστα ἀλλὰ μάλιστα, γνωτὰ κοῦκ ἄγνωτα, μή τι μακεστῆρα μῦθον ἀλλὰ σύντομον λέγων, all belong to this class.

630 *Hyperbaton* (ὑπέρβατον), or inversion, is when words are placed out of their natural order. Plato uses this term in speaking of the transposition of the word μέν in a passage of Simonides (*Protag.* p. 343 E), and exemplifies the thing in *Resp.* p. 358 E, περὶ γὰρ τίνος ἂν μάλλον πολλάκις τις νοῦν ἔχων χαίροι λέγων καὶ ἀκούων, where πολλάκις belongs to the participles at the end of the sentence. The *hyperbaton* invariably takes place when there is a brachylogy of opposition, as in *Æsch. Prom.* 276: πρὸς ἄλλοτ' ἄλλον πημονή προσιζάνει, "calamity sits down, now by one man, now by another" (ἄλλοτε μὲν πρὸς ἄλλον, ἄλλοτε δὲ πρὸς ἄλλον).

PART VI.

METRE.

§ I. Definitions.

631 RHYTHM (*ῥυθμός*, *numerus*) is a certain symmetry produced by a methodical arrangement of words according to their long and short syllables, and by a recurrence of an emphasis at intervals. If the rhythm is not regulated by fixed laws, it is said to be prosaic (*solutæ orationis numerus*). If the emphasis recurs according to a definite measure, the *rhythm* becomes *metre* (*μέτρον*). Every recurrence of the emphasis is called a *metre*, and those collections of metres, which recur as distinct wholes, are called *verses* (*στίχοι*, *versus*).

632 The emphasis on which the metre depends is called the *ictus*, because the time was marked by a stamp of the foot; and when the emphatic and unemphatic parts of the metre are contradistinguished, they are called the *arsis* (*ἄρσις*) and *thesis* (*θέσις*) respectively, i. e. the *raising* and *lowering* of the voice.

633 It has been already mentioned (34) that a short syllable is considered as one *mora*, or *time*, and that a long syllable has two of such *moræ*.

634 It is customary to call every division of time, from two short syllables up to eight *moræ*, in certain combinations, by the name of a *foot*; thus we have,

Of two syllables :

<i>Pyrrhichius</i> ,	υ υ,	as λόγος,	of two <i>moræ</i> .
<i>Iambus</i> ,	υ —,	λόγους,	three <i>moræ</i> .
<i>Trochæus</i> or }	— υ,	τούσδε,	...
<i>Choreus</i> ,			
<i>Spondæus</i> ,	— —,	τούτους,	four <i>moræ</i> .

Of three syllables:

<i>Tribrachys</i> ,	υ υ υ,	as λέγετε,	of three <i>moræ</i> .
<i>Dactylus</i> ,	— υ υ,	τύπτετε,	four <i>moræ</i> .
<i>Anapæstus</i> ,	υ υ —,	ταμιῶν,	...
<i>Amphibrachys</i> ,	υ — υ,	ἔμουγε,	...
<i>Creticus</i> or <i>Amphimacer</i> ,	} — υ —,	πλουσίων,	five <i>moræ</i> .
<i>Bacchius</i> ,		ἐμαυτῆς,	...
<i>Antibacchius</i> ,	— — υ,	τύπτουσι,	...
<i>Molossus</i> ,	— — —,	τυπτόντων,	six <i>moræ</i> .

Of four syllables:

<i>Proceleusmaticus</i> ,	υ υ υ υ,	ἀπότομος,	four <i>moræ</i> .
<i>Pæon primus</i> ,	— υ υ υ,	παντόπορος,	five <i>moræ</i> .
<i>Pæon secundus</i> ,	υ — υ υ,	ἐτύπτετο,	...
<i>Pæon tertius</i> ,	υ υ — υ,	ἐτέτυπτο,	...
<i>Pæon quartus</i> ,	υ υ υ —,	Βορεάδων,	...
<i>Ionicus a minore</i> ,	υ υ — —,	βασιλείων,	six <i>moræ</i> .
<i>Ionicus a majore</i> ,	— — υ υ,	περσέπτολις,	...
<i>Ditambus</i> ,	υ — υ —,	ἀνωδύνους,	...
<i>Ditrochæus</i> ,	— υ — υ,	ἐκδοθέντα,	...
<i>Choriambus</i> (i. e. choreus or tro- chee + iambus),	} — υ υ —,	ἀμφιλόγων,	...
<i>Antispastus</i> ,		ἀμάρτημα,	...
<i>Epitritus primus</i> ,	υ — — —,	ἀναλήγων,	seven <i>moræ</i> .
<i>Epitritus secundus</i> ,	— υ — —,	δυστυχούντων,	...
<i>Epitritus tertius</i> ,	— — υ —,	πορρωτέρω,	...
<i>Epitritus quartus</i> ,	— — — υ,	συμπράσσουσι,	...
<i>Dispondæus</i> ,	— — — —,	κηρυχθέντων,	eight <i>moræ</i> .

Although the student will meet with this nomenclature everywhere, and must therefore be acquainted with it, there can be no doubt that it points to a classification, which is not only unnecessary, but erroneous. Indeed, it would not be too much to say, that all the difficulties which beset the study of metre arise from the original blunder of giving the name *foot*, indiscriminately, to a mere *arsis* or *thesis* and to a complete metre. While, therefore, in the following remarks, it is thought necessary to retain this nomenclature for certain combinations of syllables, care will be

taken to make as little use as possible of the term *foot* in speaking of them.

635 If in any verse the regular course of the rhythm is preceded by an unemphatic syllable, whether long or short, or by a *Pyrrhichius*, this is called an *anacrusis*, or "back-stroke." If the *anacrusis* extends to three or four *moræ*, it is called a *basis*. It is customary to mark the onward course of the ictus by the acute accent, that of the back-stroke by the grave, and the basis by the two crossing one another; thus the Asclepiadean verse is marked

Māce|nās ata|vis || édite | régibus ||.

The Alcaic,

Γ|dēs ut | alit̃ || stēi nive | cōdidum ||.

If the rhythm is supposed to be imperfect or redundant, to the same extent, at the end of the verse, the metre is said to be *catalectic*, or *hypercatalectic*. Thus the Saturnian measure, or *tripudiatio*, which is common to old Latin with nearly all languages, properly begins with an *anacrusis*; e. g.

Mā|lām da|bānt Me|tēlli || Nāv|ó pc|ētæ ||.

Thē | kīng was | in his | pērlour || cōūting | oūt his | mōney ||.

And the common pentameter consists of two *catalectic tripodia*, as compared with the accompanying hexameter, which is *acatalectic*; e. g.

Grātulor | Œchali|ām titu||līs ac|cédere | vēstris ||
Victo|rēm vict|æ' || succubu|isse que|rór ||.

636 Rhythms are divided into three classes, according to the ratio between the *arsis* and the *thesis*. If the ratio is $\frac{1}{2}$, they are called *equal*; if $\frac{2}{3}$, they are termed *double*; if $\frac{3}{4}$, they are designated as *hemiolian* (*ἡμιόλιος*, *sesquialter*) rhythms. To these some add the *epitrite* rhythms, in which the ratio is $\frac{3}{4}$.

637 The *dactyl* and *anapaest* furnish *equal* rhythms; for

— = ∪ ∪.

The *iambus* and *trochee* furnish *double* rhythms; for

∪ : — :: 1 : 2, and — : ∪ :: 2 : 1.

The *cretic* and *pæonic* rhythms are *hemiolian*; for

— ∪ : — :: 3 : 2.

But practically, all metre may be considered as made up of *equal* or *double* rhythms; i. e. the ratio of the *arsis* to the *thesis* is always, in reality, either 1 : 1 or 2 : 1; and even the *double* rhythms are so arranged *metrically* that the result is the *equal* ratio.

638 We shall begin, therefore, with the *primitive* equal rhythms, i. e. the *dactylic*, and show how the others are successively derived from and assimilated to these.

§ II. *Equal Rhythms.*

A. *Dactylic Verse.*

639 The only dactylic rhythm, which appears in long systems of single lines, is called the *Hexameter*, because it contains six metres, or repetitions of the ictus. In these metres the arsis is always a long syllable; the thesis may be either one long or two short syllables (i. e. the foot, as it is called in the ordinary nomenclature, may be either a dactyl or a spondee), except in the fifth metre, which, as a general rule, will take the latter, and in the sixth, which must take the former alternative, i. e. the fifth will, in nearly every case, be a dactyl, and the sixth will, in every case, be a spondee. The following are examples:

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς.

⏑⏑⏑|⏑⏑⏑|⏑⏑⏑|⏑⏑⏑|⏑⏑⏑|⏑—

πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν.

⏑—|⏑—|⏑—|⏑⏑⏑|⏑⏑⏑|⏑—

οὐνεκα τὸν Χρῦσιν ἡτίμησ' ἀρητῆρα.

⏑⏑⏑|⏑—|⏑—|⏑—|⏑—|⏑—

As the sixth metre always terminates the system, the quantity of the last syllable is not taken into account, or is *common*, as it is called. In Homer, dactyls are more usual than spondees in any one of the first five feet. In the fifth foot the spondee is of very rare occurrence.

640 It is considered almost essential to the harmony of a line that some one or more of its metres should be divided between different words. The division is called a *Cæsura* or “cutting.”

The half of a metre is technically called a *Hemimer* (ἡμιμερές), and the most usual and pleasing *cæsuras*, which divide the third and fourth metres respectively, are called the *penthemimeral* and *hephthemimeral cæsuras*.

641 In the dactylic hexameter there is generally a *penthemimeral cæsura*, as in all the lines quoted above; sometimes also a *hephthemimeral cæsura*, as in the first two of those lines.

642 Sometimes a sort of *penthemimeral cæsura* is effected by dividing a dactyl in the third metre between a trochee,—whether constituting a whole word, or forming its last two syllables,—and a short syllable at the beginning of a word. There are three instances of this in the first six lines of the *Iliad*, and the practice is very common throughout the poem. The two species are given in the consecutive lines,

ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
 — | — | — : — | — | — | —
 ἐκπέρσαι Πριάμοιο πόλιν εὖ δ' οἰκαδ' ἰκέσθαι
 — | — | — : — | — | — | —

643 As the first syllable of every metre necessarily has the *ictus*, we often find in Homer that a syllable naturally short is made long, in consequence of its belonging to the arsis. This is particularly the case when there is a *cæsura* also. As an example of both we may take

φίλε κασίγνητε κόμισαί τε με δός τε μοι ἵππους.

644 Many peculiarities of Homeric versification are due to the loss of an original digamma (above, 18, (j)); thus it is certain that *Il.* i. 193,

ἔως ὃ ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν,

was written and pronounced originally

ἀφος ὃ ταῦθ' ὄρμαινε, κ.τ.λ. (above, 145, 170).

645 Not only does custom require, that, at the close of a dactylic system, the dactyl should be represented by a spondee, or indeed by a trochee, in which the thesis is represented by a single syllable, or even a single time; but the ictus alone may occasionally

suffice for the close of a set of dactylic metres. This is particularly the case with the dactylic *penthemimer*; and a particular class of poems, the *elegiac*, is written in complete hexameter lines, followed alternately by hexameters consisting of two *penthemimers*. It is the fashion to call these clipt hexameters by the name of *pentameters*; but this is decidedly erroneous; for the arsis occurs six times in the second, no less than in the first line of the elegiac couplet, and there is no reason for supposing that the omission of the *thesis*, after the penthemimeral cæsure, can alter the measurement of the line, which depends on the repetitions of the *arsis*. Example :

σχήματα δ' ὄρησις τόσα μοι πόρεν, ὅσσ' ἐνὶ πόντῳ
κύματα ποιεῖται χεῖματα νύξ' ὁλόη.

⌋ ♂ ♂ | ⌋ — | ⌋ : ♂ ♂ | ⌋ ♂ ♂ | ⌋ ♂ ♂ | ⌋ — ||
⌋ ♂ ♂ | ⌋ — | ⌋ || ⌋ ♂ ♂ | ⌋ ♂ ♂ | ⌋ ||

646 From the custom of finishing off the hexameter line with a spondee, which in the elegiac line was represented by a long syllable only, arose the practice of counting dactylic rhythms by *dipodia*, in which there was only a single arsis to each pair of feet. The simplest form of this dactylic dipodia is the *Adonius*, which finishes off the Sapphic stanza. But it very often appears as a catalectic *dipodia*, i. e. as a *triemimer*, in which case it is called a *choriambus*, and sometimes whole systems of dactylic verse are represented by *choriambi*. The following examples will show the successive steps in the process :

(a) Simple Adonius, or dactylic dipodia :

πέτνια θυμόν.
⌋ ♂ ♂ | — — ||

(b) Two dipodia :

ἀδυμελὲς χαρίεσσα χελιδοί.
⌋ ♂ ♂ | — ♂ ♂ | ⌋ ♂ ♂ | — — ||

(c) Penthemimer :

ἐν δὲ Βατουσιᾶδης.
⌋ ♂ ♂ | — ♂ ♂ | ⌋ ||

(d) Hephthemimer :

ταῦτα μὲν ὥς ἂν ὁ δῆμος ἅπας.
⌋ ♂ ♂ | — ♂ ♂ | ⌋ ♂ ♂ | — ||

(e) Hexameter divided into three dipodiæ, with a basis prefixed to each; the first two are called *Glyconei*, and the third *Phercrateus*:

γουνούμαί σ' ἐλαφηβόλε

⋈ — || ⋈ υ υ υ | — υ υ

ξανθή παῖ Διὸς ἀγριών

⋈ — || ⋈ υ υ υ | — υ υ

δέσποιν' Ἄρτεμι θηρῶν.

⋈ — || ⋈ υ υ υ | — — ||

The *Phercrateus* was σύμπτυκτος ἀνάπαιστος.

(f) Hexameter of dipodiæ, without a change in the last foot:

Μῶσ' ἄγε Καλλιόπα, θύγατερ Διὸς

⋈ υ υ υ | — υ υ υ | ⋈ υ υ υ | — υ υ

ἄρχ' ἐρατῶν ἐπέων, ἐπὶ δ' ἥμερον

⋈ υ υ υ | — υ υ υ | ⋈ υ υ υ | — υ υ

ἕμνον, καὶ χαριέντα τίθει χορόν.

⋈ — | — υ υ υ | ⋈ υ υ υ | — υ υ ||

(g) Two dipodiæ with basis prefixed, the former dipodia appearing as triemimer or choriambus: this is called the *Asclepiadean* verse:

ἦλθες ἐκ περάτων γᾶς ἐλεφαντίαν

⋈ υ || ⋈ υ υ υ | — || ⋈ υ υ υ | — υ υ υ |

λαβὰν τῷ ξίφειος χρυσοδέταν ἔχων.

⋈ — || ⋈ υ υ υ | — || ⋈ υ υ υ | — υ υ υ ||

(h) Two *triemimeral* or imperfect dipodiæ precede the complete dipodia in the trimeter of dipodiæ:

τέγγε πνεύμονα Φοῖνφ' τὸ γὰρ ἄστρον περιτέλλεται

⋈ — || ⋈ υ υ υ | — || ⋈ υ υ υ | — || ⋈ υ υ υ | — υ υ

μηθὲν ἄλλο φυτεύσης πρότερον δένδρεον ἀμπέλω.

⋈ — υ | ⋈ υ υ υ | — || ⋈ υ υ υ | — || ⋈ υ υ υ | — υ υ ||

B. *Anapaestic Verse.*

647 The *anacrusis* gave rise to another form of dactylic verse, which derived its name *Anapaest* (ἀναπαίω), from the same circumstance as the *anacrusis* itself, namely, from the back-stroke in the

rhythm. The dactylic *ictus*, preceded by an anacrusis of two short syllables, was employed as a suitable expression of the marching step. And, alternating with dactyls and spondees, anapæstic dipodia were found to be a convenient vehicle for martial music. There are two peculiarities about this verse which establish its origin, (1) that the system, whether long or short, is always terminated by a *catalectic* dipodia, i. e. by a long syllable after a pure anapæst, so that the cadence was always that of the dactylic hexameter; (2) that before this termination there was no division of lines marked by a common quantity in the concluding syllables, but one continuous sequence of metres: this was called the *Synaphœa*, and indicates the secondary and incomplete nature of the anapæst itself.

648 The most usual anapæstic system is the *dimeter*, which consists of longer or shorter collections of perfect dipodia, either in pairs or single metres, followed by a pair of dipodia, the last of which is catalectic. This catalectic dimeter is called a *Paræmiac*. There is only one ictus in each dipodia, and this falls on the long syllable of the first foot in the metre. As a result of this rhythmical arrangement, it was desirable that every dipodia should be detached, i. e. there should be no cæsura between two dipodia. This, however, is not necessary in the *paræmiac*, in which an attempt is made to imitate the cadence of the dactylic hexameter. But in the *paræmiac* it is necessary that the last foot of the last complete dipodia should be an anapæst, unless the anapæst appears in the catalectic dipodia (as in *Æsch. Pers.* 32, *Agam.* 367; see however *Suppl.* 973, unless the verse is corrupt). Another consequence of the dactylic origin of anapæstic verse is observable in the rules of quantity to which it is subject. For here, as in the Homeric hexameter, even the Attic poets introduce *open* vowels and diphthongs, i. e. long vowels and diphthongs in the *ultima* are short before vowels in the next word. The following example may suffice to show the principles of this metre:

δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμου

υ υ ˘ | υ υ – || υ υ ˘ | υ υ – || pure dimeter.

μέγας ἀντίδικος

υ υ ˘ | υ υ – || pure basis.

διθρόνου Διόθεν καὶ δισκήπτρου

υ υ ˘ | υ υ – || – ˘ | – – || two spondees in second dipodia.

τιμῆς, ὄχυρόν ζεύγος Ἀτρειδῶν
 — √ | √ √ — || √ √ | — — || only one anapæst.

στόλον Ἀργείων χίλιοναύταν
 √ √ √ | — — || √ √ √ | — — || Do.

τῆσδ' ἀπὸ χώρας
 √ √ √ | — — || dactylic basis.

ἦραν στρατιῶτιν ἄρωγάν
 — √ | √ √ — || √ √ √ | — || paræmiac.

649 The anapæstic *tetrameter* catalectic, which is of constant occurrence in the Greek comedies, consists of a dimeter followed by a paræmiac. It does not differ in principle from the regular succession of dimeters, but the rules for its structure admit of fewer exceptions. For example, the sequence — √ √ √ √ —, which is of rare occurrence in the regular set of dimeters, never appears in the *tetrameter*. The spondaic paræmiac, which is occasionally found in the regular system, is never allowed in the *tetrameter*. In general, dactyls seldom appear in the second foot of the *dipodia*: but sequences of dactyls may appear in the *tetrameter*, no less than in the series of dimeters. The following may serve as examples:

εἰ μὲν τις ἀνὴρ τῶν ἀρχαίων κωμφοδοιδάσκαλος ἡμᾶς
 √ — | √ √ — || √ — | — — || √ — | √ √ — || √ √ √ | — ||
 ἀλλ' ὀλολύξατε φαινομέναισιν ταῖς ἀρχαίαισιν Ἀθήναις
 √ √ √ | — √ √ || √ √ √ | — — || √ — | — — || √ √ √ | — ||
 ὅτι σωφρονικῶς κοῦκ ἀνοήτως ἐσπηδήσας ἐφλυᾶρει.
 √ √ √ | √ √ — || √ √ √ | — — || √ — | — — || √ √ √ | — ||

650 In the case of the anapæst, no less than in that of the dactyl, the *thesis* is occasionally represented by a single long syllable. It is usual to term this mutilated anapæstic *dipodia* a foot, i. e. the *Ionicus a minore*, so called in contradistinction to a certain form of the choriambic rhythm *cum anacrusi*, which was termed the *Ionicus a majore*. The origination of this metre is shown in the following lines, where the anapæsts appear by the side of the *Ionics*:

Ἀσίας ἀπὸ γᾶς
 √ √ √ | √ √ — |

ἱερὸν Τμῶλον ἀμείψασα, θαάζω

υ υ υ | - || υ υ υ | - || υ υ υ | - ||

Βρομίη πόνου ἡδὺν κάματόν τ' εὐ-

υ υ υ | υ υ υ | - || υ υ υ | - ||

κάματον Βάκχιον εὐαζομένα θεόν.

υ υ υ | - || υ υ υ | - || υ υ υ | - ||

In the following the anapæsts appear after the *Ionici*; which however are preceded by a long anapæstic parodos:

πεπέρακεν μὲν ὁ περσέπτολις ἤδη

υ υ υ | - || υ υ υ | - || υ υ υ | - ||

βασιλῆιος στρατὸς εἰς ἀντίπορον γέιτονα χώραν

υ υ υ | - || υ υ υ | - || υ υ υ | - || υ υ υ | - ||

λινοδέσμφ σχεδία πορθμὸν ἀμείψας

υ υ υ | - || υ υ υ | - || υ υ υ | - ||

Ἀθαμαντίδος Ἑλλας

υ υ υ | υ υ υ | - ||

πολύγομφον ὄδισμα ζύγον ἀμφιβαλὼν αὐχενὶ πόντου.

υ υ υ | υ υ υ | - || υ υ υ | υ υ υ | - || υ υ υ | - ||

§ III. Double Rhythms.

A. Trochaic Verse.

651 By the omission of the second *mora* of the thesis, the dactyl becomes a trochee; by the omission of the first *mora* of the thesis, the anapæst becomes an *iambus*. There is every reason to believe, that, as the dactyl is antecedent to the anapæst, so is the *trochee* to the *iambus*.

652 The simplest and oldest form of trochaic verse is the *Ithyphallicus* or *tripudiatio*, in which the ictus recurred three times; as in

πάντροφος πελειάς

υ υ | υ υ | υ υ ||

κάρφεται γὰρ ἤδη.

υ υ | υ υ | υ υ ||

formed from the dactylic dipodia; namely, the latter half of the thesis was either not expressed or disregarded. Even the original arrangement of trochees, as single feet each containing a double rhythm, presumed that an ictus might represent a trochee, and the cretic therefore might stand for two successive trochees in the Saturnius. In fact, any thesis in the Saturnius, except the last, might be omitted at pleasure: it was only necessary that there should be a *tripudiatio*, or triple recurrence of the arsis. *A fortiori*, therefore, in the trochaic dipodia, which constituted only a single metre and admitted only a single ictus, the thesis of the second foot might be disregarded. And we find from the first that it was considered a matter of indifference, whether this second foot was a spondee or a trochee. So frequently, at last, was the spondee substituted for the trochee, that the Romans, who imitated the later Greek rhythms, invariably placed a spondee in the second foot of the trochaic dipodia. To this mode of considering the trochaic dipodia, which was the foundation of *hemiolian* rhythms, we must return, after first discussing the other class of double rhythms.

B. Iambic Verse.

656 Although the *trochee*, like its parent the *dactyl*, was used as a distinct metre, each foot containing an *arsis* and *thesis*, the *iambus*, like its parent the *anapæst*, always appears in *dipodiæ*, the second member of which received the ictus. So that, from the first, it represented an equal rather than a double rhythm. As the second foot in the trochaic dipodia, so the first foot in the iambic dipodia, might almost always be a spondee: and in the longer systems of iambic verse, a dactyl might generally appear for this spondee where the trochaic verse admitted an anapæst, and *vice versâ*.

657 The most important, and perhaps the oldest species of iambic verse, was the *Trimeter Acatalectic* or *Senarius*, which contained three *dipodiæ*. The scheme of this metre, as it appeared in the dialogues of the Greek tragedians, is as follows:

1	2	3	4	5	6
$\begin{array}{c} \cup - \\ \cup \cup \cup \\ - - \\ - \cup \cup \\ \cup \cup - \end{array}$	$\begin{array}{c} \cup \frac{1}{2} \\ \cup \cup \cup \end{array}$	$\begin{array}{c} \cup - \\ \cup \cup \cup \\ - - \\ - \cup \cup \end{array}$	$\begin{array}{c} \cup \frac{1}{2} \\ \cup \cup \cup \end{array}$	$\begin{array}{c} \cup - \\ \cup \cup \cup \\ - - \end{array}$	$\begin{array}{c} \cup \frac{1}{2} \end{array}$

(a) In the case of proper names an anapæst may appear in any place except the last.

(b) These licenses in the structure of the iambic dipodia are qualified by the cæsure.

(α) Every senarius ought properly to have either the penthemimeral or the hephthemimeral cæsure, i. e. the third or the fourth foot ought to be divided between two words. The third foot is very rarely included within a word, and there is hardly an instance in which both the third and fourth feet are contained within a word. An elision sometimes produces a quasi-cæsure.

(β) When the cæsure takes place in the tribrach, it should be between the first and second syllables, i. e. before the ictus on the second syllable.

(γ) The dactyl in the third place is limited to the case, when its first syllable is in the penthemimeral cæsure, or is a monosyllabic word.

(δ) There should not be any cæsure in the fifth foot, if this is a spondee. In other words, if the last word of the verse is a cretic, it must be preceded by a monosyllable or a short syllable. This is called the rule respecting the *pause*.

(ε) The anapæst, allowed in the first foot, must be included in a word, except in the case of an article or preposition immediately followed by its case. And the anapæst allowed in proper names must not be divided between two words.

The following examples may suffice :

(1) Pure verse, hephthemimeral cæsure,

πάλαι κυνηγετοῦντα καὶ μετρούμενον.
 ◡ — ◡ ◡ | ◡ — ◡ : ◡ | ◡ — ◡ ◡ ||

(2) Tribrach in first place, spondees in third and fifth, penthemimeral cæsure,

ἄγετε τὸν ἄβρὸν δὴ ποτ' ἐν Τροίᾳ πόδα.
 ◡ ◡ ◡ ◡ ◡ | — : — ◡ ◡ | — — ◡ ◡ ||

(3) Tribrach in second place, spondees in first and third, hephthemimeral cæsure,

τρυχηρᾶ περὶ τρυχηρὸν εἰμένην χροῶ.
 — — ◡ ◡ | — — ◡ : ◡ | ◡ — ◡ ◡ ||

- (4) Tribrach in third place with both cæsuras, other feet pure,

πέπλων λακίσματ' ἀδόκιμ' ὀλβίοις ἔχειν.

υ - υ υ | υ : υ υ υ υ | υ - υ υ ||

- (5) Tribrach in fourth place with both cæsuras, and spondee in third,

πόλιν τε δείξω τήνδε μακαριωτέραν.

υ - υ υ | - : - υ : υ υ | υ - υ υ ||

- (6) Tribrach in fifth place, both cæsuras, spondee in first and third,

ἄλλους τυράννους αὐτὸν ὄντα βασιλέα.

- υ υ υ | - : - υ : υ | υ υ υ υ υ ||

- (7) Tribrach in fifth place, hephthemimeral cæsura, spondee in the first only, other feet pure,

τοιαῦτα μὲν τάδ' ἐστὶν ἀμφοτέρω μένειν.

- υ υ υ | υ - υ : υ | υ υ υ υ υ ||

Obs. The tribrach in the fifth place is not of frequent occurrence.

- (8) Dactyl in the first place, penthemimeral cæsura,

οὐκ ἄριθμον ἄλλως, ἀλλ' ὑπερτάτους Φρυγῶν.

- υ υ υ υ υ | - : - υ υ | υ - υ υ ||

- (9) Dactyl in third place, with penthemimeral cæsura,

ῥυσσοῖσι νώτοις βασιλικῶν ἐκ δωμάτων.

- υ υ υ | - : υ υ υ υ | - υ υ υ ||

- (10) The same preceded by a monosyllable,

ποῖ γὰρ μολεῖν μοι δυνατόν, εἰς πόλους βροτούς.

- υ υ υ | - υ υ υ υ | - υ υ υ ||

- (11) Anapæst in first place, and only quasi-cæsura,

φιλοτιμίας παῖ· μὴ σύ γ'· ἄδικος ἢ θεός.

υ υ - υ υ | - υ υ υ υ | υ - υ υ ||

- (12) Anapæst of proper name in the fifth, with both cæsuras,

ἐμοὶ μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων.

υ - υ υ | - : - υ : υ | υ υ - υ υ ||

658 In comedy the anapæst was admitted into every place except the last, and the dactyl might appear in all the odd feet. Thus we have,

- (1) κατάβα, κατάβα, κατάβα, κατάβα, καταβήσομαι.
 υ υ - υ υ υ | υ υ - υ υ υ | υ υ - υ υ ||
- (2) αὐτὰς ἀβρὰ τῆς μητρὸς αὐτῶν γενομένη.
 - - υ υ | - - υ υ | - υ υ υ υ ||

659 The comic writers also use an *iambic tetrameter catalectic*, which, like the *trochaic tetrameter*, is made up of two complete *dipodia*, followed by a catalectic or incomplete *dipodia*. The following scheme exhibits the allowable substitutions for the *iambus*:

1	2	3	4	5	6	7	8
υ -	υ υ	υ -	υ υ	υ -	υ υ	υ -	υ
υ υ υ υ υ υ		υ υ υ υ υ υ		υ υ υ υ υ υ			
- -		- -		- -			
- υ υ		- υ υ		- υ υ			
υ υ - υ υ υ		υ υ - υ υ υ		υ υ - υ υ υ			

And even the seventh place may be occupied by an anapæst in the case of a proper name. The following examples may suffice:

- ὥς εἰκός ἐστιν ἀσθενεῖς γέροντας ἀνδρας ἤδη.
 - - υ υ | υ : - υ - | υ - υ υ | υ - υ ||
- ἐγένετο Μεγαλίσπας ποιῶν Φαίδρας τε Πηνελόπην δέ.
 υ υ υ υ υ υ | - - υ υ | - - υ υ | υ υ - υ ||

660 In some of the shorter systems of iambic verse, the first place is regularly filled by the anapæst. This is the case in the well-known Anacreontics; such as the *μεσυνεκτίοις ποθ' ὥρας* and *μακαρίζομέν σε τέττιξ*.

§ IV. *Hemiolian Rhythms.*

661 Of the hemiolian rhythms, the oldest and most common was that which emanated from the *cretic*, taken as the representative of a trochaic dipodia. Here the trochee was considered as the arsis, and the thesis was represented by a single long syllable, so that the ratio between them was that of 3 : 2. To this class

belong the pæonic measures, which are of very frequent occurrence, especially those in which the *first* or *fourth* pæon appears by the side of pure cretics; this resolution of one of the long syllables is generally confined to the earlier places in the verse, and the true cretic rhythm is made to appear at the end, where we sometimes find the trochaic dipodia itself. The following are examples:

- (1) Nearly pure dimeters, terminating in a trochaic dipodia,

οὐχ ἔδρας ἔργον οὐδ'

┌ ◡ — | ┌ ◡ — |

ἀμβολᾶς, ἀλλὰ χρυ-

┌ ◡ — | ┌ ◡ — |

σανγίδος Ἰτωνίας

┌ ◡ ◡ ◡ | ┌ ◡ — |

χρῆ παρ' εὐδαίδαλον

┌ ◡ — | ┌ ◡ — |

ναὸν ἐλ-

┌ ◡ — |

θόντας ἀβρόν τι δεῖξαι.

┌ ◡ — | ┌ ◡ — ||

- (2) First pæons terminating in cretic,

ὦ μακάρι' Αὐτόμενες, ὥς σε μακαρίζομεν.

┌ ◡ ◡ ◡ | ┌ ◡ ◡ ◡ | ┌ ◡ ◡ ◡ | ┌ ◡ — ||

- (3) First pæons including two resolved metres,

ποῦ μ' ἄρ' ὃς ἐκάλεσε; τίνα τόπον ἄρα ποτὲ νέμεται;

┌ ◡ ◡ ◡ | ◡ ◡ ◡ ◡ ◡ | ◡ ◡ ◡ ◡ ◡ | ◡ ◡ ◡ — ||

- (4) Fourth pæons,

μετὰ δὲ γὰν ὕδατά τ' ὠκεανὸν ἠφάνισε νύξ.

◡ ◡ ◡ — | ◡ ◡ ◡ — | ◡ ◡ ◡ — | ◡ ◡ ◡ — ||

662 The iambic form of hemiolian rhythm, in which the ictus falls after a short syllable in the arsis, is generally called the *Bacchius*. It is of less frequent occurrence, because less pleasant to the ear, than the cretic measure.

(1) Tetrameters,

ὁ ταῦρος δ' ἔοικεν κυρίξειν τιν' ἀρχάν
 ∪ √ — | ∪ √ — | ∪ √ — | ∪ √ — |
 φθάσαντος δ' ἐπ' ἔργοις προπηθήσεται νιν.
 ∪ √ — | ∪ √ — | ∪ √ — | ∪ √ — ||

(2) Pentameter,

πρὸς ἄλλαν δ' ἐλαύνει θεὸς συμφορὰν τᾷσδε κρείσσῳ.
 ∪ √ — | ∪ √ — | ∪ √ — | ∪ √ — | ∪ √ — ||

This line (Eurip. *Hel.* 643) is followed by an anapæstic line, and that again by a cretic.

§ V. *Asynartete and Antispastic Verses.*

663 Besides these systems of verses, in which the metre was regulated by an uniformity of rhythm, the Greeks used to combine in their poetical compositions rhythms of different kinds and different origins.

664 If rhythms of a different kind, but of the same origin, were put together—i. e. if the course of the rhythm was uninterrupted, though the relation of arsis and thesis in different parts of the verse was not uniform—the verse was *asynartete* (ἀσυνάρτητος) or “unconnected.” Thus, combinations of dactyls or choriambi with trochees and cretics, and of anapæsts or ionic with *iambi* and *bacchi*, would form *asynartete* verses.

665 But if rhythms of a different origin, though of the same kind, were put together—i. e. if the rhythm went up and down, although the relation of arsis or thesis was uniform—the verse was called *antispastic* (ἀντισπαστικός) or “inconsistent.”

(a) *Asynartetes.*

666 Of the *asynartete* measures by far the most important are those which exhibit dactyls, or systems of dactyls, by the side of trochees, or systems of trochees. These are generally called *logæædic* verses. Thus we have,

- (1) Dactylic tetrameter followed by an *Ithyphallicus* (652),

οὐκ ἔθ' ὅμως θάλλεις ἀπαλὸν χρόα· κάρφεται γὰρ ἤδη.

$\frac{1}{2} \cup \cup \mid \frac{1}{2} - \mid \frac{1}{2} \cup \cup \mid \frac{1}{2} \cup \cup \parallel \frac{1}{2} \cup \mid \frac{1}{2} \cup \mid \frac{1}{2} - \parallel$

- (2) Dactylic trimeter followed by a *Lecythius* (654),

ἀλλὰ μ' ὁ λυσιμελής, ὦ, 'ταῖρε, δάμναται πόθος.

$$\frac{1}{2} \cup \cup \mid \frac{1}{2} \cup \cup \mid \frac{1}{2} - \parallel \frac{1}{2} \cup \mid - \cup \mid \frac{1}{2} \cup \mid - \parallel$$

- (3) In Soph. *Antig.* 339—341, we have nine dactyls followed by an *Ithyphallicus*.

- (4) Trimeter cum anacrusi followed by *Ithyphallicus*,

Ἐρασμονίδη Χαρίλαε, χρήμά τοι γελοῖον.

$\cup \mid \perp \cup \cup \mid \perp \cup \cup \mid \perp \cup \cup \mid \mid \perp \cup \mid \perp \cup \mid \perp \mid \perp$

667 The most systematic combinations of dactyls and trochees are those found in the Sapphic and Alcaic stanzas, in the Doric rhythms of Pindar, and in the Glyconic choruses of Sophocles. The student will best learn the latter by a study of Sophocles and Pindar; it will be sufficient here to give the laws of the Sapphic and Alcaic verse.

668 The Sapphic stanza presumes that the dactyl is rhythmically equivalent to the trochaic dipodia; the Alcaic stanza places the double by the side of the single rhythm, dipodia for dipodia, and inserts two trochaic dipodiæ to counterbalance the greater weight of the dactyls. That this must have been the intention of the arranger is clear; for if the trochaic dipodia in the Sapphic stanza had not been considered as a rhythmical unit, corresponding to the dactyl, there would have been a mass of twelve distinct trochees overbalancing five dactyls. But on the other supposition, there are six dipodiæ to five dactyls, just as in the Alcaic stanza ten trochees, supported in three cases by anacrusis, are considered rhythmically equivalent to six dactyls.

- 669** The schemes of these stanzas are as follows :

Sapphic Stanza.

$\frac{1}{2} \cup - \cup \mid \frac{1}{2} \cup \cup \mid \frac{1}{2} \cup - \cup \mid$ (ter)

100 | 100

Alcaic Stanza.

$\bar{\text{—}} | \bar{\text{—}} \cup \bar{\text{—}} \underline{\text{—}} || \bar{\text{—}} \cup \cup | \bar{\text{—}} \cup \cup |$ (bis)
 $\bar{\text{—}} | \bar{\text{—}} \cup \bar{\text{—}} \underline{\text{—}} \bar{\text{—}} \cup \bar{\text{—}} \underline{\text{—}} ||$
 $\bar{\text{—}} \cup \cup \bar{\text{—}} \cup \cup || \bar{\text{—}} \cup \bar{\text{—}} \underline{\text{—}} ||$

which are exemplified in the following stanzas :

Sapphic.

φαίνεται μοι κῆνος ἴσος θεοῖσιν

$\bar{\text{—}} \cup \text{—} \text{—} | \bar{\text{—}} \cup \cup | \text{—} \cup \text{—} \bar{\text{—}}$

ἔμμεν' ὦνηρ ὅττις ἐνάντιός τοι

$\bar{\text{—}} \cup \text{—} \text{—} | \bar{\text{—}} \cup \cup | \bar{\text{—}} \cup \text{—} \text{—} |$

ἰσδάνει καὶ πλάσιον ἄδν φωνεύ-

$\bar{\text{—}} \cup \text{—} \text{—} | \bar{\text{—}} \cup \cup | \bar{\text{—}} \cup \text{—} \text{—}$

σας ὑπακούει.

$\bar{\text{—}} \cup \cup | \bar{\text{—}} \text{—}$

ποικιλόθρον' ἀθάνατ' Ἀφροδίτα

$\bar{\text{—}} \cup \text{—} \cup | \bar{\text{—}} \cup \cup | \bar{\text{—}} \cup \text{—} \text{—}$

παῖ Διός, δολόπλοκε, λίσσομαί σε

$\bar{\text{—}} \cup \text{—} \cup | \bar{\text{—}} \cup \cup | \bar{\text{—}} \cup \text{—} \underline{\text{—}} |$

μή μ' ἄσασι μηδ' ὀνίαισι δάμνα,

$\bar{\text{—}} \cup \text{—} \cup | \bar{\text{—}} \cup \cup | \bar{\text{—}} \cup \text{—} \text{—} |$

πότνια θῦμον.

$\bar{\text{—}} \cup \cup | \bar{\text{—}} \bar{\text{—}} |$

Alcaic.

κάββαλλε τὸν χεῖμων', ἐπὶ μὲν τίθεις

$\bar{\text{—}} | \bar{\text{—}} \cup | \bar{\text{—}} \text{—} || \bar{\text{—}} \cup \cup | \bar{\text{—}} \cup \underline{\text{—}} ||$

πῦρ, ἐν δὲ κίρναις οἶνον ἀφειδέως

$\bar{\text{—}} | \bar{\text{—}} \cup | \bar{\text{—}} \text{—} || \bar{\text{—}} \cup \cup | \bar{\text{—}} \cup \underline{\text{—}} ||$

μέλιχρον, αὐτὰρ ἀμφὶ κόρσῳ

$\bar{\text{—}} | \bar{\text{—}} \cup | \bar{\text{—}} \cup | \bar{\text{—}} \cup | \bar{\text{—}} \text{—} ||$

μάλθακον ἀμφιτίθη γνόφαλλον.

— | — | — | — | — | — | — | — | — | — |

οὐ χρὴ κάκοισι θῦμον ἐπιτρέπην

— | — | — | — | — | — | — | — | — | — |

προκόψομεν γὰρ οὐδὲν ἀσάμενοι,

— | — | — | — | — | — | — | — | — | — |

ὦ Βύκχι, φάρμακον δ' ἄριστον

— | — | — | — | — | — | — | — | — | — |

οἶνον ἐνεκαμένους μεθύσθην.

— | — | — | — | — | — | — | — | — | — |

670 The converse asynartetes, or those made up of the iambus and anapæst, are of rarer occurrence. They are found chiefly in the comic writers, to whose use this flippant rhythm peculiarly recommends itself. The following are examples :

χαῖρ', ὦ μέγ' ἀχρειόγελως, ὅμιλε ταῖς ἐπίβδαις

— | — | — | — | — | — | — | — | — | — |

τῆς ἡμετέρας σοφίας κριτῆς ἄριστε πάντων

— | — | — | — | — | — | — | — | — | — |

στρόβει παράβαινε κύκλῳ, καὶ γάστρισον σεαυτόν

— | — | — | — | — | — | — | — | — | — |

τὸ δ' ἄκαιρον ἅπαν τὸ δ' ὑπέρβαλλον τε μὴ προσείμαν.

— | — | — | — | — | — | — | — | — | — |

671 The student must carefully separate from this class a metre used by the tragedians, which, although it is called the *Iambic elegus*, is a compound of the trochaic dipodia *cum anacrusi*, and the last penthemimer of the elegiac verse; thus,

κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς.

— | — | — | — | — | — | — | — | — | — |

The dactylic trimeter is sometimes acatalectic; thus,

ἄρμασε πανδαμνυς ἐπὶ βοῦς ἀγελαίας.

— | — | — | — | — | — | — | — | — | — |

(b) *Antispasts*.

672 A true antispastic contrast can only be produced by placing the descending rhythm of the trochee *after* the ascending rhythm of the iambus. The converse combination would give the uniform rhythm of the choriambus.

673 The antispastic measure seems to have been suggested by an attempt to reduce the glyconic metre to an epitrite rhythm, i.e. one in which the thesis was to the arsis as 3 : 4. The glyconic metre, as we have seen (above, 646), consisted of a dactylic dipodia preceded by a basis, which is properly spondaic. If for this spondee is substituted an iambus, and for the dipodia a single dactyl, we get the epitrite rhythm :

○ — | ˘ ○ ○

and this, or a still shorter form with double ictus,

○ ˘ | ˘ ○

was found so admirably adapted for the expression of grief and wailing, that it was regularly employed by the Greek tragedians in the *κόμμοι* or "dirges," which so frequently occur in the course of a drama.

674 The longer form, which was the more common, was called the *Dochmius* ; and the shorter, which was called the *Antispastus*, was supposed to enter into this ; thus,

<i>Antispastus</i>	○ ˘ | ˘ ○ ||
<i>Dochmius</i>	○ ˘ | ˘ ○ | ˘ ||

675 The usual substitutions for iambics and trochees were allowed, but not to such an extent as to destroy the contrasts of the rhythms. In systems, however, this wailing clash of rhythms was varied by an equable flow of glyconic and other dactylic measures, and not less frequently by the trochaic dipodia and cretic.

676 The following stanza will furnish an agreeable specimen of this rhythm, and its more usual variations :

φρενῶν δυσφρόνων ἀμαρτήματα
○ ˘ | ˘ ○ — || ○ ˘ | ˘ ○ ○ ||

στερεά, θανατοέντ'.

υ υ υ | υ υ υ - ||

ὃ κτανόντας τε καὶ

υ υ - | υ υ - ||

θανόντας βλέποντες ἐμφυλίου

υ υ | υ υ - || υ υ | υ υ - ||

ὄμοι ἐμῶν ἀνολβα βουλευμάτων

- υ υ | υ υ - || υ υ | υ υ - ||

ἰὼ παῖ νέος νέφ ξὺν μόρῳ

υ υ | υ υ - || υ υ | υ υ - ||

ἔθανες ἀπελύθης

υ υ υ | υ υ υ - ||

ἐμαῖς οὐδὲ σαῖσι δυσβουλίαις.

υ υ · | υ υ - || υ υ | υ υ - ||

677 For the purposes of comic poetry, Eupolis made a very ingenious combination, of the antispast and its varieties, with the converse rhythm of the *choríambus*, producing an effect not unlike that of the long trochaic line, by making the cretic at the end answer to the choriambus in the middle of the line. The scheme of this metre, which is called the *Eupolideus Polyschematistus*, is as follows:

	<i>Antispastus.</i>	<i>Choriambus.</i>	<i>Antispastus.</i>	<i>Cretic.</i>
Pure	υ υ | υ υ	υ υ υ -	υ υ | υ υ	υ υ υ
	- - - -		- - - -	
	υ υ υ		υ υ υ	
	- υ		- υ	

The following lines will exemplify this metre, which is rarely found pure in the antispastic parts:

ὁ σώφρων τε χῶ καταπύγων ἄριστ' ἡκουσάτην

υ υ · υ υ | υ υ υ - || υ υ - - | υ υ - ||

ὃς μέγιστον ὄντα Κλέων' ἔπαισ' εἰς τὴν γαστέρα

υ υ - υ | υ υ υ - || υ υ υ - | υ υ -

ήττηθεις οὐκ ἄξιος ὦν ταῦτ' οὖν ὑμῖν μέμφομαι
 - ˊ ˊ - | ˊ υ υ - || - ˊ ˊ - | ˊ υ - ||
 καὶ δειπνεῖν ἐπιστάμενοι διὰ τέλους τὴν νύχθ' ὅλην
 - ˊ ˊ υ | ˊ υ υ - | υ υ υ ˊ - | ˊ υ -
 ἐρυθρὸν ἐξ ἄκρου παχὺ τοῖς παιδίοις ἔν' ἡ γέλως.
 υ υ υ ˊ υ | ˊ υ υ - || ˊ υ - υ | ˊ υ - ||

678 The arrangement of varied systems of verses in strophes and epodes, and other applications of metrical doctrine, will be best learned by a study of the Greek poets: but those who have mastered the principles set forth above, will find no difficulty in any ulterior developments of the theory.

APPENDIX A.

(PART I. § VI. β).

Alphabetical List of Words which change their Signification according to the Position of the Accent or Breathing.

(a) Differences of Accent only.

ἄγων (ἄγωντος), particip. of ἄγω;	γαῦλος, "a merchant-vessel;" γαυ-
ἄγών (ἄγώνος), "a contest."	λός, "a milk-pail."
ἄθροος, "noiseless;" ἀθρόος, "in	δῆμος, "people;" δημός, "fat."
crowds."	Δία, acc. of Ζεὺς; διά, prep.
αἶθος, "heat;" αἰθός, "burnt."	διαίρετος, "divided;" διαιρετός, "di-
αἶνος, "praise;" αἰνός, "dreadful."	visible."
ἀληθές, "true;" ἀληθες, "indeed!"	Δίος, gen. of Ζεὺς; διος, "divine."
ἄλλα, "other things;" ἀλλά, "but."	εἰκών, "an image;" εἰκων, particip.
ἄνα, voc. of ἄναξ; ἀνά, prep.	of εἰκω.
ἄρα, ergo; ἄρα, num; ἀρά, impre-	εἶπε, indic.; εἰπέ, imper.; εἶπον,
catio.	indic.; εἰπόν, imper. and part.
ἀραιός, "thin;" ἀραιός, "accursed."	ἐκπλέω, "I sail out;" ἐκπλεω, neut.
Ἄργος, the city; ἄργός, "white."	pl. of ἐκπλεως.
ἀρπάγη, "a hook;" ἀρπαγή, "ra-	ἐλάσσων, compar.; ἐλασσών, part.
pine."	of ἐλασσόω.
ἀσφόδελος, "asphodel;" ἀσφοδελός,	ἐλεός, "kitchen-table;" ἔλεος, "com-
"producing asphodel."	passion."
αὐτή, fem. of οὗτος; αὐτή, for ἡ	ἐξαίρει, "he lifts up;" ἐξαιρεῖ, "he
αὐτή.	takes away."
βασίλεια, "a queen;" βασιλεία, "a	ἐρινεός, "wild fig-tree;" ἐρίνεος,
kingdom."	"woolly."
βάτος, "a thorn;" βατός, "pass-	ἔτος, "a year;" ἐτός, "in vain."
able."	ἔχθρα, "enmity;" ἐχθρά, fem. of
βίος, "life;" βίος, "a bow."	ἐχθρός.
βροτός, "mortal;" βρότος, "clotted	ἦ, "verily;" ἦ, "or."
blood."	θεά, "spectacle;" θεά, "goddess."

θερμός, "a lupin;" θερμός, "warm."	ὄρος, "a mountain;" ὄρός, <i>serum</i> , "whey."
θόλος, "a dome;" θολός, "mud."	παιδιά, "play;" παιδία, "boys."
θύμος, "mind;" θύμος, "thyme."	παρείας, "a serpent;" παρείας, acc. pl. of παρεία, "a cheek."
Ἰνδός, the river; Ἰνδός, "an Indian."	πείθω, "I persuade;" πειθῶ, "persuasion."
καθαίρων, "cleansing;" καθαιρῶν, "taking down."	πλείων, "more;" πλειῶν, "a year."
καῖρος, "a season;" καῖρος, "a row of thrums," <i>licia</i> .	πονηρός, "bad;" πόνηρος, "laborious."
κάλως, "a cable;" καλῶς, adv.	πότος, <i>potius</i> ; ποτός, <i>potulentus</i> .
κάμπη, "a caterpillar;" καμπή, "bending."	σίγα, <i>sile</i> ; σῖγα, <i>silenter</i> .
κεῖνος, "that;" κεινός (Ion.) "empty."	σκαφή, "a pit;" σκάφη, "a boat."
κῆρ, neut., "the heart;" κήρ, fem., "death."	σκόλιον, "a drinking-song;" σκολίον, "crooked."
κόμπος, "pride;" κομπός, "proud."	σταφύλη, "a plummet;" σταφυλή, "a bunch of grapes."
λάβη, "a pretext;" λαβή, "a handle."	σύν, prep.; σὺν, acc. of σύς.
Λίγυς, "a Ligurian;" λιγύς, "shrill."	τρόπος, "manner;" τροπός, "a thong."
μονή, <i>mansio</i> ; μόνη, <i>sola</i> .	τροχός, "a wheel;" τρόχος, "a circular course."
μοχθηρός, "wicked;" μόχθηρος, "laborious."	φίλητης, "a lover;" φιλήτης, "a thief."
μύριοι, "ten thousand;" μυρίοι, "very many."	φόρος, "tribute;" φορός, "fruitful."
νόμος, "law;" νομός, "a province."	φῶς, neut., "light;" φῶς, m., "a man."
οἶκοι, "houses;" οἶκοι, "at home."	ψυχή, "soul;" ψύχη, pl. of ψύχος.
ὄμως, <i>tamen</i> ; ὁμῶς, <i>simul</i> .	ὤμος, "shoulder;" ὠμός, "cruel."

The appearance of oxytone adjectives by the side of barytone substantives in the above list (as αἶθος, αἰθός, βάτος, βατός, &c.) is in accordance with a general rule to that effect. See Lobeck, *Paralipomena*, p. 340. And this applies particularly to verbals, as in ἄμητος, "a reaping," ἄμητός, "reaped;" σπώρητος, "a sowing," σπορητός, "sown." See Spitzner, *Excurs. xxx. ad Il.* But in some cases the substantive and adjective have the same accent, as φανής, πυρρός, γλοιός, κτίλος, ζωή, λιτή; and in others the substantive is oxytone but the adjective barytone, as ἀρνείος, "a ram," δεξαμενή, "a receptacle," νέος, "a fallow-field," by the side of the adjectives or participles ἀρνεῖος and ἀρνείος, δεξάμενος, νέος.

(b) Differences of Breathing, or of Breathing and Accent.

αἰγνός, "chaste;" αἰγνος, <i>viteæ</i> .	ἦσαν, "they sent;" ἦσαν, "they were."
αἰμων, "bloody;" αἰμων, "skilful."	ἰᾶσι, "they send;" ἰασι, "they will go."
ἀλέω, "to collect;" ἀλέω, "to grind."	ὁδός, f., "a way;" ὁδός, m., "a threshold."
εἰργω, "to shut in;" εἰργω, "to shut out."	οἶος, <i>qualis</i> ; οἶος, <i>solus</i> .
εἰς, "one;" εἰς, "into."	ὄρος, m., "a boundary;" ὄρος, n., "a mountain."
ἕξ, "six;" ἕξ, "out."	οὗ, "where;" οὐ, "not."
ἦκα, 1 aor. of ἵημι; ἦκα, "gently."	
ἦλος, "a nail;" ἦλός, "stupid."	

APPENDIX B.

(PART III. § V.)

Application of the Numerals to the Calculation of Time and Money.

(a) Calculation of Time.

The Greeks reckoned by years, beginning at the summer solstice, and containing 12 lunar months of 30 or 29 days each, which bore the following names in Attic Greek:

Summer months	Ἑκατομβαιών	30 days.
(25 June—23 Aug.)	Μεταγεινιών	29 "
430 B.C.	Βοηδρομιών	30 "
Autumn months	Πνανεψιών	29 "
(22 Sept.—20 Nov.)	Μαιμακτηριών	30 "
	Ποσειδεών	29 "
Winter months	Γαμηλιών	30 "
(19 Dec.—16 Feb.)	Ἀνθεστηριών	29 "
	Ἑλαφβολιών	30 "
Spring months	Μουνυχιών	29 "
(17 March—15 May)	Θαργηλιών	30 "
	Σκιροφοριών	29 "

The first day of the month was not the day of conjunction, but the day on the evening of which the new moon first appeared; consequently

full moon is called *διχόμενις*, "the divider of the month" (Pindar, *Ol.* iii. 34, cf. Eurip. *Ion*, 1156: *μηνὸς διχήρης*). As the lunar month consists of 29 days and about 13 hours, the 12 months were reckoned alternately at 30 and 29 days, the former being called *full* months (*πληρεῖς*) and the latter *hollow* (*κοῖλοι*). And, as the 12 lunar months fell short of the solar year, the Greeks were obliged every other year to interpolate an intercalary month (*μῆν ἐμβολιμαῖος*), either full or hollow; and thus, while the ordinary year consisted of 354 days, every third year consisted of 384 or 383 days, the intercalary month being a second Poseideon inserted in the interval between autumn and winter. Every Athenian month was divided into three decades, according to the following table, which represents the successive days of the *full* month:

	δεκάς πρώτη.		δεκάς δευτέρα.
1	νομήνια.	11	πρώτη μεσοῦντος μηνός, ἐπὶ δεκάδι.
2	δευτέρα ἱσταμένου μηνός.	12	δευτέρα
3	τρίτη	13	τρίτη
4	τετάρτη	14	τετάρτη
5	πέμπτη	15	πέμπτη
6	ἕκτη	16	ἕκτη
7	ἑβδόμη	17	ἑβδόμη
8	ὀγδόη	18	ὀγδόη
9	ἐνάτη	19	ἐνάτη
10	δεκάτη	20	εἰκάς
	δεκάς τρίτη.		The third decade reckoned backwards.
21	πρώτη ἐπὶ εἰκάδι.	21	δεκάτη φθίνοντος μηνός.
22	δευτέρα	22	ἐνάτη
23	τρίτη	23	ὀγδόη
24	τετάρτη	24	ἑβδόμη
25	πέμπτη	25	ἕκτη
26	ἕκτη	26	πέμπτη
27	ἑβδόμη	27	τετάρτη
28	ὀγδόη	28	τρίτη
29	ἐνάτη	29	δευτέρα
30	τριακάς	30	ἐνὶ καὶ νέα

In the hollow month the twenty-ninth day was *ἕν καὶ νέα*, the twenty-eighth *δευτέρα φθίνοντος*, and so on; the twenty-first being therefore *ἐνάτη φθίνοντος*.

The separate years were designated at Athens by the name of the chief Archon, hence called *ἄρχων ἐπώνυμος*, or "the name-giving Archon;"

at Sparta by the first of the Ephors; at Argos by the priestess of Juno, &c. Timæus, the historian, introduced (about B.C. 130) the method of reckoning by Olympiads. The simplest rules for converting the year B.C. into Olympiads, and *vice versa*, are as follows:

I. To find the year B.C., given the n th year of Ol. p , take the formula $781 - (4p + n)$. If the event happened in the second half of the Attic year, this must be farther reduced by 1; for the Attic year, as mentioned above, commenced with the summer solstice. Thus Socrates was put to death in Thargelion of Ol. 95, 1. Therefore he died in B.C. $[(781 - (4 \times 95 + 1)) - 1] = (781 - 381) - 1 = 400 - 1 = 399$.

II. To find the Olympiad, given the year n B.C., take the formula $\frac{781 - n}{4}$. The quotient is the Ol. and the remainder the current year of it; if there is no remainder, the current year is the 4th of the Olympiad. If the event happened in the second half of the given year, it must be increased by 1. Thus, to take the event just mentioned, Socrates was put to death $\frac{781 - (399 + 1)}{4} = \frac{781 - 400}{4} = \text{Ol. 95, 1.}$

(b) Calculation of Money.

The Athenians reckoned money most usually by the *δραχμή*, a silver coin equivalent in value to 9.72 pence, or $9\frac{3}{4}d.$ of our money, and therefore as nearly as possible the counterpart of the modern French franc, which is worth about $9\frac{3}{4}d.$ The Romans regarded two drachmas as equivalent to their *numus* (Plautus, *Pseud.* III. 2, 20; *Truc.* II. 7, 12). There was another standard of weight, which was called the Æginetan *δραχμή*, and which was worth 1s. $1\frac{3}{4}d.$ But whenever a sum is mentioned without any specification of the unit, Attic drachmas are always meant. The drachma contained six obols (*ὀβολοί*), which were latterly of bronze; but the Athenians, in their best days, had silver obols, and separate silver coins from four drachmas to a quarter of an obol, or *δίχαλκον*. One-half of this, or the *χαλκοῦς*, and one-seventh of the *χαλκοῦς*, or the *λεπτόν*, were the smallest coins known at Athens, and were always of bronze or copper. Sums of money were estimated by certain weights of silver. A mina (*μνᾶ*) indicated a sum of 100 drachmas, and a talent (*τάλαντον*) a sum of 60 minas. The following table gives the relations of all the coins and sums mentioned by the Attic writers:

	λεπτόν	χαλκοῖς	δίχαλκον	ἡμιωβόλιον	ὀβολός	δραχμή	τετράδραχμον	μυδ	τάλαντον
λεπτόν	1	7	14	28	56	336	1344	33600	2016000
χαλκοῖς	$\frac{1}{7}$	1	2	4	8	48	192	4800	288000
δίχαλκον ...	$\frac{1}{14}$	$\frac{1}{2}$	1	2	4	24	96	2400	144000
ἡμιωβόλιον...	$\frac{1}{28}$	$\frac{1}{4}$	$\frac{1}{2}$	1	2	12	48	1200	72000
ὀβολός	$\frac{1}{56}$	$\frac{1}{8}$	$\frac{1}{4}$	$\frac{1}{2}$	1	6	24	600	36000
δραχμή	$\frac{1}{336}$	$\frac{1}{48}$	$\frac{1}{24}$	$\frac{1}{12}$	$\frac{1}{6}$	1	4	100	6000
τετράδραχμον	$\frac{1}{1344}$	$\frac{1}{192}$	$\frac{1}{96}$	$\frac{1}{48}$	$\frac{1}{24}$	$\frac{1}{4}$	1	25	1500
μυδ	$\frac{1}{33600}$	$\frac{1}{4800}$	$\frac{1}{2400}$	$\frac{1}{1200}$	$\frac{1}{600}$	$\frac{1}{100}$	$\frac{1}{25}$	1	60
τάλαντον ...	$\frac{1}{2016000}$	$\frac{1}{288000}$	$\frac{1}{144000}$	$\frac{1}{72000}$	$\frac{1}{36000}$	$\frac{1}{6000}$	$\frac{1}{1500}$	$\frac{1}{60}$	1

The rate of interest was expressed in two ways:

1. By the number of *oboli* or *drachmæ per minam per mensem*.
2. By the part of the principal that was paid as interest, either annually or for the whole time of the loan.

Thus, 1. According to the first method of speaking:

Per Cent. per Ann.

10 is ἐπὶ πέντε ὀβολοῖς.

12 ... ἐπὶ δραχμῇ.

16 ... ἐπὶ ὀκτῶ ὀβολοῖς.

Per Cent. per Ann.

18 is ἐπὶ ἐννέα ὀβολοῖς.

24, 36 ... ἐπὶ δυσὶ, τρισὶ δραχμαῖς.

2. According to the second method:

10 is τόκοι ἐπιδέκατοι.

12½ ... τόκοι ἐπὶ ὀγδοοι.

16½ ... τόκοι ἑφεκτοι.

20 is τόκοι ἐπίπεμτοι.

33½ ... τόκοι ἐπίτριοι.

50 ... τόκος ἡμόλιος.

I. INDEX OF PASSAGES OF GREEK AUTHORS QUOTED OR REFERRED TO.

	PAG.		PAG.		PAG.
ÆLIAN.		<i>Agam.</i> 611.....	396	<i>Perææ</i> , 27	586
<i>V. H.</i> xi. 6	590	620.....	530	32	619
ÆSCHINES.		629, 733, 1150	402	177, 377	581
<i>Tim.</i> 18.....	448	642.....	345	180.....	395
<i>Ctes.</i> 165	355	669.....	444	199.....	516
499	519	722.....	389	325.....	396
<i>Fals. Leg.</i> 47.....	505	807, 1374	574	337.....	527
ÆSCHYLUS.		827.....	505	355.....	506
<i>Agamem.</i> 3, 48.....	527	876.....	197	431.....	539
72	315	938.....	450	443.....	467
79	94	1049	545	450.....	584
82, 1231	388	1198	327	531.....	518
93	427	1240	434	685.....	567
145, 9, 150	386	1259	385	1083	72
189, 237, 545	386	1281	470		
233.....	502	1296	110	<i>Prom. V.</i> 20.....	556
250.....	595	1363	577	237.....	450
257.....	391	1434	447	249.....	381
277, 675	401	1507	151	275.....	600
288.....	469	1538	517	276	344, 611
305.....	406	<i>Choëph.</i> 21, 486	387	301.....	329
363.....	602	419, 690	452	329.....	452
364, 515	610	641.....	329	333.....	606
367.....	619	762.....	492	376, 479	582
372.....	458	<i>Danaid. fr.</i> 38	452	557.....	442
459.....	525	<i>Eumen.</i> 36.....	593	600.....	557
480.....	540	78	444	627.....	596
493, 879	554	112.....	608	655.....	581
518.....	472	168.....	574		
520.....	529	172, 236	388	<i>Sept. c. Theb.</i> 38	563
530.....	504	196, 229	451	81	388
540	556	210, 300	596	180.....	358
582.....	479	343, 873	386	232.....	562
598.....	496	547.....	400	426.....	197
603.....	474	581.....	591	513, 534	569
		680	358	709.....	607
				766.....	331

	PAG.		PAG.		
<i>Suppl.</i> 30, 872	387	ARISTONYMUS.		<i>Lysist.</i> 768.....	
256.....	435	<i>ap. Stob. Fl.</i>....4, 106	446	<i>Nub.</i> 61.....	
468.....	478	ARISTOPHANES.		131, 341, 881 ..	
672	389, 600	<i>Achar.</i> 12, 24, 826 ...	384	137.....	
742.....	23	191.....	470	219.....	
793.....	554	253.....	459	401.....	
973.....	619	294.....	289	698.....	
1055	345	504.....	462	781.....	
ALCIPHON.		597.....	210	872.....	
<i>Ep.</i> III. 10.....	399	1017	435	905.....	
AMMONIUS.		1180	473	1008	
<i>De Diff.</i> 43.....	147	<i>Aves.</i> 18, 448	62	1206	
ANACREON.		227.....	14	<i>Pax.</i> 30.....	
XIII. 26	68	341.....	384	582.....	
XX. 9	432	383.....	425	696.....	
ANDOCIDES.		487, 510	518	771.....	
133.....	410	556.....	69	<i>Plut.</i> 170	
ANTIPHANES.		570, 1743	418	377.....	
<i>ap. Athen.</i> 423	381	846.....	522	473.....	
(Meinek.) 151	414	970.....	472	488.....	
ANTHOLOGIA PALAT.		1079	512	1085	
VI. 247	94	1367	437	1142	
VII. 348.....	387	1444	381	<i>Ran.</i> 54.....	
ANTIPHON.		1571	407	188.....	
2, a, 3	289	1701	367	198.....	
113, 3.....	581	1721	426	241, 556	
APOLLODORUS.		<i>Eccles.</i> 58	197	552, 554	
1, 7, 3, 1	2	399, 1143	384	643.....	
APOLLONIUS DYSO.		463.....	363	654.....	
<i>de pronom.</i> 75	72	1168	326	866.....	
98	10	<i>Equit.</i> 5.....	452	918.....	
<i>de synt.</i> I. 4	351	359.....	451	1113	
253.....	413	456.....	182	<i>Thesmoph.</i> 432 ..	
APOLLONIUS RHOD.		535.....	507	472.....	
III. 770, 955.....	287	572.....	591	561.....	
ARCADIUS.		627.....	292	603.....	
<i>de spir.</i> 21, 22	26	654.....	423	648.....	
99	321	778.....	590	<i>Vesp.</i> 27, 47	
140.....	44	798.....	479	244.....	
146.....	43	821.....	72	290.....	
175.....	38	910.....	577	405.....	
200.....	16	1154	39	537.....	
ARCHILOCHUS.		1165	162	570.....	
<i>Fragm.</i> 41.....	380	1362	460	681.....	
58	530	1371	421	903.....	
80, 106	68	<i>Lysist.</i> 69	390	919.....	
		115, 370	69	933.....	
		301, 416	353	1377	
		361.....	545	<i>Fragm.</i> (<i>ap. Be</i>	
				514.....	

	PAG.		PAG.		PAG.
ARISTOTLE.		<i>Apatur.</i> 897	440	<i>Pantæn.</i> 869	592
<i>Eth. Nic. init.</i>	354	900	447	966	522
I. 5, 2	427	<i>Aphob.</i> 830	591	<i>Phil.</i> I. 43	383, 522
I. 6, 13	514	840	443	45	409
I. 9, 8; III. 16	253	851, 858	594	54	510
I. 13, 5	529	[<i>Aristotog.</i>] 786	452	II. 66	425
IV. 1, 9	394	<i>Aristoc.</i> 664	438	68	479
IV. 2	350	<i>Cherson.</i> 93	437	71	352
IV. 13, 16	510	98	594	III. 113	509
V. 4, 12, 5, 8	517, 8	108	379	110	522
V. 10, 8	137	<i>Conon.</i> 1266	281	<i>Phorm.</i> 946, 947	450
X. 8, 6	438	<i>Cor.</i> 230	424	<i>Polycl.</i> 1225	578
<i>Hist. Anim.</i> VI. 17	450	234	438	[<i>Syntax.</i>] 167	381
<i>Metaph.</i> I. 3	459	235	498	173	68
<i>Polit.</i> I. 9	402	241	383	702	578
I. 11	437	247	500	<i>Timocr.</i> 760	437
II. 6	146	248	345	<i>Zenoth.</i> 882	419
V. 9	436	254	395	885	281
VI. 15	352	284	350	DICÆARCHUS.	
<i>Rhetor.</i> I. I. 11	300	270	274	V. 32	I
I. 5. I	94	271	437	DINARCHUS.	
I. 10, 17	449	287	392	in <i>Dem.</i> III	546
ARIAN.		301	453	DIO CASSIUS.	
<i>Anab.</i> VII. I	56	310	281	XXXVII. 43	298
ATHENÆUS.		316	431	DIPHILUS.	
224	64	<i>Dionysod.</i> 1284	443	ap. <i>Athen.</i> 165	541
269	62	[<i>Epist. Phil.</i>] 156	391	291	583
291	583	<i>Fuls. Leg.</i> 394	381	EUFOLIS.	
397	17	421	363	(ap. <i>Mein.</i> 521)	381
423	284	432	187	EURIPIDES.	
453	200	<i>Lacrit.</i> 924	380	<i>Alc.</i> 103	71
473	114	930	534	160	433
483	507	<i>Lept.</i> 462	443	171	401
622	2	488	381	281	584
643	326	498	392	305	519
671	145	<i>Macart.</i> 1056	347	324	413
695	163	1072	293	457, 479	498
ALLIMACHUS.		<i>Mid.</i> 523	540	464	546
<i>Epigr.</i> 30	15	524	530	690	378, 513, 553
<i>Hym. Cer.</i> 94	298	536	513	780	289
ALTES.		565	428	960	513
ap. <i>Meinek.</i> II. 238	69	573	576	1093	416
ARATINUS.		582	544	<i>Androm.</i> 80	393
(<i>Elym. M.</i> 196)	13	<i>Nicostr.</i> 1246	594	142	367
(ap. <i>Meinek.</i> III. 379)	68	1249	309	287	498
ARISTOTHENES.		<i>Olym.</i> I. <i>init.</i>	505	361	481
<i>Androt.</i> 617	424, 452	II. 24	578	442	525
<i>Apatur.</i> 894	442	21	538	591	521
896	448	<i>Onet.</i> 865	581	715	467

	PAG.		PAG.		PAG.
<i>Androm.</i> 916	545	<i>Heracl.</i> 435	418	<i>Med.</i> 91	
1140	424	704	567	98	
<i>Bacch.</i> 2	405	842	453	191	
343, 792	563	<i>Herc. F.</i> 130	490	259, 1320	
448	557	140	361	273, 322, 791 ..	
800	531	230	23	288	
928	424	298	494	386	
978, 995	370	529	481	424	
1084	464	858	367	491	
<i>Cycl.</i> 120	554	1263	398	555	
131	550	<i>Hippol.</i> 446	383	600	
265	72	452	512	689, 1311	
<i>Die. fr.</i> x. 4	392	498	562	706	
<i>Electr.</i> 29	510	505	69	804	
80	515	605	372	963	
123	430	762	511	1120	
231	503	796	460	<i>Orest.</i> 263	
733	401	1009	476	319, 991	
900	574	1171	575	323	
1005	23	1189	489	412	
<i>Hec.</i> 55	507	1413	385	426	
164	427	<i>Ion,</i> 32	489	482	
190	428	520	298	490	
209	521	717	424	497	
225	551	758	548	610	
279	557	849	139	679	
299	446	1132	197	804	
377	392	1137	436	1103	
402	483	1156	638	1629	
505, 830	548	1500	410	1670	
536	455	1609	417	<i>Phœn.</i> 25	
580	515	<i>Iph. Aul.</i> 11	426	65	
867	595	440, 506	417	74	
930	425	574	195	221, 790, 1370 ..	
1111	540	581	298	385	
1160	384	1285	493	906	
1187	411	1381	479	1357	
<i>Helen.</i> 77	503	1624	475	1373	
119	560	<i>Iph. Taur.</i> 27	410	1529, 1616	
613	498	750	23	<i>Rhes.</i> 298	
643	628	776	69	<i>Suppl.</i> 12	
994	373	979	436	15	
1024	68	1014	454	247	
1302	305	1204	551	403	
<i>Heracl.</i> 63, 71	373	1216	473	404	
180	583	1310	472	537	
200	273	1348	596	640	
233	393	<i>Med. init.</i>	549	<i>Troad.</i> 53	
305	196	7	498	248	

	PAG.
<i>Proad.</i> 384.....	69
397.....	540
414.....	411, 567
448.....	459
456, 1233.....	545
468.....	556
904.....	367, 399
<i>Fr. inc.</i> 107.....	408
ORG. CHEROBOSCUS.	
<i>ap. Cram. Anecd.</i>)....	147
EGORIUS CORINTH.	
588.....	16
EBODIAN.	
<i>περὶ μυσ. λέξεως</i> 35, 6....	16
(<i>ap. Valck. Am.</i> 195) 194	
EBODOTUS.	
I. 31.....	435
36.....	368
52.....	454
56, 8.....	2
62.....	505
68.....	349
75, &c.....	601
77.....	437
84.....	420
86.....	522
94.....	425
107, 196.....	478
157.....	300
158.....	595
173.....	507
187.....	596
188.....	348
189.....	594
206.....	476
211.....	453
II. 12.....	569
16.....	400
22, 39.....	518, 571
29.....	436
32.....	438
35.....	517
55.....	427
76.....	149
82.....	68
96.....	467
106.....	146
111.....	489
119.....	475

	PAG.
HERODOTUS, II. 121.....	523
123.....	514
132.....	499
133.....	464
148.....	391
150.....	436
165.....	530
182.....	1
III. 14.....	273
37.....	490
41.....	425
51, 79, 98, 117....	426
65, 145.....	390
75.....	506
79.....	354
80.....	571
113.....	90
119.....	379
145.....	365
IV. 36.....	151
64.....	411
65.....	522
100.....	485
118.....	393, 555
121.....	453
124.....	452
130.....	246
142.....	395
145.....	472
154.....	519
181.....	68
V. 16.....	517
29.....	534
40.....	577
62.....	467
77.....	349
85.....	462
105.....	552
106.....	435
VI. 11.....	606
39.....	426
103.....	495
104.....	479
106.....	554
108.....	390
121.....	500
VII. 10.....	391
16.....	521
44, 75.....	518

	PAG.
HERODOTUS, VII. 46.....	530
47.....	540
55.....	523
61, 131.....	516
63.....	410
65.....	467
139.....	545
140.....	405
145.....	365
157.....	421
188.....	90
203.....	511
237.....	478
VIII. 3.....	510
12.....	507
38.....	391
57.....	425, 596
61.....	386
68.....	495
74.....	506
104.....	515
109.....	380
140.....	521
IX. 2.....	400
33.....	523
41.....	496
46.....	495
58.....	403
62.....	449
72.....	506
HESIODUS.	
<i>Op. et D.</i> 557.....	69
582.....	471
683.....	282
694, 8.....	144
725.....	504
<i>Scut.</i> 101.....	284
280, 3.....	525
<i>Theog.</i> 192.....	56
508.....	442
862.....	493
929.....	435
HOMER.	
<i>Iliad.</i> I. 11.....	344, 369
9, 12.....	343
44.....	512
117.....	392
125.....	345
193.....	616

	PAG.		PAG.		PAG.
<i>Iliad.</i> I. 202	385	<i>Iliad.</i> IX. 116	505	<i>Iliad.</i> XVIII. 7	63
221.....	420	214.....	473	173.....	475
227.....	113	551.....	455	492.....	583
234.....	376	605.....	123	XIX. 260	494
262.....	438, 546	X. 31.....	442	XXI. 6	137
270.....	528	224.....	344	176.....	448
287.....	516	278.....	362	691.....	448
335.....	390	364.....	249	XXII. 491	747
348.....	344	XI. 42	44	XXIII. 71	851
416.....	454	105.....	287	223.....	393
423.....	459	106.....	479	393.....	477
547.....	401	365, 454	247	485.....	529
670.....	515	493.....	95	747.....	851
II. 186	492	702.....	54	XXIV. 241	298
204.....	398	706.....	516	537.....	665
218.....	293	762.....	365	665.....	711
250.....	515	XII. 11	302	717.....	717
252.....	520	284.....	90	<i>Odyssey.</i> I. 34	41
349.....	574	287.....	91	41	82
396.....	468	XIII. 98, 667.....	429	140.....	164
491.....	274	260.....	286	233.....	68
497.....	43	297.....	520	350, 366	182
669.....	430	340.....	291	228.....	160
673.....	461	346.....	249	244.....	783
III. 4, 30	572	393.....	285	V. 55	68
27	114	543.....	288	68	350, 366
161.....	449	752.....	247	III. 182	228
180.....	365	XIV. 235	289	IV. 160	244
333.....	425	287.....	71	783.....	783
IV. 70.....	521	322.....	114	V. 55	68
196.....	502	419.....	288	110, 133	119
497.....	296	501.....	495	VI. 59	242
V. 33, 488.....	344	XV. 29	292	VII. 11	216
49	64	87	492	251.....	251
65	420	386.....	506		
196.....	502	415.....	504		
303.....	547	574.....	296		
VI. 130	454	XVI. 99	225		
422.....	144	140.....	520		
466.....	484	159.....	403		
VII. 85	247	175.....	424		
424.....	455	322.....	485		
453.....	114	381.....	442		
468.....	95	428, 801	386		
VIII. 41, 45	77	597.....	373		
168.....	574	XVII. 172	344		
183.....	515	264.....	285		
233.....	504	310.....	426		
425.....	344	423.....	246		
IX. 14.....	249	446.....	154		

	PAG.		PAG.		PAG.
<i>Odyssey</i> , VIII. 120 ...	518	ISOCRATES.		MOSCHUS.	
468.....	444	<i>Archid.</i> 120	544	II. 108	547
IX. 20	299	121.....	511	NICANDER.	
130.....	449	126.....	522	<i>Ther.</i> 825	308
X. 51.....	225	<i>Antid.</i> 222.....	383	PAUL. APOST.	
73	344	<i>Areopag.</i> 16	590	<i>Col.</i> II. 21	414
240.....	95	78	355	<i>Rom.</i> III. 22, 8	491
XI. 330.....	225	152.....	599	VII. 7	541
XII. 242.....	285	<i>Demon.</i> 6	599	<i>Thess.</i> II. 2, 3	583
XIII. 34.....	515	8.....	431	PHILEMON.	
194.....	114	10	567	<i>Fr. inc.</i> 23.....	408
XV. 236	453	<i>Euag.</i> 195	182	PHILO JUDEUS.	
268.....	364	198.....	363	I. 162.....	526
403.....	406	<i>Nicocl.</i> 19, 22, 27.....	475	PINDAR.	
423.....	381	21	479	<i>Isth.</i> I. 41	502
523.....	487	37	478	III. 17.....	511
XVI. 249	143	<i>Pac.</i> 163	473	V. 29	513
361.....	286	<i>Panegy.</i> 5.....	455	VI. 64.....	525
XVIII. 8.....	446	28	538	<i>Nem.</i> I. 51, 2	508
201.....	114	55	274	I. 92	329
248.....	225	<i>Soph.</i> 293	471	V. 16	579
370.....	527	JOANNES EVANG.		VII. 28	450
XIX. 38, 494	426	XX. 17	414	53	369
136.....	412	JULIUS POLLUX.		65	513
315.....	364	IX. 96.....	448	70	77
490.....	249	110.....	153	VIII. 44	450
XX. 7.....	246	LUCIAN.		54	273
XXI. 42, 3.....	344	<i>Herod.</i> I	391	IX. 30.....	95
126.....	427	<i>Hermot.</i> 21	605	<i>Olymp.</i> I. 58.....	467
149, 159.....	485	<i>Navig.</i> 43	515	60	493
348.....	249	<i>Ocypus.</i> 8	444	88	610
XXII. 7	249	V. H. II. 31	605	99	527
142.....	514	LYCURGUS.		II. 35.....	529
316.....	434	<i>Leocr.</i> 35	200	85	496
322.....	284	153.....	529	95	469
392.....	249	LYSIAS.		173.....	498
471.....	90	<i>Alcib.</i> 142.....	447	III. 34	638
XXIII. 368	442	<i>Evand.</i> 176	528	III. <i>fn.</i> IX. 80. X. <i>fn.</i>	547
477.....	399	<i>Mantith.</i> 146.....	378	IV. 24.....	378, 400
XXIV. 326.....	453	<i>Nicom.</i> 183	469	V. 4	534
<i>Hymn. Apoll.</i> 376 ...	248	184.....	472	19	508
403.....	246	[<i>Orat. Fun.</i>] 196	392	VI. 38.....	328
528.....	285	<i>Theomn.</i> 117.....	435	49	252
538.....	308	<i>Frag.</i> 33	580	VII. 51	502
in <i>Merc.</i> 342, 355.....	485	MATTH. EVANG.		60	274
HIPPONAX.		III. 8	413	81	501
<i>Fragm.</i> XXIII.	68	MEMNON.		89	328
HYPEREIDES.		<i>Heracl.</i> 59.....	518	VIII. 41	424
<i>Euzen.</i> 30	540				
<i>Orat. Fun.</i> 4.....	274				

	PAG.		PAG.		PAG.
<i>Olymp.</i> VIII. 42.....	405	<i>Charm.</i> 161	348	<i>Legg.</i> 666, 778	519
59	446	166.....	476	667.....	551
IX. 44.....	386	168.....	147	686.....	152, 609
103.....	579	<i>Cratyl.</i> 393	14	711.....	476
X. 4	399	396.....	582	715.....	395
XI. 73.....	68	405.....	362	728.....	116
XIII. 3	274	432.....	409	801.....	551
58	450	436.....	559	817.....	425
84	424	<i>Crito</i> , 43	538	823.....	463
<i>Pyth.</i> I. 6	514	44	603	836.....	462
72	426	48	444, 543, 550	839, 855.....	513
II. 28	11	49	403	898.....	134
57	302	50	551	937.....	362, 448
90	447	53	546	<i>Lys.</i> 203.....	485
III. 28.....	522	54	393	205.....	428
56, IV. 106, 159 .	450	<i>Euthyd.</i> 279	400	<i>Menex.</i> 237	362, 427
108.....	482	283, 295.....	384	238.....	445, 493
IV. 9	532	288.....	538	240.....	450
35	492	302.....	399	245.....	487
49	405	<i>Euthyph.</i> 6, 7	360	<i>Meno</i> , 39	435
102.....	300	9.....	448	82	577
118. X. 21	547	<i>Gorg.</i> 52	62	89	559, 592
140.....	505	448.....	495	90	379
183.....	252	449.....	567	<i>Parm.</i> 126.....	484
228.....	498	450.....	571	<i>Phæd. init.</i>	375
236.....	324	451.....	477	58	480, 508
243.....	274	454, 473	375	60	579
264, 7	292	457.....	480	61	546
V. 37	510	458.....	473	65	352
99	389	459.....	360	68	608
VI. 5	387	461.....	395, 474	69	275
XI. 32.....	327	469.....	569	71, 72	426, 596
<i>Fragm.</i> 29.....	331	474.....	438	74	401
45, 9	315	478.....	502	76	379, 553
55	298	488.....	159	77, 118	225
PLATO.		490.....	384	82	601
<i>Alcib.</i> 105.....	447	491.....	349	83	511
123.....	361	494.....	532	84	559
139.....	561	495.....	526	87	592
<i>Apol.</i> 17, 26	478	506.....	582	92	364
18	373	509.....	390	97	451
26	594	511.....	412	102.....	604
27	605	523.....	407	105.....	383
28	541, 577, 598	<i>Hipparch.</i> 228	70	111.....	361
29	602	<i>Hipp. Maj.</i> 285.....	515	114.....	516
30, 32.....	390	<i>Lach.</i> 180	399	236.....	384
31	349	182.....	391	239.....	402
36	384, 479	184.....	358, 493	<i>Phædr.</i> 18.....	52
39	355, 514	195.....	349	229.....	385, 598
		643, 728.....	478	230.....	601

	PAG.		PAG.		PAG.
<i>Phædr.</i> 234	448	<i>Resp.</i> 360, 452, 462...	473	<i>Theætet.</i> 143.....	445
242.....	526	364.....	360	145...349, 448, 560, 607	
243.....	371, 412	369.....	559	149.....	334
245.....	431	372.....	86, 574	154.....	549
254.....	442	375.....	361	159.....	559
255.....	362	388.....	427	160.....132, 469, 486	
270.....	436	391.....	429	164.....	553
279.....	425	395, 606.....	471	165.....	300
<i>Phileb.</i> 26	419	397.....	358	172, 176.....	567
41	358	402.....	582	175.....	460
<i>Polit.</i> 270	518	410.....	390	178.....	351
281.....	351	426.....	571	184.....	490
282.....	116	439.....	465	185.....	139
302.....	528	440.....	489	200.....	425
311.....	534	441.....	300	<i>Tim.</i> 23, 38.....	513
<i>Protag.</i> 309	498	467.....	427	37, 9	127
312.....	382	474.....	383	75	463
313.....	352	478, 550	399	PLUTARCH.	
318.....	426	492.....	563	<i>Æm. Paul.</i> c. 5.....	9
320.....	509	496.....	489	<i>Theæ.</i> 28.....	605
321.....	605	499, 505.....	401	<i>Timol.</i> 37	1
324.....	354, 450	504.....	609	POLYÆNUS.	
325.....	609	515.....	534	<i>Strat.</i> v. 63	518
326.....	478	516	480	POLYBIUS.	
327.....	567	531.....	349	III. 63	530
332.....	534	551.....	431	v. 56, xxx. 8.....	443
333.....	425, 569	554.....	362	SCYLAX.	
336.....	571	573.....	116	p. 12	1
338	187, 427	614.....	459, 518	253.....	1
¹ 339.....	608	615	386, 546	SIMONIDES.	
343.....	611	<i>Soph.</i> 225	352	<i>fr.</i> 54 (GAISF.).....	446
<i>Resp.</i> 329	357, 482	228.....	419	SOPHOCLES.	
331, 433	567	231.....	370	<i>Ajax</i> , 2.....	448
332.....	383	234, 250	559	27	430
335.....	474	242, 3.....	522	30, 82.....	424
336, 493	519	<i>Sympos.</i> 174, 5....376, 442		48	568
337.....	378	188.....	399	75	562
338.....	352	190.....	371	77	382
340.....	568	191.....	463	88	542
341, 404, 442	608	195, 220.....	364	123.....	606
343.....	496	196.....	369	154.....	485
344, 514	529	206.....	382	162.....	446
352, 571.....	470	212.....	550	178.....	574
354, 427	596	213.....	473	194.....	515
358.....	611	218.....	367	211.....	427
359.....	391, 516, 539	219.....	571	245.....	380
360, 411.....	391	220.....	396, 482, 570	314.....	387
		223.....	379		

¹ On reference to this passage it will be seen that Plato is quoting Simonides.

	PAG.		PAG.		PAG.
<i>Ajax</i> , 371, 748.....	556	<i>Antig.</i> 368.....	527	<i>Æd. Col.</i> 450.....	475
388.....	110	379.....	555	451, 1623.....	378
395.....	496	388.....	540	478, 9.....	453
396.....	127	577.....	610	572.....	466
439.....	505	594.....	529	605, 1342.....	576
534.....	490	620.....	583	643.....	497
536.....	416	632.....	481	660.....	400
550.....	548	676.....	553, 6	718.....	461
557.....	468	678.....	403	980.....	571
594.....	458	685.....	591	996.....	410
607.....	444	707.....	362	1040.....	583
635.....	579	726.....	446	1108.....	453
647, 658.....	439	737.....	474	1118.....	352
669.....	494	768.....	391	1129.....	510
709.....	489	780, 1009.....	387	1181.....	271
798.....	358	784.....	459	1191.....	502
805.....	504	856.....	535	1227.....	364
901.....	541	901.....	541	1291.....	407
945.....	460	904, 1161.....	496	1385.....	449
1025.....	567	941.....	459	1429.....	474
1045.....	494	1177.....	479	1441.....	375
1105.....	410	1313.....	448	1482.....	472
1120.....	530	<i>Elect.</i> 19.....	482	1607.....	424
1131, 1184.....	555	126.....	548	1662.....	386
1355.....	433	252.....	353	<i>Æd. Tyr.</i> 2.....	531
1357.....	430	313.....	487	8.....	371
1366.....	354	341.....	361	12, 76.....	554
1416.....	365	379.....	555	101.....	464
<i>Antig.</i> 1.....	386	471.....	376	106, 1475.....	380
2.....	384	566, 588, 597, 625.....	352	118.....	406
21.....	372	668.....	418	174, 968.....	427
24.....	512	751.....	364	191, 1375.....	387
38.....	573	780.....	469, 594	216.....	542
55.....	399	786.....	578	283, 1065.....	596
79.....	585	981.....	379	393, 917.....	474
96.....	596	1024.....	426	406.....	182
114.....	482	1027.....	480	426.....	360
115.....	508	1052.....	563	433.....	452
117.....	514	1054.....	474	446.....	545
165.....	452	1168.....	472	462.....	552
182.....	393	1175.....	411	470.....	315
188.....	435	1288.....	570	532.....	378
220, 264, 442.....	592, 595	1495.....	600	548.....	556
225.....	487	1505.....	541	556.....	329
237.....	505	<i>Æd. Col.</i> 11.....	600	630.....	472
260.....	464	20.....	496	633.....	124
313.....	487	119.....	459	775.....	582
339.....	629	176.....	563	811.....	430
356.....	445	355.....	481	1008, 1353.....	590
364.....	453	428.....	606	1062.....	69

	PAG.		PAG.		PAG.
<i>Ed. Tyr.</i> 1067.....	470	<i>Trachin.</i> 811.....	365	THUC. I. 31.....	142, 379
1079	428	865.....	380	32	406
1143	435	936.....	459	34	532
1300	424	<i>Fragm.</i> 147	470	35, 49, 75, 77 ...	531
1386	603	<i>ap. Apoll. Dync.</i> 70...	37	36, 74	361, 533
1395	327	<i>Cedal. (Dind.)</i> 307 ...	492	38	402
1411	459	STRABO.		39	591
<i>Enom. Fr.</i> 423	601	P. 253.....	1	43	450
<i>Philoct.</i> 3	430	333.....	3	46	513
23	477	617.....	144	48	405
56	382	THEOCRITUS.		50, 75	458
79	591	<i>Idyl.</i> I. 70.....	477	68, 82.....	575
111.....	510	V. 148	112	69	534
118.....	592	VIII. 20	547	71	524, 530, 540
198.....	480	49	112	72.....	519
261.....	406	XI. 79.....	380	73, 76.....	543
324.....	600	XIV. 51	286	83	393, 361, 474
463.....	580	XV. 93	113	84	482
464.....	452	103.....	330	86	592
466.....	399	XVII. 69.....	113	101.....	496
531.....	549	XVIII. 25	401	103.....	602
554.....	518	XX. 8.....	121	105.....	489
613.....	466	XXI. 45	113	110.....	567
636, 725, 753	427	THEODOSIUS.		116.....	517
714.....	362	P. 30, 12	38	117.....	450
825.....	522	THEOGNIS.		120.....	393, 408
903.....	70	621.....	340	121.....	555, 598
917.....	583	THUCYDIDES.		124.....	506
961.....	584	I. 1.....	395	126.....	432
1018	442	2.....	450	130.....	435, 499
1246	401	3.....	139, 149, 437	138.....	402, 521
1313	590	4.....	480, 599	140.....	546
1315	425	6...396, 406, 496, 525		141.....	522
1316	370	9.....	427	142.....	569
1327	489	10	146, 274	144.....	443, 460
1374	446	11, 96	370	II. 5, 75, 98	458
<i>Trachin.</i> 41	572	12	364	13	462
90	596	13.....	518	15	371, 438
106.....	535	14	412	16	473
191, 439	556	15	423	17	591
330.....	396	17	430, 507	20	543
331.....	452	18.....	446, 520	29	511
446.....	191	19	437	31	142
474.....	439	21, 39.....	456, 7	36	509, 533
508.....	387	22, 36.....	477	37	493
531.....	580	23	393, 480	38	541
680.....	446	27	500	40	569
687.....	582	28	414, 464	41	116, 521
734.....	507	29	400	45, 92.....	409
800.....	508	30, 65, 143	473	47	372

	PAG.		PAG.		PAG.
THUC. II. 49	593	THUC. IV. 20.....	456, 464	THUC. VII. 62	543
50	391	24, 8, 52	415	63	391
59	350, 610	26	400	68	599
60	570	28	378, 526	70	355
61	393	38	506	71	530
64	456	46	348	72	590
65	475, 582	47	590	82	601
76	110, 531	48	434	83	405
80	271	60	574	87	116
81	426	61	454, 8	VIII. 13, 24	426
84	197	79	582	21	437
86	524	84	558	27	487, 569
90	477	85	532	38	605
101	495	92	524, 551	52	392
III. 2	402	95	564	54	581
4	262	98, 9	377	66	569
9	124	100	484	75	463
13	62	108	575	78	567
21	511	126	401, 506, 512	81	518
22	412, 421, 603	130	458	87	507
23	460	V. 7	364, 521	90	396
26	195	11	370, 505	92	518
31	377	23	134	101	58
36	394, 472	40	54	XENARCHUS.	
37, 43	351, 533	41	274	<i>ap. Athen.</i> 693	526
39	365, 396, 474	70	525	XENOPHON.	
40	449	100	569	<i>Ages.</i> I. 7	475
44	609	10	493	1, 8	482
46	396	111	392, 497	1, 26	594
47	374	VI. 11, 92	575	11, 17	405
48	558	15	391	<i>Anab.</i> I. I, 10	543
49	427, 523	18	545, 590	1, 6	430
53, 4, 5, 65	534, 8, 9	21	396	2, 10	350
55	560	23	149	4, 9	410
56	370, 458	37	569	5, 7	364
57	532	49	498	5, 8	379
58	450	54	463	5, 11	361
65	392	57	396	6, 10	484
66	608	58	316, 456	6, 40	480
69	430	60	574	7, 2	360
79	386	68	371	7, 3	159
81	396	78	411, 449	7, 12	476
82	457, 463	89	570, 575, 597	7, 17	399
85, 116	348	95	393	8, 3	353
91	353	VII. 19, 34	427, 496	8, 12	538
92	477	28	575	9, 20	431
98	493, 496	33	506	9, 21	600
IV. 10	472	37	519	9, 25	469
14	488	43	506	10, 1	400
17	534	48	427	II. 1, 3	587

	PAG.		PAG.		PAG.
<i>Isab.</i> II. 1, 4	411	<i>Cyrop.</i> I. 4, 10	592	<i>Hellen.</i> II. 2, 10	427
1, 15	372	4, 13	444	2, 17	585
2, 3	449	4, 14	584	3, 25	363
3, 11	596	4, 15	371	III. 1, 6	507
3, 25	593	4, 25	601	2, 2	425
4, 16	357	6, 2	509	2, 10	590
4, 17	600	6, 3	589	5, 13	427
5, 20	524	6, 18	593	V. 4, 6	568
5, 30	428	6, 19	425	VI. 3, 15	394
6, 1	432	6, 25	454	VII. 4, 13	155
6, 15	354	6, 29	600	<i>Hiero.</i> I. 18	476
III. 1, 5	440	II. 1, 8	538	VII. 3	369
3, 14	401	1, 9	542	IX. 1	591
4, 31	412	2, 7	449	XI. 11	545
IV. 1, 13	532	2, 17	399	<i>Mem.</i> I. 2, 1	593
2, 6	352	4, 21	473	2, 41	590
3, 5	402	III. 1, 9	476	2, 46	395, 549
3, 24	455	1, 19	383	2, 60	479
3, 28	527	2, 1	489	4, 6	364
6, 15	447	3, 2	425	4, 14	383
7, 3	538	3, 19	587	6, 2	471
V. 2, 20	438	IV. 2, 26	409	6, 12	589
3, 1	200	5, 1	598	7, 3	598
5, 4	145	5, 7	436	II. 1, 12	380
6, 14	568	5, 37	373	1, 17	407
8, 24	287, 498	5, 49	546	1, 28	537
10, 15	159	6, 2	375	2, 1, 3	383
VI. 2, 4	460	V. 2, 7	480	3, 15	524
4, 7	349	3, 36	355	3, 18	134
VII. 2, 12	347	5, 42	436	6, 10	435
3, 6	434	VI. 4, 14	408	9, 6	386
3, 32	108	VII. 1, 19	405	III. 2, 1	598
4, 4	516	1, 45	425	2, 3	600
4, 10	592	2, 20	431	6, 10	358
6, 41	483	3, 6	434	8, 4	396
7, 57	584	3, 8	398	8, 9	471
8, 12	108	5, 78	472	IV. 5, 2	396
<i>Apol.</i> 34	596	VIII. 1, 15	435	<i>Oecon.</i> I. 13	594
<i>Cyrop.</i> I. 1, 2	110	3, 33	349	IV. 20	457
2, 2	413	7, 6, 13	509	<i>Rep. Lac.</i> VI. 2.	596
2, 11	134, 400	7, 14	462	<i>Symp.</i> VII. 40	395
3, 2	363	<i>Hellen.</i> I. 1, 23	305	<i>Vectig.</i> IV. 4	372
4, 4	361	6, 28	427		

II. INDEX OF GREEK WORDS¹.

- ἀ-*, prefix, 62, 63, 334
α, quantity of, 24 sqq., 87
-α, as genitive of 1st decl., 89
α for *η*, 29, 64, 225
α, pure, 86
ἀγαγεῖν, *ἡγαγον*, 198
ἀγάγωμι, 249
ἀγαθός, comparison, 159
ἀγάλακτες, 334
ἀγγέλλομαι, 433
ἀγγελος, *αγγελίαι*, 9
ἀγνώσασκε, 246
ἀγροικοι, 127
ἀγνιδ, 117
ἀγχι, 527
ἀγω, 425
ἀγων, as second. pred., 457
ἀδελφός, 334
ἀδικοῖην *ἀν*, 403
Ἀθάνα, *Ἀθηναία*, 87
Ἀθήναζε, 9, 150
Ἀθήνησι, 76, 150, 487
ἀθρόος and *ἀθρόος*, 17
Ἀττιάλεϊς, 2
αἰδοίεστέροις, 155
αἰδώς, 110
αἰμορραγής, *αἰμόρρυντος*, 331
-αυα, fem. of *-ων* or *-ας*, 79
Ἀιολεῖς, 2
αἰώλος, *αἰλουρος*, 2
αἰσχίων, 158
αἰσχος, 61
αἰσχύνομαι, with part. or inf., 588
ἀκόλουθος, 334
ἀκρατέστερος, 155
ἄληθες, 112, 635
ἄλις, 454
ἄλλδ, 566
ἄλλδ, after comparatives, 393
ἄλλδ, after *οὐ*, 575
ἄλλο τι ἤ, *ἄλλοτι*, 559
ἄλλος, 138, 463
ἄλλοτ' ἄλλων, *ἄλλωτ*, 567
ἄλλ' οὐ γάρ, 605
ἄλλωτ τε καί, 567, 573
ἀλώσιμος, 312
ἄμα, 50, 567, 579
ἁμαρτάνειν, c. gen., 466
ἁμβροτος, 54
ἁμείνων, 159
ἁμπέχω, 293
ἁμφί, 515
ἁμφίς, 54, 526
ἁμφότεροις, 139
-αν, quantity of, 25
-ᾶν, gen. pl., 25
-ᾷν, not *-ᾶν*, infin., 256
-αν for *-ασι* in perf. act., 253
ἄν and *κέν*, 514, 537 sqq.
ἄν, position of, 544
 repeated, 545
 only with past tenses of the indica-
 tive, 546
 not used with the fut. infin., 543
 in objective sentences, 543, 589
-ᾶνα, aorist, 184
ἄνδ, 514
ἄνα for *ἀνδαστηθί*, 515

¹ This Index does not contain the words already occurring in alphabetical lists (pp. 162 sqq., 266 sqq., 270 sqq., 275 sqq., 281 sqq., 425 sqq., 442 sqq.); those which are declined and conjugated at length; and those which are classed or tabulated, e. g. the examples of long and short vowels, pp. 24 sqq.

- ἀνέδνος, 334
 ἀνακουοῦσθαι, 440
 ἀνδράποδον, 162
 ἀνδρειφόντης, ἀργειφόντης, 332
 ἀνέρχομαι, transitive, 273
 ἀνευ, 527
 ἀνέχομαι, with double augment, 100
 ἀνέωγα, 272
 ἀνθρωπεύομαι, 438
 ἀντα, 504
 ἀντέχεσθαι, c. gen., 483
 ἀντήλιος, 504
 ἀντί, 504
 ἀντιδικέω, augment of, 199
 ἀντικρύ and ἀντικρυς, 54
 ἀνώγων, 93
 ἀνώματος, 3
 ἀοζος, 334
 ἀπαλλάττεω, c. gen., 467
 ἀπέδραν, 231
 Ἀπέλλων, 2
 ἀπεφθός, 56
 ἀπλοῦς, 2
 ἀπό, 430, 506
 Ἀπολλων, 41
 ἀποστεινέειν τι, 500
 ἀπόχρη, 309
 ἀρ' οὐ and ἀρα μή, 558
 ἀρα, 567
 ἀραρα, 272
 Ἀργενοῦσαι, 59
 ἀρείων, 159
 ἀρι-, prefix, 334
 ἀριθμεῖσθαι, 436
 -άριον, dimin. ending, 320
 ἀρόσω, 182
 ἀρπαγίστατος, 156
 ἀρχεω, ἀρχεσθαι, 443
 ἀστακτί, 29
 ἀταρ, 567
 ἀτε, in causal sentences, 568, 605
 ἀτερ, c. gen., 527
 ἀτιμάζω, 340
 ἀτίτης, 315
 Ἀττική, 3, 58
 ἀττικίζειν, 4
 αἰ, αἰ, 14
 αἰ, αἰθις, 568
 αἰάτα, 11
 αἰθε, αἰτέθι, 53
 αἰλαξ, 17
 αἰταρ, 567
 αἰτκα, 568, 579
 αἰτός, 377, 462, 488
 ἀφαναίνω, 17
 ἀφύη, ἀφύης, 39
 ἀχρως, 54, c. gen., 527
 ἀχρως οὐ, c. verbo, 581
 β, inserted between two liquids, 54
 βάναντος, 127, 530
 βάρβαρος, 127
 βασιλεύς, 109, 112
 βασιλεύτερος, 160
 βεβαρηώς, 247
 βελτίων, βέλτερος, 159
 βέντιστος, 60
 βουλεύω, βουλεύομαι, 437
 βρέφος, βρύω, 11
 βρόδον, 64
 βῶν, 113
 γ = ν, 9
 γ, lost at the beginning of a word, 63
 γάλα, 102
 γάρ, 568, 605
 γαστρίμαργος, 327
 γε, 568, 606
 γεγάκειν, 252
 γενέτης, 315
 γνωσσομαι, 274
 γονεῖς, with the article, 350
 γόνυ, 103, 115
 γράβδην, 57
 γράφομαι and γράφω, 445
 γυνή, 40, 100
 δ, proposed for ζ, 22
 δ, between two liquids, 54
 δα-, 334
 δδ, 59
 δανείζω and δανείζεσθαι, 439
 δέ, 568, 575
 δεδειπναμεν, 287
 δέδνη, 272
 δέχομαι, with dat. of giver, 492
 δή, δῆθεν, 568
 δηλόμαι, 441
 δηλός εἰμι, 403
 δῆτα, 569
 διδ, 510

- δαιτώ, augment, 200
 διακονεῖν, 200
 διαλέξομαι and διαλεχθήσομαι, 268
 διαφέρειν, 476
 διαφέρεισθαι, 440
 διδάσκειν, 445
 διδάσκει, 287
 διηκόνουν, 200
 διήτων, 200
 δικάως εἰμι, 403
 δικασπύλος, 327
 δίκη, 527
 διοικῶμαι, 437
 διπλόσις, 60, 147
 διπλοῦς, 147
 διχόμεναι, διχόμεναι, 638
 διψή, 262
 διώκετον, 3 p. dual imp., 249
 δραπέτης, 29, 314
 δρυκολάπτης, 332
 δυεῖν, δυοῖν, δυσί, 70, 141
 δύναμαι, augment, 194
 δύος, δυναί, 414
 δυσ-, 334
 δύω, 434
 Δωριεῖς, 2
- ε, pronunciation, 15
 lightest vowel, 12
 a softened guttural, 58
 residuary, 63
 representing ε or υ, 107
 ε, augment, 62, 168
 εἶπα, 272
 εἶπα, 70
 -εας, acc. pl. of nouns in -εός, 110
 εἶδομαι, 87
 ἐβλάστηκα, ἐβλαστήκει, 195
 ἐβωσα, 264
 ἐγγύς, 527
 ἐγγύς, 198, 272
 ἐγγυς, 109
 ἐθέλω, 249
 ἐθνη, 183
 εἰ, 536 sqq.
 εἰεν, in the apodosis, 610
 εἶθε, 549
 εἰκοῦς, gen. for εἰκόσις, 106
 Εἰλείθια, Πύλη, 14
 εἰμί and εἰμι, 227—230
- εἵνεκα, ἔνεκα, 110, 527
 εἰπέ, 42
 εἴπωμι, 249
 εἴργω, εἴργω, 17
 εἰς, ἐς, 509
 εἰς = μέν, 140
 εἴτα, ἔπειτα, 569
 εἴτα, in concessive sentences, 607
 εἴτε, 573
 ἐκ, ἐξ, 52, 430, 506
 ἐκας, 62
 ἐκαστος, 139
 ἐκότερος, 137
 ἐκατί, 527
 ἐκδύω and ἐκδύομαι, 434
 ἐκείνος, 378
 ἐκχειρία, 57
 ἐκθλίψις, 65, 71
 ἐκκλησιάζω, augment, 199
 ἐκποδών, 149
 ἐκστῆναι, c. accus., 424
 ἐλάβεσκον, 246
 εἰλαιον, "oil-market," 367
 ἐλαύνω, 61, 73, 273
 ἐλαχίον, ἐλάσσων, 9
 ἐλθέ, 42
 Ἑλλάνικος, 331
 Ἑλλάς, 1, 320
 Ἑλλην, 2
 ἐλληνίζω, 4
 Ἑλπωλή, 331
 ἐμνήσθην, 274
 ἐμπα, ἐμπα, 153
 ἐμποδών, 149
 ἐν, 55, 508
 ἔνεκα, 56, 110, 527
 ἐνθεῦτεν for ἐντεῦθεν, 57
 ἐνοχλέω, augment, 200
 ἐνοχέρω, 149
 ἐνταυθοῖ, 135
 ἐν τοῖς, with superlative, 396
 ἐξ, 430, 506
 ἐξ, 62, 506
 ἐξαίφνης, ἐξαίφνης, 149
 ἐξετάω, fut., 182
 ἐξίστασθαι, 424
 ἐξω, 56
 ἐοπα, 272
 ἐπαδάμην and ἐπαδάμην, 441
 ἐπεῖ, ἐπειδή, 569, 581, 605

—γε, "although," 569
 ἴσα, 416
 ἵ17
 ἦμα, 76
 ἱερώ, 149
 ἴομαι, 274
 ο and ἐρείπω, 292
 334
 ἵ, ἔριζω, ἵξα, 8
 ἵ, 435
 ἱα, 272
 ἱαι, 485
 ἱαι φράσων, 599
 ἔστ' αἵ, 569, 581
 φα, 12, 185
 ἱ, -ῶσα, -ος, 124
 ις and ἔθος, 57
 ις, 56
 ι, 138
 ι75
 ιη, 56
 composition, 200, 333
 and εἰθεῖς, 153, 485
 , c. particip., 579
 93
 ἵκ, εὐωχεῖσθαι, 436
 τε, 602
 ιερος, 58
 ἵ, 541
 56, 273, 426, 477
 with the aor. particip., 580
 ἵδουν, 197
 ἵ3, 580, 581

 nunciation, 8
 reflex, 334
 162

 nunciation, 13, 64
 2, 390, 569, 573, 575
 9
 ἵ, 558, 569
 ἵς, 345
 ἵ70
 ἵα, 2
 273
 ἵρον, 17
 ἵπον, 61
 —ἵδῃ, 576
 ἵ, 569

ἦμος, 580
 ἡμισυχον, 293
 ἡρτεδίκουν, 200
 ἡπαρ, 104
 ἡ που, ἡ που δῆ, 569
 Ἡρακλῆς, 111
 ἡρωτ, 110
 ἡσθην, 418
 ἡτοι, 569
 ἡττᾶσθαι τινας, 429, 476
 ἡχώ, 110

 θ, pronunciation, 9
 θάλασσα, 62, 64
 θᾶσσον, 56
 θάτερον, 69, 138
 θεῖναι and θέσθαι νόμον, οἰκίαν, 439
 θέλοντί ἐστί μοι, 495
 θεόδοτος, 327
 θεσμός, 55
 θέσφατος, 327
 θεωρεῖν and θεωρεῖσθαι, 438
 Θήβαζε, 150
 θιγγάνειν τινος, 483
 θολματιον, 69
 Θράκη, 57
 θρέψω, 56
 θριαμβος, 57
 θρήξ, 56
 θυγάτηρ, 57
 θύδωρ, 69
 θῶμα, 13

 ι, quantity of, 29 sqq.
 apparent prothesis of, 63
 for digamma, 107
 representing guttural, 58
 subscriptum, 14, 16, 66, 256
 ι, reflexive, 376
 Ἴδς, 3
 ἰδεῖν and ἰδέσθαι, 438
 ἱκενος and ἱεαλος, 17
 ἱνα, 569
 ἱοῦ, 14
 ἱππομανῆς, 338
 ἱπποτετρόφηκα, 200
 Ἴσθμοί, 76
 Ἴωνες, 2

 κ, proposed for σκ, 22

κ, relation of to s and λ, 183

lost at the beginning of a word, 63

καὶ γόνυ, 72

καθαμμίξαι, 17

καί, 570, 575

καὶ δὴ, 568, 607

καίπερ, 607

καὶ πῶς; 570

καὶ ταῦτα, 608

καίτοι, 608

καὶ κεφαλῇ, &c., 72

καλός, 54, 158

καλὸς κάθαρτος, 327

κάλτιον, κάλεια, 9

καλῶ, fut., 182

καλῶς, 94

καὶ μὲν, 72

καὶ νόμος, 72

καρδία, καρῖα, 9, 70

κατὰ, 512

κεκάνωτο, 296

κεκαφῆς, 247

κέν, 514, 537

κισσοδέτης, 315

κλείδα and κλεῖν, 102

κλέος and κλέω, 11

κλίσεις, 84

κνήμ, 262

κοινωνεῖν, c. gen., 472

κολάζω and κολάζομαι, 449

κομιδῇ, 149

κόμμα, 45

κράσις, 65, 68

κρείττων, 159

κρύπτομαι, 439

κρύφα and κρυφῇ, 25

κύων, 106

κῶλον, 45

λ, movable, 64

λλ and λ, 59

λάθρα, 25

λακτατέω, 327

λαοθάω, c. particip., 580

λαός, 93

λαπάξω, λαπάσσω, 9

λαφύσσεσθαι, 249

λάχανα, 367

λειποταξία, 332

λέσχη, 61

λέων, 93

λίπα, 114

λόγος, 92

λόγῳ παλαίῳ, 327

λόδομαι, 432

μά, καὶ μά, 502

μάζα, 86

μαλακαίποδες, 330

μάλλον ἢ οὐ, 393, 555

μάραγδον, found for σμαρ, 72

Μαραθῶνι, 77

μέγας, 125

μεγίλων, μέγιστον, 9

μειωεκτεῖν, c. gen., 476

μεῖς, μία, μέν, 140

μεῖλλον, 580

μεμέτηκα, 185

μέμηκα, 272

μέμνημαι, 274

μέν, 570, 575, 576

μέν οὖν, 577 sq.

μεσαίγειν, μεσαιπῆδος, 330

μεσημβρία, 61

μέσος, μεσαιτερος, 156

μέσος, as second. predic., 463

μετά, 50, 510

μεταδιδόναι, c. gen., 472

μεταλαμβάνειν, 472

μεταξύ, c. particip., 579

μέτεστί μοι τινος, 472

μετέχειν, 472

μέχρις, c. gen., 526

μέχρις οὗ, c. verb., 581

μή, 552 sqq.

with participle after imperative, 554

μή οὐ, 554, 559, 596

μή ποτε, 559

μή τί γε δὴ, 578

μισθός and μισθοῦμαι, 439

μόνος, 462

μονοφαγίστατος, 146

-μός, -μών, as terminations, 312, 317

μόσχος, 64

μοῦσα, 85

μῶν, 559

ν, movable, 53, 63

οvanescent, 60

ναι μά, 502

παῖς, 109, 113
 παιᾶν, 501
 παίζωμαι, 432
 πάσος, 92
 παυεχόντως, 152
 πτ, represented by α, 60
 πυκτιπύρος, 327
 πύκτωρ, 149

ξ, two values of, 8
 ξίφος, 11
 ξύλων, 92
 ξύν = σύν, 508

δα, 9
 α- consonantal, 9
 δ- for ἀνα- or ἀνοῦ, 63
 δ, ῥ, τδ (δς), 134, 343
 δγδοος, 57, 70
 δδε, 378
 δ δέυα, 381
 δδοκίμος, 327
 Ὀδυσσεύς, Ulysses, 8
 οἶ, 14
 οἶδαμεν, 289
 οἶος, repeated, 364
 οἷός τε, 139, 365
 οἷς, 108
 οἷσθ' οὐν δ δρᾶσον, 551
 οἷστρος, 9
 οἰχόμεαι, 580
 ὀλίγος, comparison of, 160
 ὀλος, 463
 Ὀλυμπία, Ὀλυμπίασιν, 76
 ὀλωλα, 272
 ὀμνυμί τινα, 502
 ὀμως, in concessive sentences, 607
 ὀμως, ὀμῶς, 570
 ὀνομα, 75
 ὀπλα, "shields," 508
 ὀπότεν, ὀπότε, 581
 ὀπυλῶ, 14, 253
 ὀπω, 570
 ὀπως δ, 608
 ὀρα μή, 560
 ὀρα ὅπως μή, 602
 ὀργια, 117
 ὀρέσβιος, 327
 ὀρίζομαι, 436
 ὀρμαίνω, 424

ὀρθοθήρα, gen., 90
 ὀρως, 102
 ὀρχηστὺς, 113
 -σαν for -ων, in 3 p. plur., 253
 ὅς γε, 606
 ὀσημέραι, ὅσοι μήνες, 364
 ὅς μὲν—ὅς δέ, ὅς καὶ ὅς, 345
 ὅσοι with θαυμαστός, 364
 ὅσων καί, 575
 ὅταν, ὅτε, 580
 ὅτι, in objective sentences, 587
 ὅτι, "because," 571
 οὐ(κ), 52, 552 sqq.
 repetition of, 393, 554
 οὐκ ἀδύνατος, 558
 οὐκ ἐμῶ, 555, 558
 οὐκ οὐδ' εἰ, 361
 οὐκ οὐν, 558
 οὐ μή, 562 sqq.
 οὐ πᾶν, 558
 οὐν, 571
 οὐνεκα, 606
 οὐτος, 378
 οὐχ ἦκιστα, 558
 ὄχλος, 61
 οὐχ ὅπως, 578
 οὐχ ὅτι, "not only," 578
 οὐχ ὅτι, "although," 571
 ὄψων, "fish-market," 367
 πάθος, 51
 παρὰ, 49, 50, 431, 521
 παρακαθίζομαι, 440
 παρανομία, augment, 199
 παρέχομαι, 437
 Παρθενών, 321
 Πάριος, 100
 παρουνία, augment, 200
 παρήρησιδίζομαι, augment, 199
 πᾶς, 354, 463
 πᾶσαν ὀργην, τέχνην, 502
 πᾶσχω for πᾶσκειν, 302
 πατραλῶ, gen., 90
 πατε, 428
 παύομαι, 436
 πέδιον, accent, 320
 πείθω, 57
 πεινῆν, 262
 πείρα, 86
 πειρᾶσθαι τινας, 482

- πέλομαι, 302, 305
 πελάζω, 489
 Πελασγοί, πελοπες, 2
 πέπτε, 140
 πέπηγα, πέπραγα, πέφηνα, 272
 περ, 572
 πέραν, πέρα, 50; 53
 περί, 515
 περιδίδομαι, 439, 479
 πέφαγκα, 185
 πέφυκα, 8
 πηδᾶν, 424
 πήχυν, compounds with, 109
 πίομαι, 183
 πιπράσκω, 50
 πλήρ, 393, 572, 576
 πλούσιος, 9
 πνύω, 303
 ποῖ, 14
 ποιῶσθαι, 435
 ποιέω, 253
 πόλις, 113
 πολιτεύω, πολιτεύομαι, 437
 πολύς, 125
 πομπεύς, 316
 πόρρω and πρόσω, 526
 πόσις, 208
 πραγίω, πράσσω, 9, 50
 πῶς, 126
 πρεσβεύομαι, 437
 πρέσβυς, 121
 πρίασθαι, 309
 πρίν, 582
 πρίν δὲ, 583
 πρό, 430, 504
 πρόχω, 427
 πρόικα, 149
 προῖλες, πρύλες, 14
 προμος, 147
 προορῶμαι, 438
 πρός, 430, 523
 προσήκει μοι, 472
 προσίεται με, 451
 προσεμβάλλομαι, 472
 πρότερον ἢ μή, 583
 προτλή, 49
 προύργον, 149
 προφύλαχθε, 308
 πτώσις, 76
 πύλος, 61
 πῶς δὲ, 549
 ρ, 16
 ῥῥ, 16, 59
 ρα οὐ λα, 49
 ῥῆμα, 167
 ριγέω, 424
 ρυέην, ρυήναι, 232
 ρυθμός, 55
 ρυσάμην, 292
 σ, movable, 53, 63, 116
 evanescent, 60
 changed to aspirate, 62
 Σαμπί, 18
 Σαπφώ, 8
 Σαρπηδών, 62
 σεμνός, 54
 σέων, 40
 σθ-, frequent combination, 10, 55
 σιός = θεός, 9
 Σκαπτη-σύλη, 62
 σκοπῶ and σκοποῦμαι, 438
 σμῆν, 262
 σπᾶω, 182
 σταθμάω, 436
 στέαρ, 26
 στοιχεῖα, 6, 11
 στοχάζομαι, c. gen., 484
 στρατεύω, στρατεύομαι, 437
 συκέα, 88
 σύλη, σύς, 62
 συναίρεσις, 65
 συναλοιφή, 65
 συνίησις, 65, 70
 συνοχωκοτε, 293
 σχ, pronunciation, 8
 Σωκράτης, 111
 σῶς, 128
 τα, να (pronom. elem.) 49
 τάλας, 121
 τᾶλλα, not τάλλα, 67
 ταμίας, 84
 ταμίαι, 76
 τάρα, 67
 τάφος, 294
 ταῶς, 17
 τε, 573
 τεθήκω, 421

τειχισαπλήτης, 327
 τεκμαίρεσθαι τινι, 492
 -τέος, verbal ending, 190
 τέτερες, 144
 τέτευχα, 273
 τέτηκα, 272
 τέτρασι, 142
 τέτροφα, 56
 τέχνη, ellipse of, 358
 τέως, 572, 580
 τῆλε, τηλοῦ, 333
 τηλύγετος, 333
 τῆμος, 572, 580
 τὴν ἄλλως, 567
 τηρίκα, 580
 -της, ending of nouns, 315
 τί ἔχω, μαθών, παθών; 384
 τί; with γάρ, &c., 385
 τιθήμεναι, τιθήμενος, 226
 τιλλομαι, 436
 τιμωρεῖσθαι, 449
 Τίρως, 100
 τις, τίς, accent, 43
 τις, as indefinite article, 348
 τις, usage of, 380
 τις, usage of, 381
 τὸ δέ, 576
 τοι, 572
 τοίγαρ, 572
 τοιόσδε, τοιούτος, 379
 τὸ καὶ τό, τὰ καὶ τὰ, 345
 τόνος, 22
 τοσοῦτον—δσον, 574
 τὸ τελευταῖον, 502
 τράπεζα, 86
 τριήρης, τριήρων, 111
 τρίτατος, 147
 τροπον (ὃν τρόπον, &c.), 502
 τυγχάνω, c. gen., 475
 cum particip., 580
 τυφθεῖς, 57
 τύχωμι, 249
 τώ, with fem. noun, 134

υ, 18, 107
 quantity of, 33 sqq.
 consonantal, 11
 why ψιλόν? 7
 υι, pronunciation, 14
 ὕλη, 62

ὕπεμνήμυκε, 294
 ὕπερ, 513
 ὑπερέχειν, 427
 ὑπισχνέομαι, 293
 ὑπό, 429, 525
 φ, 18
 pronunciation, 8
 φαγεῖν, φάγομαι, 292
 φαίνεται εἶναι and φαίνεται ὦν, 588
 φερέσβιος, 327
 φθάνω, 580
 φθείρεσθαι τινος, 467
 φίλος, comparison, 157
 two significations, 556
 φλαῦρος, 61
 Φλιάσιος, 60
 φοβοῦμαι μή, 560
 φρέαρ, 26
 φρουδος, 61
 φρουρός, 57
 φύω, 227
 φῶρ, fur, 8
 φῶς, 117
 φῶτων, 40

χ, lost at the beginning of a word, 63
 χάζομαι, 296
 χαίρω, 580
 χαλκηδών, καλχηδών, 57
 χάριν, 502
 χαυνός, 116
 χεῖρ, 107
 χείρων, 159
 χρᾶν and χρῆσθαι, 439
 χρῆν, in the apodosis, 541
 χρῆσθαι, 262
 χρήστων from χρηστής, 39
 χῶδωσις, 68
 χωρίς, c. gen., 526
 χῶστις, 68
 χῶταν, 67

ψ, 18
 ψῆν, 262
 ψήφος, ellipse of, 358
 ψιλός, of letters, 7
 ψιλωσις, 16

ω, pronunciation, 13
 ω for η, 13

ὠδοποιήματα, 200

ἄλλοι, 17

ἄρα θέρουσι, ἦροι, 471

ἄριστος, 17

ὥς, 572

ὥς, in objective sentences, 587

in illative sentences, 593

in final sentences, 597

ὥς εἰπεῖν, ὥς εἴποι εἰπεῖν, &c., 599

ὥς εἰς, 600

ὥς ἂν μάλιστα, 601

ὥστε, in illative sentences, 593

in final sentences, 602

ὦ τὰν, 166

ωυ, not two syllables, 13

ὠφελον, in wishes, 549

III. INDEX OF SUBJECTS.

- ARETILE**, *apicula*, 321
Ablative, genitive used as, 466
Acatalectic, 614
Accent, as determining the quantity, 24
 nature of the, 37 sqq.
 in the 1st declension, 39
 in contracted words of 2nd declension, 92
 in the 3rd declension, 40, 112
 of nouns in -της, -του, 315
 in -της, -τητος, 319
 in -μῃ, 317
 in -ῃ, *ib.*
 in -ωσ, 320
 of compounds, 337
 of adjectives, 322
 of syncopated nouns in -ηο, -ερος, 40
 of γυνή, 40, 100
 of the gen. pl. of nouns in -ήων, -ήων, &c., 112
 of nouns in -ωσ, 94
 in parathetic compounds, 42
 in elision, 72
Accents, practical rules for, 39, 338
 of monosyllabic nouns, 40
 of verbs, general rule for, 41
Accusative in -ν of 3rd declension, 95
 of quantity and quality, 423
 use of, 497
 of motion, *ib.*
 of extension, 498
 of duration, *ib.*
 of the immediate object, *ib.*
 of the more remote object, 499
 of cognate signification, 501
Accusative in apposition to the whole sentence, 503
 as subject of the infinitive, 503
Adjectives, terminations of, 116
 of one termination, 129
 of two terminations, 126
 of three terminations, 116 sqq.
 as epithet, 306
 compounded with α- *privativum*, 387
 with ὄνο, 390
 as subject, 388
 in -ωσ, 127
 irregular, 125
Adonius, 617
Adverbs, formation of, 47, 148
 comparison of, 160
 separable, in composition, 333
Æolic dialect, 2, 16, 65, 77, 89, 132, 249, 264
Alcaic verse, 630
Alexandrian dialect, 253
Alphabet, 6, 17, 18
Anacoluthon, 609
Anacrusis, 614
Anapestic verse, 618
Anomalous nouns, 162
 verbs, 264 sqq.
Antispastic verses, 632
Aorists in -σκον, -σκομεν, 246
 with intransitive signification, 273
 signification and use of, 411, 413
 pass. with mid. signif., 268
 older forms of, 58
Aphæresis, 57

- Apobole, or Apocope, 53, 72
 Apodotic sentences, 557
 Aposiopesis, 610
 Apostrophe, 56, 72
 Apposition, 368 sqq.
 Arsis, 612
 Article, 343
 declension of, 134
 with proper names, 344
 general rules respecting, 351
 omitted with subject, 347
 appears with predicate, 348
 as relative, 345
 with *ὅς*, 354
 without a noun, 355
 as demonstrative, 345
 Articulations, modern Greek, 14, 15
 primitive, 48
 Asclepiadean verse, 618
 Aspirate, 16, 56
 for an initial *σ*, 62, 197
 Asynartete verses, 628
 Asyndeton, 609
 Attic dialect, 3, 17, 64, 90, 108, 120
 its peculiarity in verbal
 forms, 224, 246, 252, 261
 tendency to aspiration of,
 17
 Attraction of the relative, 362
 of *ὅς*, 363
 Augment, syllabic, 194
 temporal, 195
 both kinds together, 199
 in compound verbs, 198
 in compounds with *εθ* and
 δυσ, 200
 before the preposition, 199
 omission of the, 201, 247
 Bacchius, 627
 Basis, 614
 Bæotic dialect, 13, 132
 Brachylogy, 610
 Breathings, 12, 16, 63
 Cæsure, 615
 Calendar, 637
 Case-endings, 75, 80 sqq.
 Cases, 76, 80
 contrasted meanings of, 503
 Catalectic, 614
 Causal sentences, 456, 604
 Changes of consonants, 54
 Characteristic of the verb, 175
 Choriambus, 647
 Comparative, formation of, 154
 in *-ως*, 157
 anomalous, 159
 syntax of, 390
 Comparison, degrees of, 154 sqq.
 Composition, 325 sqq.
 Compound verbs, 328, 339
 Concessive sentences, 607
 Conditional propositions, 536 sqq.
 Conjugation in general, 173
 of verbs in *-μι*, 192
 barytone verbs, 232
 contracted verbs, 253
 irregular and defective,
 281 sqq.
 Conjunctions, 47, 386, 566
 Consonants, final, 52
 combinations of, not tole-
 rated, 54
 affections of, in contiguous
 syllables, 54 sqq.
 assimilations or omissions
 of, 55, 58, 59
 initial, 62
 Contraction of vowels, 65
 Contractions in writing, 20
 Copula as part of the proposition, 341
 concord with subject, 398
 verbs which serve as, 397
 wanting, 400
 Copulative sentences, 572
 Correlatives, 137
 Crasis, 67
 accent in, 38
 Cretic rhythms, 614, 627
 Crude-form, 75
 Dactylic verse, 615
 Dative, use and signification of, 486 sqq.
 of coincidence or contingency,
 ibid.
 of the instrument or proximate
 cause, 490
 of the recipient, 493
 of special limitation, 495

- Dative, plural, older, 58
 dialectic forms of, 90
 after passive verb, 431
- Declension in general, 80 sq.
 1st, 84
 2nd, 90
 3rd, 94
 irregular and defective, 162
- Deponent verbs, 265, 440 sqq.
- Derivation, 310
- Dialects, 3
 differences of, 64
 in 1st declension, 89
 in 2nd declension, 94
 in 3rd declension, 112
 in verbs in *-μ*, 225
 in barytone verbs, 246
 in contracted verbs, 260
- Digamma, 7, 10, 93, 95, 107, 196, 331, 616
- Diminutives, 77, 320
- Disjunctive sentences, 572
- Distributive sentences, 575
- Dochmius, 632
- Doric dialect, 2, 13, 64, 68 sqq., 87, 89, 90, 112, 114, 133, 139, 144, 225, 249, 256
- Dual, 77
- Ectasis, 73
- Elision, 71
- Ellipse, 609
- Enclitics, 43
- Epic verse, 112, 121, 123, 246, 249, 289
 forms of ordinals, 147
- Epitrite rhythms, 614
- Euclides, archonship of, 18, 87
- Euphony, 51
- Eupolideus Polyschematistus, 633
- Feet (in metre), 612
- Feminines in *-os* of 2nd declension, 90
- Final sentences, 597 sqq.
- Fractions, how expressed, 146
- Frequentative usages, 275, 547
- Future, formation of, 181
 mid. with pass. sign., 270
 mid. with act. sign., *id.*
 use and signif. of, 406
 for the imperative, 550
- Future, with *οὐ μὴ*, 562 sqq.
 older forms of, 58
 of contact, 483
 tentative, 484
 absolute, 485
- Gender determined by sign., 77
 1st decl., 84
 2nd decl., 90
 3rd decl., 97
- Genitive, use of, 464 sqq.
 ablative, 466
 partitive, 470
 relative, 475
 possessive, 481
- Glyconeus, 618
- Grammar, parts of, 4
- Greek language, where spoken, 1
 affinities of, *id.*
 elements of, 2
- Gutturals moveable, 63
- guna*, Sanscrit, 74
- Hellen, legend of, 2
- Hellenistic dialect, 4
- Hemimer, 616
- Hemiolian rhythms, 614
- Hepthemimeral caesura, 616
- Hexameter verse, 615
- Hyperbaton, 611
- Hypercatalectic, 614
- Hyperthesis, 61
- Hypothetical propositions, 342, 536 sqq.
- Iambelegus, 631
- Iambic verse, 623
- Illative sentences, 592 sqq.
 expressed adverbially, 456
 by the tertiary predicate, 534
- Imperative, use of the, 549
- Imperfect, signification and use of, 409
 in *-σκον*, *-σκομην*, 246
- Impersonal verbs, 342, 403
- Indicative, past tenses of with *δ*, 546
 without *δ* in the apodosis, 541
 in final sentences, 603
 in temporal sentences, 581 sq.
 in objective sentences, 587
- Infinitive, forms of, 226, 252, 264

- Infinitive, in protasis, 552
 as imperative, *id.*
 in temporal sentences, 584
 in objective sentences, 376,
 503, 586
 in illative sentences, 593
 in final sentences, 598, 603
 after an adjective, 586
 Interest of money, 640
 Interrogative, 381 sqq.
 with *οὐ*, 358
 with *μή*, 559
 Intransitive verbs, 422
 with passive construction, 428
 with accusative case,
 424
 Ionians of Asia Minor, 18
 Ionic dialect, 3, 64, 108, 112, 114, 120,
 126, 133
 in forms of verbs, 225,
 246, 250, 263, 289
 substitutions for aspirate
 in, 17
 Ionicus a majore, a minore, 620
 Ithyphallicus, 621
 Lecythus, 622
 Letters, pronunciation of, 7
 classification of, 11
 origin and arrangement of, 17
 changes of, 50 sqq.
 compound, 8
 original values of, 17
 Liquids, doubling of, 59
 interchanges of, 60
 Locative, 76, 486
 Logæædic verse, 628
 Metathesis, 612
 Metre, 612
 Middle voice, 166, 432 sqq.
 Mionnet, 10
mora, a, 22
 Money (Attic), 639
 interest of, 640
 Month (division of), 638
 Moods, 171, 545 sqq.
 in conditional sentences, 536 sqq.
 in temporal sentences, 580 sqq.
 Moods, in final sentences, 597
 Names, gentile, 319
 Negative particles, 552 sqq.
 in objective sentences,
 590
 in illative sentences,
 593
 Neuter plural with singular verb, 344,
 399
 Nominative as subject, 366
 as secondary predicate, 457
 with the participle absolute, 464
 in apposition to a sentence,
 373
 Nouns, 75 sqq.
 irregular, 162 sqq.
 guttural, labial, 99
 dental, 100
 liquid, 105
 Numbers, 77
 Numerals, 47, 140
 Numerical signs, 142, 145
 Object, immediate and remote, 498, 499
 Objective sentences, 584
 Olympiads (mode of reckoning), 639
 Optative, 171, 179, 547
 in contracted verb, 255
 perf. pass. in ditto, 261
 of verbs in *-vυμ*, 224
 with *δ*, 539
 apodotic use without *δ*, 547
 in oblique narration, 587, 589
 expressing a wish or prayer,
 548
 Pæonic rhythms, 614, 627
 Paræmiac, 619
 Participle, declension of, 121 sqq.
 with article, 346, 359
 conditional, 542
 temporal, 579
 causal, 604
 concessive, 607
 as primary predicate, 402
 as secondary predicate, 457
 in objective sentences, 588
 in final sentences, 599

- Participle, formation of, 47
 at the end, 370
 Particles, 566
 Parts of speech, 47
 Passive voice, 166, 429
 Pathology, 50
 Patronymics, 320
 Paulo-post future, 421
 Pause in the Senarius, 624
 Pentameter, 617
 Penthemimeral caesura, 616
 Perfect, forms, 184
 signification, 408
 irregular usage, 272
 Periphrasis, 367
 Person-endings, 169, 178, 192 sqq.,
 249
 Pherecrateus, 618
 Pleonasm, 610
 Pluperfect, epic forms, 247
 usage, 420
 Plural instead of singular, 367
 Positive in prosody, 22
 Possessive with article, 352
 with gen. of pers. pron., 372
 Predicates, three classes, 360, 397
 primary: nouns, 397
 participles, 402
 other verbals, *ib.*
 tenses of the finite verb, 404
 primary considered with re-
 ference to secondary pre-
 dicates: voices of the
 verb, 422
 secondary: adverbs, 453
 cases of nouns, 456
 tertiary predicates, 528
 dependent sentences, how
 related to, 565
 Prepositions, with genitive, 504
 with dative, 508
 with accusative, 509
 with two cases, 510
 with three cases, 515
 in composition, 328
 fragmentary forms of, 63
 Present, signif. and use of, 405
 Proclitics, 42
 Pronominal elements, 48, 311
 words and forms, 49
 Pronouns, form and inflexion, 130 sqq.
 personal, 130, 374
 of self, 132, 375
 possessive, 133
 relative, 134, 361
 distinctive, *ib.*
 indicative, 135, 379
 indef. and interr., 136, 380
 relative indefinite, *ib.*
 correlative, 137
 discretive and distributive,
 138
 as subject, 373 sqq.
 Pronunciation of Reuchlin and Eras-
 mus, 7, 15
 of diphthongs, 14
 Propositions, their three parts, 341
 Protasis and apodosis, 536
 Protatic sentences, 557
 Quantity of syllables, 22 sqq.
 Reduplication, 59, 194, 197
 in compound verbs, 198
 Attic, *ib.*
 Relative, 134, 361
 attraction of, 362 sqq.
 Rhythm, 612
 Roots of words, 46, 75
 Samians, 18
 Sapphic verse, 629
 Saturnian verse, 622
 Schema Pindaricum, 399
 Senarius (Iambic), 623
 Singular for plural, 366
 Stops, 44
 Subject of proposition, 341, 366
 Subjunctive, 171, 179, 546
 hortative or deliberative, 548
 after *πρὸς δὲ*, 583
 Superlative, formation of, 154 sqq.
 in *-ωτος*, 157
 anomalous, 159
 syntax of, 394
 Syllables, division of, 21
 length of, 22 sqq.
 Synaphea, 619
 Syncope of nouns in *-ηρ*, 106
 Synizesis, 70

- Temporal sentences, 578 sqq.
 Tenses, division of the, 168
 signif., 404
 usage of, 405
 formation of, 181
 Thesis, 612
 Tmesis, 61
 Transcriptions, Greek of Latin words,
 8, 9, 16
 Latin of Greek words,
 15, 16
 Trimeter Acatalectic (Iambic), rules for,
 624
 Tripudiatio, 621
 Trochaic verse, 621

 Unaccentuated words, 42

 Verbals, formation of, 190 sqq.
 syntax of, 402

 Verbs, kinds of, 167
 in -*μ*, 192
 barytone, 232
 contract, 253
 liquid, 181, 183
 in -*αω*, -*εω*, -*οω*, -*ωω* with short
 vowel before -*ωω*, 182
 with trans. and intrans. signif.,
 422
 trans. used neut., list of, 425
 Verse, 612
 Vocative in third declension, 95 sqq.
 accent of, 39, 41
 Vowel of connexion, 177
 Vowels, pronunciation of, 12, 13
 quantity of, 23 sqq.
 affections of, 64 sqq.
 residuary, 63

 Zeugma, 610

June, 1878.

A CLASSIFIED LIST
OF
EDUCATIONAL WORKS
PUBLISHED BY
GEORGE BELL & SONS.

Full Catalogues will be sent post free on application.

BIBLIOTHECA CLASSICA.

A Series of Greek and Latin Authors, with English Notes, edited by eminent Scholars. 8vo.

- Æschylus.** By F. A. Paley, M.A. 18s.
Cicero's Orations. By G. Long, M.A. 4 vols. 16s., 14s., 16s., 18s.
Demosthenes. By R. Whiston, M.A. 2 vols. 16s. each.
Euripides. By F. A. Paley, M.A. 3 vols. 16s. each.
Homer. By F. A. Paley, M.A. Vol. I. 12s.; Vol. II. 14s.
Herodotus. By Rev. J. W. Blakesley, B.D. 2 vols. 32s.
Hesiod. By F. A. Paley, M.A. 10s. 6d.
Horace. By Rev. A. J. Maclean, M.A. 18s.
Juvenal and Persius. By Rev. A. J. Maclean, M.A. 12s.
Plato. By W. H. Thompson, D.D. 2 vols. 7s. 6d. each.
Sophocles. By Rev. F. H. Blaydes, M.A. Vol. I. 18s.
Tacitus: The Annals. By the Rev. P. Frost. 15s.
Terence. By E. St. J. Parry, M.A. 18s.
Virgil. By J. Conington, M.A. 3 vols. 12s., 14s., 11s.
An Atlas of Classical Geography; Twenty-four Maps. By W. Hughes and George Long, M.A. New edition, with coloured outlines. Imperial 8vo. 12s. 6d.

Uniform with above.

- A Complete Latin Grammar.** By J. W. Donaldson, D.D. 3rd Edition. 14s.
A Complete Greek Grammar. By J. W. Donaldson, D.D. 3rd Edition. 16s.

GRAMMAR-SCHOOL CLASSICS.

A Series of Greek and Latin Authors, with English Notes. Fcap. 8vo.

- Cæsar: De Bello Gallico.** By George Long, M.A. 5s. 6d.
—— Books I–III. For Junior Classes. By G. Long, M.A. 2s. 6d.
Catullus, Tibullus, and Propertius. Selected Poems. With Life. By Rev. A. H. Wratishaw. 3s. 6d.

- Cicero:** De Senectute, De Amicitia, and Select Epistles. By George Long, M.A. 4s. 6d.
- Cornelius Nepos.** By Rev. J. F. Macmichael. 2s. 6d.
- Homer:** Iliad. Books I.-XII. By F. A. Paley, M.A. 6s. 6d.
- Horace.** With Life. By A. J. Maclean, M.A. 6s. 6d.
- Juvenal:** Sixteen Satires. By H. Prior, M.A. 4s. 6d.
- Martial:** Select Epigrams. With Life. By F. A. Paley, M.A. 6s. 6d.
- Ovid:** the Fasti. By F. A. Paley, M.A. 5s.
- Sallust:** Catilina and Jugurtha. With Life. By G. Long, M.A. 5s.
- Tacitus:** Germania and Agricola. By Rev. P. Frost. 3s. 6d.
- Virgil:** Bucolics, Georgics, and Æneid, Books I.-IV. Abridged from Professor Conington's Edition. 5s. 6d.
(The Bucolics and Georgics in one volume. 3s.)
- Æneid, Books V.-XII. Abridged from Professor Conington's Edition. 5s. 6d.
- Xenophon:** The Anabasis. With Life. By Rev. J. F. Macmichael. 5s.
- The Cyropædia. By G. M. Gorham, M.A. 6s.
- Memorabilia. By Percival Frost, M.A. 4s. 6d.
- A Grammar-School Atlas of Classical Geography,** containing Ten selected Maps. Imperial 8vo. 5s.

Uniform with the Series.

- The New Testament, in Greek.** With English Notes, &c. By Rev. J. F. Macmichael. 7s. 6d.

CAMBRIDGE GREEK AND LATIN TEXTS.

- Æschylus.** By F. A. Paley, M.A. 3s.
- Cæsar:** De Bello Gallico. By G. Long, M.A. 2s.
- Cicero:** De Senectute et de Amicitia, et Epistolæ Selectæ. By G. Long, M.A. 1s. 6d.
- Cicero's Orationes.** Vol. I. (in Verrem.) By G. Long, M.A. 3s. 6d.
- Euripides.** By F. A. Paley, M.A. 3 vols. 3s. 6d. each.
- Herodotus.** By J. G. Blakesley, B.D. 2 vols. 7s.
- Homeri Illas.** I.-XII. By F. A. Paley, M.A. 2s. 6d.
- Horatius.** By A. J. Maclean, M.A. 2s. 6d.
- Juvenal et Persius.** By A. J. Maclean, M.A. 1s. 6d.
- Lucretius.** By H. A. J. Munro, M.A. 2s. 6d.
- Sallusti Crispi Catilina et Jugurtha.** By G. Long, M.A. 1s. 6d.
- Terenti Comediæ.** By W. Wagner, Ph.D. 3s.
- Thucydides.** By J. G. Donaldson, D.D. 2 vols. 7s.
- Virgilius.** By J. Conington, M.A. 3s. 6d.
- Xenophontis Expeditio Cyri.** By J. F. Macmichael, B.A. 2s. 6d.
- Novum Testamentum Græcum.** By F. H. Scrivener, M.A. 4s. 6d. An edition with wide margin for notes, half bound, 12s.

CAMBRIDGE TEXTS WITH NOTES.

*A Selection of the most usually read of the Greek and Latin Authors,
Annotated for Schools. Fcap. 8vo. 1s. 6d. each.*

- Euripides.** *Alcestis.* By F. A. Paley, M.A.
 ——— *Medea.* By F. A. Paley, M.A.
 ——— *Hippolytus.* By F. A. Paley, M.A.
 ——— *Hecuba.* By F. A. Paley, M.A.
 ——— *Bacchæ.* By F. A. Paley, M.A.
Æschylus. *Prometheus Vincetus.* By F. A. Paley, M.A.
 ——— *Septem contra Thebas.* By F. A. Paley, M.A.
Ovid. *Selections.* By A. J. Maclean, M.A.

PUBLIC SCHOOL SERIES.

*A Series of Classical Texts, annotated by well-known Scholars.
Crown 8vo.*

- Aristophanes.** *The Peace.* By F. A. Paley, M.A. 4s. 6d.
 ——— *The Acharnians.* By F. A. Paley, M.A. 4s. 6d.
 ——— *The Frogs.* By F. A. Paley, M.A. 4s. 6d.
Cicero. *The Letters to Atticus.* Bk. I. By A. Pretor, M.A. 4s. 6d.
Demosthenes *de Falsa Legatione.* By R. Shilleto, M.A. 6s.
 ——— *The Law of Leptines.* By B. W. Beatson, M.A.
Plato. *The Apology of Socrates and Crito.* By W. Wagner, Ph.D.
 4th Edition. 4s. 6d.
 ——— *The Phædo.* By W. Wagner, Ph.D. 5s. 6d.
 ——— *The Protagoras.* By W. Wayte, M.A. 4s. 6d.
Plautus. *The Aulularia.* By W. Wagner, Ph.D. 2nd edition.
 4s. 6d.
 ——— *Trinummus.* By W. Wagner, Ph.D. 2nd edition. 4s. 6d.
 ——— *The Menaechmei.* By W. Wagner, Ph.D. 4s. 6d.
Sophocles *Trachiniæ.* By A. Pretor, M.A. 4s. 6d.
Terence. By W. Wagner, Ph.D. 10s. 6d.
Theocritus. By F. A. Paley, M.A. 4s. 6d.

Others in preparation.

CRITICAL AND ANNOTATED EDITIONS.

- Ætina.** By H. A. J. Munro, M.A. 3s. 6d.
Aristophanis Comœdiæ. By H. A. Holden, LL.D. 8vo. 2 vols.
 23s. 6d. Plays sold separately.
 ——— *Pax.* By F. A. Paley, M.A. Fcap. 8vo. 4s. 6d.
Horace. *Quinti Horatii Flacci Opera.* By H. A. J. Munro, M.A.
 Large 8vo. 11. 1s.
Livy. *The first five Books.* By J. Prendeville. 12mo. roan, 5s.
 Or Books I.-III. 3s. 6d. IV. and V. 3s. 6d.

- Lucretius.** *Titii Lucretii Cari de Rerum Natura Libri Sex.* With a Translation and Notes. By H. A. J. Munro, M.A. 2 vols. 8vo. Vol. I. Text, 16s. Vol. II. Translation, 6s. (Sold separately.)
- Ovid.** *P. Ovidii Nasonis Heroides XIV.* By A. Palmer, M.A. 8vo. 6s.
- Propertius.** *Sex Aurelii Propertii Carmina.* By F. A. Paley, M.A. 8vo. Cloth, 9s.
- Sophocles.** *The Ajax.* By C. E. Palmer, M.A. 4s. 6d.
- Thucydides.** *The History of the Peloponnesian War.* By Richard Shilleto, M.A. Book I. 8vo. 6s. 6d. (Book II. in the press.)
- Greek Testament.** By Henry Alford, D.D. 4 vols. 8vo. (Sold separately.) Vol. I. 11. 8s. Vol. II. 11. 4s. Vol. III. 18s. Vol. IV. Part I. 18s.; Part II. 14s.; or in one Vol. 32s.

LATIN AND GREEK CLASS-BOOKS.

- Auxilia Latina.** A Series of Progressive Latin Exercises. By Rev. J. B. Baddeley, M.A. Fcap. 8vo. 2s.
- Latin Prose Lessons.** By A. J. Church, M.A. 2nd Edit. Fcap. 8vo. 2s. 6d.
- Latin Exercises and Grammar Papers.** By T. Collins, M.A. 2nd Edition. Fcap. 8vo. 2s. 6d.
- Analytical Latin Exercises.** By C. P. Mason, B.A. 2nd Edit. 3s. 6d.
- Scala Græca:** a Series of Elementary Greek Exercises. By Rev. J. W. Davis, M.A., and R. W. Baddeley, M.A. 3rd Edition. Fcap. 8vo. 2s. 6d.
- Greek Verse Composition.** By G. Preston, M.A. Crown 8vo. 4s. 6d.
- By THE REV. P. FROST, M.A., ST. JOHN'S COLLEGE, CAMBRIDGE.
- Eclogæ Latinæ;** or, First Latin Reading-Book, with English Notes and a Dictionary. New Edition. Fcap. 8vo. 2s. 6d.
- Materials for Latin Prose Composition.** New Edition. Fcap. 8vo. 2s. 6d. Key, 4s.
- A Latin Verse-Book.** An Introductory Work on Hexameters and Pentameters. New Edition. Fcap. 8vo. 3s. Key, 5s.
- Analecta Græca Minora,** with Introductory Sentences, English Notes, and a Dictionary. New Edition. Fcap. 8vo. 3s. 6d.
- Materials for Greek Prose Composition.** New Edit. Fcap. 8vo. 3s. 6d. Key, 5s.
- Florilegium Poeticum.** Elegiac Extracts from Ovid and Tibullus. New Edition. With Notes. Fcap. 8vo. 3s.
- By THE REV. F. E. GRETTON.
- A First Cheque-book for Latin Verse-makers.** 1s. 6d.
- A Latin Version for Masters.** 2s. 6d.
- Reddenda;** or Passages with Parallel Hints for Translation into Latin Prose and Verse. Crown 8vo. 4s. 6d.
- Reddenda Reddita** (*see next page*).
- By H. A. HOLDEN, LL.D.
- Follorum Silvula.** Part I. Passages for Translation into Latin Elegiac and Heroic Verse. 8th Edition. Post 8vo. 7s. 6d.
- Part II. Select Passages for Translation into Latin Lyric and Comic Iambic Verse. 3rd Edition. Post 8vo. 5s.
- Part III. Select Passages for Translation into Greek Verse. 3rd Edition. Post 8vo. 8s.

- Folia Silvulæ**, sive Eclogæ Poetarum Anglicorum in Latinum et Græcum conversæ. 8vo. Vol. I. 10s. 6d. Vol. II. 12s.
Foliorum Centuriæ. Select Passages for Translation into Latin and Greek Prose. 6th Edition. Post 8vo. 8s.

TRANSLATIONS, SELECTIONS, &c.

- * * Many of the following books are well adapted for School Prizes.
- Æschylus**. Translated into English Prose by F. A. Paley, M.A. 2nd Edition. 8vo. 7s. 6d.
 — Translated into English Verse by Anna Swanwick. Crown 8vo. 2 vols. 12s.
 — Folio Edition, with Thirty-three Illustrations from Flaxman's Designs. 2l. 2s.
- Anthologia Græca**. A Selection of Choice Greek Poetry, with Notes. By F. St. John Thackeray. 4th and Cheaper Edition. 16mo. 4s. 6d.
- Anthologia Latina**. A Selection of Choice Latin Poetry, from Nevius to Boëthius, with Notes. By Rev. F. St. John Thackeray. Fcap. 8vo. 6s. 6d.
- Aristophanes**: The Peace. Text and Metrical Translation. By B. B. Rogers, M.A. Fcap. 4to. 7s. 6d.
 — The Wasps. Text and Metrical Translation. By B. B. Rogers, M.A. Fcap. 4to. 7s. 6d.
- Corpus Poetarum Latinorum**. Edited by Walker. 1 vol. 8vo. 18s.
- Horace**. The Odes and Carmen Sæculare. In English Verse by J. Conington, M.A. 7th edition. Fcap. 8vo. 5s. 6d.
 — The Satires and Epistles. In English Verse by J. Conington, M.A. 4th edition. 6s. 6d.
 — Illustrated from Antique Gems by C. W. King, M.A. The text revised with Introduction by H. A. J. Munro, M.A. Large 8vo. 1l. 1s.
- Mvssæ Etonensæ**, sive Carminum Etonæ Conditorum Delectus. By Richard Oke. 2 vols. 8vo. 15s.
- Propertius**. Verse translations from Book V., with revised Latin Text. By F. A. Paley, M.A. Fcap. 8vo. 3s.
- Plato**. Gorgias. Translated by E. M. Cope, M.A. 8vo. 7s.
 — Philebus. Translated by F. A. Paley, M.A. Small 8vo. 4s.
 — Theætetus. Translated by F. A. Paley, M.A. Small 8vo. 4s.
 — Analysis and Index of the Dialogues. By Dr. Day. Post 8vo. 5s.
- Reddenda Reddita**: Passages from English Poetry, with a Latin Verse Translation. By F. E. Gretton. Crown 8vo. 6s.
- Sabrinæ Corolla** in hortulis Regiæ Scholæ Salopiensis contexuerunt tres viri floribus legendis. Editio tertia. 8vo. 8s. 6d.
- Sertum Carthusianum** Floribus trium Seculorum Contextum. By W. H. Brown. 8vo. 14s.
- Theocritus**. In English Verse, by C. S. Calverley, M.A. Crown 8vo. 7s. 6d.
- Translations into English and Latin**. By C. S. Calverley, M.A. Post 8vo. 7s. 6d.
 — into Greek and Latin Verse. By R. C. Jebb. 4to. cloth gilt. 10s. 6d.
- Virgil** in English Rhythm. By Rev. R. C. Singleton. Large crown 8vo. 7s. 6d.

REFERENCE VOLUMES.

- A Latin Grammar.** By T. H. Key, M.A. 6th Thousand. Post 8vo. 8s.
A Short Latin Grammar for Schools. By T. H. Key, M.A., F.R.S. 11th Edition. Post 8vo. 3s. 6d.
A Guide to the Choice of Classical Books. By J. B. Mayor, M.A. Crown 8vo. 2s.
The Theatre of the Greeks. By J. W. Donaldson, D.D. 8th Edition. Post 8vo. 5s.
A Dictionary of Latin and Greek Quotations. By H. T. Riley. Post 8vo. 5s. With Index Verborum, 6s.
A History of Roman Literature. By W. S. Teuffel, Professor at the University of Tübingen. By W. Wagner, Ph.D. 2 vols. Demy 8vo. 21s.
Student's Guide to the University of Cambridge. Revised and corrected. 3rd Edition. Fcap. 8vo. 6s. 6d.
-

CLASSICAL TABLES.

- Greek Verbs.** A Catalogue of Verbs, Irregular and Defective; their leading formations, tenses, and inflexions, with Paradigms for conjugation, Rules for formation of tenses, &c. &c. By J. S. Baird, T.C.D. 2s. 6d.
Greek Accents (Notes on). By A. Barry, D.D. New Edition. 1s.
Homeric Dialect. Its Leading Forms and Peculiarities. By J. S. Baird, T.C.D. 1s.
Greek Accidence. By the Rev. P. Frost, M.A. New Edition. 1s.
Latin Accidence. By the Rev. P. Frost, M.A. 1s.
Latin Versification. 1s.
Notabilia Quædam; or the Principal Tenses of most of the Irregular Greek Verbs and Elementary Greek, Latin, and French Construction. New edition. 1s.
Richmond Rules for the Ovidian Distich, &c. By J. Tate, M.A. 1s.
The Principles of Latin Syntax. 1s.
-

**CAMBRIDGE SCHOOL AND COLLEGE
TEXT-BOOKS.**

- A Series of Elementary Treatises for the use of Students in the Universities, Schools, and Candidates for the Public Examinations.* Fcap. 8vo.
Arithmetic. By Rev. C. Elsee, M.A. Fcap. 8vo. 7th Edit. 3s. 6d.
Algebra. By the Rev. C. Elsee, M.A. 4th Edit. 4s.
Arithmetic. By A. Wrigley, M.A. 3s. 6d.
 — A Progressive Course of Examples. With Answers. By J. Watson, M.A. 3rd Edition. 2s. 6d.
Algebra. Progressive Course of Examples. With Answers. By Rev. W. F. M'Michael, M.A., and R. Prowde Smith, M.A. [*Immediately.*]

- Plane Astronomy**, An Introduction to. By P. T. Main, M.A. 3rd Edition. [In the Press.]
- Conic Sections treated Geometrically**. By W. H. Besant, M.A. 2nd Edition. 4s. 6d.
- Elementary Conic Sections treated Geometrically**. By W. H. Besant, M.A. [In the Press.]
- Statics, Elementary**. By Rev. H. Goodwin, D.D. 2nd Edit. 3s.
- Dynamics, Elementary**. By Rev. H. Goodwin, D.D. 2nd Edit. 3s.
- Hydrostatics, Elementary**. By W. H. Besant, M.A. 7th Edit. 4s.
- Mensuration, An Elementary Treatise on**. By B. T. Moore, M.A. 5s.
- Newton's Principia**, The First Three Sections of, with an Appendix, and the Ninth and Eleventh Sections. By J. H. Evans, M.A. 5th Edition, by P. T. Main, M.A. 4s.
- Trigonometry, Elementary**. By T. P. Hudson, M.A. 3s. 6d.
- Optics, Geometrical. With Answers**. By W. S. Aldis, M.A. 3s. 6d.
- Analytical Geometry for Schools**. By T. G. Vyvyan. 3rd Edit. 4s. 6d.
- Greek Testament, Companion to the**. By A. C. Barrett, A.M. 3rd Edition. Fcap. 8vo. 5s.
- Book of Common Prayer, An Historical and Explanatory Treatise on the**. By W. G. Humphry, B.D. 5th Edition. Fcap. 8vo. 4s. 6d.
- Music, Text-book of**. By H. C. Banister. 6th Edit. revised. 5s.
- **Concise History of**. By H. G. Bonavia Hunt, B. Mus. Oxon. 2nd Edition revised. 3s. 6d.

ARITHMETIC AND ALGEBRA.

- Principles and Practice of Arithmetic**. By J. Hind, M.A. 9th Edit. 4s. 6d.
- Elements of Algebra**. By J. Hind, M.A. 6th Edit. 8vo. 10s. 6d.
See also foregoing Series.

GEOMETRY AND EUCLID.

- Text-Book of Geometry**. By T. S. Aldis, M.A. Small 8vo. 4s. 6d. Part I. 2s. 6d. Part II. 2s.
- The Elements of Euclid**. By H. J. Hose. Fcap. 8vo. 4s. 6d. Exercises separately, 1s.
- **The First Six Books, with Commentary by Dr. Lardner**. 10th Edition. 8vo. 6s.
- **The First Two Books explained to Beginners**. By C. P. Mason, B.A. 2nd Edition. Fcap. 8vo. 2s. 6d.
- The Enunciations and Figures to Euclid's Elements**. By Rev. J. Brasse, D.D. 3rd Edition. Fcap. 8vo. 1s. On Cards, in case, 5s. 6d. Without the Figures, 6d.
- Exercises on Euclid and in Modern Geometry**. By J. McDowell, B.A. Crown 8vo. 2nd Edition revised. 6s.
- Geometrical Conic Sections**. By W. H. Besant, M.A. 3rd Edit. 4s. 6d.

- Elementary Geometrical Conic Sections.** By W. H. Besant, M.A. [In the Press.]
The Geometry of Conics. By C. Taylor, M.A. 2nd Edit. 8vo. 4s. 6d.
Solutions of Geometrical Problems, proposed at St. John's College from 1830 to 1846. By T. Gaskin, M.A. 8vo. 12s.

TRIGONOMETRY.

- The Shrewsbury Trigonometry.** By J. C. P. Aldous. Crown 8vo. 2s.
Elementary Trigonometry. By T. P. Hudson, M.A. 3s. 6d.
Elements of Plane and Spherical Trigonometry. By J. Hind, M.A. 5th Edition. 12mo. 6s.
An Elementary Treatise on Mensuration. By B. T. Moore, M.A. 5s.

ANALYTICAL GEOMETRY AND DIFFERENTIAL CALCULUS.

- An Introduction to Analytical Plane Geometry.** By W. P. Turnbull, M.A. 8vo. 12s.
Treatise on Plane Co-ordinate Geometry. By M. O'Brien, M.A. 8vo. 9s.
Problems on the Principles of Plane Co-ordinate Geometry. By W. Walton, M.A. 8vo. 16s.
Trilinear Co-ordinates, and Modern Analytical Geometry of Two Dimensions. By W. A. Whitworth, M.A. 8vo. 16s.
Choice and Chance. By W. A. Whitworth. 2nd Edition. Crown 8vo. 6s.
An Elementary Treatise on Solid Geometry. By W. S. Aldis, M.A. 2nd Edition revised. 8vo. 8s.
Geometrical Illustrations of the Differential Calculus. By M. B. Pell. 8vo. 2s. 6d.
Elementary Treatise on the Differential Calculus. By M. O'Brien, M.A. 8vo. 10s. 6d.
Notes on Roulettes and Glissettes. By W. H. Besant, M.A. 8vo. 3s. 6d.
Elliptic Functions, Elementary Treatise on. By A. Cayley, M.A. Demy 8vo. 15s.

MECHANICS & NATURAL PHILOSOPHY.

- Statics, Elementary.** By H. Goodwin, D.D. Fcap. 8vo. 2nd Edition. 3s.
Statics, Treatise on. By S. Earnshaw, M.A. 4th Edition. 8vo. 10s. 6d.
Dynamics, A Treatise on Elementary. By W. Garnett, B.A. 2nd Edition. Crown 8vo. 6s.
Dynamics, Elementary. By H. Goodwin, D.D. Fcap. 8vo. 2nd Edition. 3s.
Statics and Dynamics, Problems in. By W. Walton, M.A. 8vo. 10s. 6d.

- Theoretical Mechanics, Problems in.** By W. Walton. 2nd Edit. revised and enlarged. Demy 8vo. 16s.
- Mechanics, An Elementary Treatise on.** By Prof. Potter. 4th Edition revised. 8s. 6d.
- Hydrostatics, Elementary.** By Prof. Potter. 7s. 6d.
- Hydrostatics.** By W. H. Besant, M.A. Fcap. 8vo. 8th Edition. 4s.
- Hydromechanics, A Treatise on.** By W. H. Besant, M.A. 8vo. New Edition revised. 10s. 6d.
- Dynamics of a Particle, A Treatise on the.** By W. H. Besant, M.A. [Preparing.]
- Dynamics of a Rigid Body, Solutions of Examples on the.** By W. N. Griffin, M.A. 8vo. 6s. 6d.
- Motion, An Elementary Treatise on.** By J. R. Lunn, M.A. 7s. 6d.
- Optics, Geometrical.** By W. S. Aldis, M.A. Fcap. 8vo. 3s. 6d.
- Double Refraction, A Chapter on Fresnel's Theory of.** By W. S. Aldis, M.A. 8vo. 2s.
- Optics, An Elementary Treatise on.** By Prof. Potter. Part I. 3rd Edition. 9s. 6d. Part II. 12s. 6d.
- Optics, Physical; or the Nature and Properties of Light.** By Prof. Potter, A.M. 6s. 6d. Part II. 7s. 6d.
- Heat, An Elementary Treatise on.** By W. Garnett, B.A. Crown 8vo. 2nd Edition revised.
- Geometrical Optics, Figures Illustrative of.** From Schelbach. By W. B. Hopkins. Folio. Plates. 10s. 6d.
- Newton's Principia, The First Three Sections of, with an Appendix; and the Ninth and Eleventh Sections.** By J. H. Evans, M.A. 5th Edition. Edited by P. T. Main, M.A. 4s.
- Astronomy, An Introduction to Plane.** By P. T. Main, M.A. Fcap. 8vo. cloth. 4s.
- Astronomy, Practical and Spherical.** By R. Main, M.A. 8vo. 14s.
- Astronomy, Elementary Chapters on, from the 'Astronomie Physique' of Biot.** By H. Goodwin, D.D. 8vo. 3s. 6d.
- Pure Mathematics and Natural Philosophy, A Compendium of Facts and Formulae in.** By G. R. Smalley. Fcap. 8vo. 3s. 6d.
- Elementary Course of Mathematics.** By H. Goodwin, D.D. 8th Edition. 8vo. 16s.
- Problems and Examples, adapted to the 'Elementary Course of Mathematics.'** 3rd Edition. 8vo. 5s.
- Solutions of Goodwin's Collection of Problems and Examples.** By W. W. Hutt, M.A. 3rd Edition, revised and enlarged. 8vo. 9s.
- Pure Mathematics, Elementary Examples in.** By J. Taylor. 8vo. 7s. 6d.
- Euclid, Mechanical.** By the late W. Whewell, D.D. 5th Edition. 5s.
- Mechanics of Construction.** With numerous Examples. By S. Fenwick, F.R.A.S. 8vo. 12s.
- Anti-Logarithms, Table of.** By H. E. Filipowski. 3rd Edition. 8vo. 15s.
- Mathematical and other Writings of R. L. Ellis, M.A.** 8vo. 16s.
- Pure and Applied Calculation, Notes on the Principles of.** By Rev. J. Challis, M.A. Demy 8vo. 15s.
- Physics, The Mathematical Principle of.** By Rev. J. Challis, M.A. Demy 8vo. 5s.

HISTORY, TOPOGRAPHY, &c.

- Rome and the Campagna.** By R. Burn, M.A. With 85 Engravings and 26 Maps and Plans. With Appendix. 4to. 3l. 3s.
- Modern Europe.** By Dr. T. H. Dyer. 2nd Edition revised and continued. 5 vols. Demy 8vo. 2l. 12s. 6d.
- The History of the Kings of Rome.** By Dr. T. H. Dyer. 8vo. 16s.
- A Flea for Livy.** By Dr. T. H. Dyer. 8vo. 1s.
- Roma Regalis.** By Dr. T. H. Dyer. 8vo. 2s. 6d.
- The History of Pompeii: its Buildings and Antiquities.** By T. H. Dyer. 3rd Edition, brought down to 1874. Post 8vo. 7s. 6d.
- Ancient Athens: its History, Topography, and Remains.** By T. H. Dyer. Super-royal 8vo. Cloth. 1l. 5s.
- The Decline of the Roman Republic.** By G. Long. 5 vols. 8vo. 14s. each.
- A History of England during the Early and Middle Ages.** By C. H. Pearson, M.A. 2nd Edition revised and enlarged. 8vo. Vol. I. 16s. Vol. II. 14s.
- Historical Maps of England.** By C. H. Pearson. Folio. 2nd Edition revised. 3l. 6d.
- History of the Thirty Years' Peace, 1815-46.** By Harriet Martineau. 4 vols. 3s. 6d. each.
- A Practical Synopsis of English History.** By A. Bowes. 4th Edition. 8vo. 2s.
- Student's Text-Book of English and General History.** By D. Beale. Crown 8vo. 2s. 6d.
- Lives of the Queens of England.** By A. Strickland. Library Edition, 8 vols. 7s. 6d. each. Cheaper Edition, 6 vols. 5s. each. Abridged Edition, 1 vol. 6s. 6d.
- Eginhard's Life of Karl the Great.** Translated, with Notes, by W. Glaister, M.A., B.O.L. Crown 8vo. 4s. 6d.
- Outlines of Indian History.** By A. W. Hughes. Small post 8vo. 2s. 6d.
- The Elements of General History.** By Prof. Tytler. New Edition, brought down to 1874. Small post 8vo. 3s. 6d.

ATLASES.

- An Atlas of Classical Geography.** 24 Maps. By W. Hughes and G. Long, M.A. New Edition. Imperial 8vo. 12s. 6d.
- A Grammar-School Atlas of Classical Geography.** Ten Maps selected from the above. New Edition. Imperial 8vo. 5s.
- First Classical Maps.** By the Rev. J. Tate, M.A. 3rd Edition. Imperial 8vo. 7s. 6d.
- Standard Library Atlas of Classical Geography.** Imp. 8vo. 7s. 6d.

PHILOLOGY.

WEBSTER'S DICTIONARY OF THE ENGLISH LANGUAGE. Re-edited by N. Porter and C. A. Goodrich. With Dr. Mahn's Etymology. 1 vol. 81s. With Appendices and 70 additional pages of Illustrations, 81s. 6d.

'THE BEST PRACTICAL ENGLISH DICTIONARY EXTANT.'—*Quarterly Review*. Prospectuses, with specimen pages, post free on application.

New Dictionary of the English Language. Combining Explanation with Etymology, and copiously illustrated by Quotations from the best Authorities. By Dr. Richardson. New Edition, with a Supplement. 2 vols. 4to. 4l. 14s. 6d.; half russiā, 5l. 15s. 6d.; russiā, 6l. 12s. Supplement separately. 4to. 12s.

An 8vo. Edit. without the Quotations, 15s.; half russiā, 20s.; russiā, 24s.

The Elements of the English Language. By E. Adams, Ph.D. 15th Edition. Post 8vo. 4s. 6d.

Philological Essays. By T. H. Key, M.A., F.R.S. 8vo. 10s. 6d.
Language, its Origin and Development. By T. H. Key, M.A., F.R.S. 8vo. 14s.

Synonyms and Antonyms of the English Language. By Archdeacon Smith. 2nd Edition. Post 8vo. 5s.

Synonyms Discriminated. By Archdeacon Smith. Demy 8vo. 16s.

A Syriac Grammar. By G. Phillips, D.D. 3rd Edition, enlarged. 8vo. 7s. 6d.

A Grammar of the Arabic Language. By Rev. W. J. Beaumont, M.A. 12mo. 7s.

DIVINITY, MORAL PHILOSOPHY, &c.

Novum Testamentum Græcum, Textus Stephanici, 1550. By F. H. Scrivener, A.M., LL.D. New Edition. 16mo. 4s. 6d. Also on Writing Paper, with Wide Margin. Half-bound. 12s.

By the same Author.

Codex Bezae Cantabrigiensis. 4to. 26s.

A Full Collation of the Codex Sinaiticus with the Received Text of the New Testament, with Critical Introduction. 2nd Edition, revised. Fcap. 8vo. 5s.

A Plain Introduction to the Criticism of the New Testament. With Forty Facsimiles from Ancient Manuscripts. 2nd Edition. 8vo. 16s.

Six Lectures on the Text of the New Testament. For English Readers. Crown 8vo. 6s.

The New Testament for English Readers. By the late H. Alford, D.D. Vol. I. Part I. 3rd Edit. 12s. Vol. I. Part II. 2nd Edit. 10s. 6d. Vol. II. Part I. 2nd Edit. 16s. Vol. II. Part II. 2nd Edit. 16s.

The Greek Testament. By the late H. Alford, D.D. Vol. I. 6th Edit. 1l. 8s. Vol. II. 6th Edit. 1l. 4s. Vol. III. 5th Edit. 18s. Vol. IV. Part I. 4th Edit. 18s. Vol. IV. Part II. 4th Edit. 14s. Vol. IV. 1l. 12s.

Companion to the Greek Testament. By A. C. Barrett, M.A. 3rd Edition. Fcap. 8vo. 5s.

Hints or Improvement in the Authorised Version of the New Testament. By the late J. Scholesfield, M.A. 4th Edit. Fcap. 8vo. 4s.

- Liber Apologeticus.** The Apology of Tertullian, with English Notes, by H. A. Woodham, LL.D. 2nd Edition. 8vo. 8s. 6d.
- The Book of Psalms.** A New Translation, with Introductions, &c. By Rev. J. J. Stewart Perowne, D.D. 8vo. Vol. I. 4th Edition, 18s. Vol. II. 3rd Edit. 18s.
- Abridged for Schools. 2nd Edition. Crown 8vo. 10s. 6d.
- The Thirty-nine Articles of the Church of England.** By the Ven. Archdeacon Welchman. New Edit. Fcap. 8vo. 2s. Interleaved, 3s.
- History of the Articles of Religion.** By C. H. Hardwick. 3rd Edition. Post 8vo. 5s.
- Pearson on the Creed.** Carefully printed from an early edition. With Analysis and Index by E. Walford, M.A. Post 8vo. 5s.
- Doctrinal System of St. John as Evidence of the Date of his Gospel.** By Rev. J. J. Lias, M.A. Crown 8vo. 6s.
- An Historical and Explanatory Treatise on the Book of Common Prayer.** By Rev. W. G. Humphry, B.D. 5th Edition, enlarged. Small post 8vo. 4s. 6d.
- The New Table of Lessons Explained.** By Rev. W. G. Humphry, B.D. Fcap. 1s. 6d.
- A Commentary on the Gospels for the Sundays and other Holy Days of the Christian Year.** By Rev. W. Denton, A.M. New Edition. 3 vols. 8vo. 54s. Sold separately.
- Commentary on the Epistles for the Sundays and other Holy Days of the Christian Year.** By Rev. W. Denton, A.M. 2 vols. 36s. Sold separately.
- Commentary on the Acts.** By Rev. W. Denton, A.M. Vol. I. 8vo. 18s. Vol. II. 14s.
- Jewel's Apology for the Church of England, with a Memoir.** 32mo. 2s.
- Notes on the Catechism.** By Rev. A. Barry, D.D. 5th Edit. Fcap. 2s.
- Catechetical Hints and Helps.** By Rev. E. J. Boyce, M.A. 3rd Edition, revised. Fcap. 2s. 6d.
- Examination Papers on Religious Instruction.** By Rev. E. J. Boyce. Sewed. 1s. 6d.
- Church Teaching for the Church's Children.** An Exposition of the Catechism. By the Rev. F. W. Harper. Sq. fcap. 2s.
- The Winton Church Catechist.** Questions and Answers on the Teaching of the Church Catechism. By the late Rev. J. S. B. Monsell, LL.D. 3rd Edition. Cloth, 3s.; or in Four Parts, sewed.
- The Church Teacher's Manual of Christian Instruction.** By Rev. M. F. Sadler. 16th Thousand. 2s. 6d.
- Brief Words on School Life.** By Rev. J. Kempthorne. Fcap. 3s. 6d.
- Short Explanation of the Epistles and Gospels of the Christian Year, with Questions.** Royal 32mo. 2s. 6d.; calf, 4s. 6d.
- Butler's Analogy of Religion; with Introduction and Index** by Rev. Dr. Steere. New Edition. Fcap. 3s. 6d.
- **Three Sermons on Human Nature, and Dissertation on Virtus.** By W. Whewell, D.D. 4th Edition. Fcap. 8vo. 2s. 6d.
- Lectures on the History of Moral Philosophy in England.** By W. Whewell, D.D. Crown 8vo. 8s.
- Elements of Morality, including Polity.** By W. Whewell, D.D. New Edition, in 8vo. 15s.

- Astronomy and General Physics** (Bridgewater Treatise). New Edition. 5s.
Kent's Commentary on International Law. By J. T. Abdy, LL.D. New and Cheap Edition. Crown 8vo. 10s. 6d.
A Manual of the Roman Civil Law. By G. Leapingwell, LL.D. 8vo. 12s.

FOREIGN CLASSICS.

A series for use in Schools, with English Notes, grammatical and explanatory, and renderings of difficult idiomatic expressions.
Fcap. 8vo.

- Schiller's Wallenstein.** By Dr. A. Buchheim. New Edit. 6s. 6d.
 Or the Lager and Piccolomini, 3s. 6d. Wallenstein's Tod, 3s. 6d.
 ——— **Maid of Orleans.** By Dr. W. Wagner. 3s. 6d.
 ——— **Maria Stuart.** By V. Kastner. 3s.
Goethe's Hermann and Dorothea. By E. Bell, M.A., and E. Wölfel. 2s. 6d.
German Ballads, from Uhland, Goethe, and Schiller. By C. L. Bielefeld. 3s. 6d.
Charles XII., par Voltaire. By L. Direy. 3rd Edition. 3s. 6d.
Aventures de Télémaque, par Fénelon. By C. J. Delille. 2nd Edition. 4s. 6d.
Select Fables of La Fontaine. By F. E. A. Gasc. New Edition. 3s.
Picciola, by X. B. Saintine. By Dr. Dubuc. 4th Edition. 3s. 6d.

FRENCH CLASS-BOOKS.

- Twenty Lessons in French.** With Vocabulary, giving the Pronunciation. By W. Brebner. Post 8vo. 4s.
French Grammar for Public Schools. By Rev. A. C. Clapin, M.A. Fcap. 8vo. 2nd Edit. 2s. 6d. Separately, Part I. 2s.; Part II. 1s. 6d.
French Primer. By Rev. A. C. Clapin, M.A. Fcap. 8vo. 1s.
Primer of French Philology. By Rev. A. C. Clapin. Fcap. 8vo. 1s.
Le Nouveau Tresor; or, French Student's Companion. By M. E. S. 16th Edition. Fcap. 8vo. 3s. 6d.

F. E. A. GASC'S FRENCH COURSE.

- First French Book.** Fcap 8vo. New Edition. 1s. 6d.
Second French Book. New Edition. Fcap. 8vo. 2s. 6d.
Key to First and Second French Books. Fcap. 8vo. 3s. 6d.
French Fables for Beginners, in Prose, with Index. New Edition. 12mo. 2s.
Select Fables of La Fontaine. New Edition. Fcap. 8vo. 3s.
Histoires Amusantes et Instructives. With Notes. New Edition. Fcap. 8vo. 2s. 6d.

Practical Guide to Modern French Conversation. Fcap. 8vo. 2s. 6d.

French Poetry for the Young. With Notes. Fcap. 8vo. 2s.

Materials for French Prose Composition; or, Selections from the best English Prose Writers. New Edition. Fcap. 8vo. 4s. 6d. Key, 6s.

Prosateurs Contemporains. With Notes. 8vo. New Edition, revised. 5s.

Le Petit Compagnon; a French Talk-Book for Little Children. 16mo. 2s. 6d.

An Improved Modern Pocket Dictionary of the French and English Languages. 25th Thousand, with additions. 16mo. Cloth. 4s. Also in 2 vols., in neat leatherette, 5s.

Modern French-English and English-French Dictionary. 2nd Edition, revised. In 1 vol. 12s. 6d. (formerly 2 vols. 25s.)

GOMBERT'S FRENCH DRAMA.

Being a Selection of the best Tragedies and Comedies of Molière, Racine, Corneille, and Voltaire. With Arguments and Notes by A. Gombert. New Edition, revised by F. E. A. Gase. Fcap. 8vo. 1s. each; sewed, 6d.

CONTENTS.

MOLIÈRE:—*Le Misanthrope. L'Avare. Le Bourgeois Gentilhomme. Le Tartuffe. Le Malade Imaginaire. Les Femmes Savantes. Les Fourberies de Scapin. Les Précieuses Ridicules. L'Ecole des Femmes. L'Ecole des Maria. Le Médecin malgré Lui.*

RACINE:—*Phédre. Esther. Athalie. Iphigénie. Les Plaideurs. Le Thébalde; or, Les Frères Ennemis. Andromaque. Britannicus.*

P. CORNEILLE:—*Le Cid. Horace. Cinna. Polyucte.*

VOLTAIRE:—*Zaïre.*

GERMAN CLASS-BOOKS.

Materials for German Prose Composition. By Dr. Buchheim. 5th Edition, revised, with an Index. Fcap. 4s. 6d.

A German Grammar for Public Schools. By the Rev. A. C. Clapin and F. Holl Müller. Fcap. 2s. 6d.

Kotzebue's Der Gefangene. With Notes by Dr. W. Stromberg. 1s.

ENGLISH CLASS-BOOKS.

The Elements of the English Language. By E. Adams, Ph.D. 15th Edition. Post 8vo. 4s. 6d.

The Rudiments of English Grammar and Analysis. By E. Adams, Ph.D. New Edition. Fcap. 8vo. 2s.

By C. P. MASON, B.A. LONDON UNIVERSITY.

First Notions of Grammar for Young Learners. Fcap. 8vo. Cloth. 8d.

First Steps in English Grammar for Junior Classes. Demy 18mo. New Edition. 1s.

Outlines of English Grammar for the use of Junior Classes.
Cloth. 1s. 6d.

English Grammar, including the Principles of Grammatical Analysis. 22nd Edition. Post 8vo. 3s. 6d.

The Analysis of Sentences applied to Latin. Post 8vo. 1s. 6d.

Analytical Latin Exercises: Accidence and Simple Sentences, &c.
Post 8vo. 3s. 6d.

Edited for Middle-Class Examinations.

With Notes on the Analysis and Parsing, and Explanatory Remarks.

Milton's Paradise Lost, Book I. With Life. 3rd Edit. Post 8vo.
2s.

—— Book II. With Life. 2nd Edit. Post 8vo. 2s.

—— Book III. With Life. Post 8vo. 2s.

Goldsmith's Deserted Village. With Life. Post 8vo. 1s. 6d.

Cowper's Task, Book II. With Life. Post 8vo. 2s.

Thomson's Spring. With Life. Post 8vo. 2s.

—— **Winter**. With Life. Post 8vo. 2s.

Practical Hints on Teaching. By Rev. J. Menet, M.A. 4th Edit.
Crown 8vo. cloth, 2s. 6d.; paper, 2s.

Test Lessons in Dictation. Paper cover, 1s. 6d.

Questions for Examinations in English Literature. By Rev.
W. W. Skeat. 2s. 6d.

Drawing Copies. By P. H. Delamotte. Oblong 8vo. 12s. Sold
also in parts at 1s. each.

Poetry for the School-room. New Edition. Fcap. 8vo. 1s. 6d.

Select Parables from Nature, for Use in Schools. By Mrs. A.
Gatty. Fcap. 8vo. Cloth. 1s.

School Record for Young Ladies' Schools. 6d.

Geographical Text-Book; a Practical Geography. By M. E. S.
12mo. 2s.

The Blank Maps done up separately, 4to. 2s. coloured.

A First Book of Geography. By Rev. C. A. Johns, B.A., F.L.S.
&c. Illustrated. 12mo. 2s. 6d.

Loudon's (Mrs.) Entertaining Naturalist. New Edition. Revised
by W. S. Dallas, F.L.S. 5s.

—— **Handbook of Botany**. New Edition, greatly enlarged by
D. Wooster. Fcap. 2s. 6d.

The Botanist's Pocket-Book. With a copious Index. By W. R.
Hayward. 2nd Edit. revised. Crown 8vo. Cloth limp. 4s. 6d.

Experimental Chemistry, founded on the Work of Dr. Stöckhardt.
By O. W. Heaton. Post 8vo. 5s.

Double Entry Elucidated. By B. W. Foster. 7th Edit. 4to.
8s. 6d.

A New Manual of Book-keeping. By P. Crellin, Accountant.
Crown 8vo. 3s. 6d.

Picture School-Books. In Simple Language, with numerous Illustrations. Royal 16mo.

School Primer. 6d.—School Reader. By J. Tilleard. 1s.—Poetry Book for Schools. 1s.—The Life of Joseph. 1s.—The Scripture Parables. By the Rev. J. E. Clarke. 1s.—The Scripture Miracles. By the Rev. J. E. Clarke. 1s.—The New Testament History. By the Rev. J. G. Wood, M.A. 1s.—The Old Testament History. By the Rev. J. G. Wood, M.A. 1s.—The Story of Bunyan's Pilgrim's Progress. 1s.—The Life of Christopher Columbus. By Sarah Crompton. 1s.—The Life of Martin Luther. By Sarah Crompton. 1s.

BOOKS FOR YOUNG READERS.

In 8 vols. Limp cloth, 6d. each.

The Cat and the Hen; A Cat in a Bag; Sam and his Dog Red-leg; Bob and Tom Lee—The New-born Lamb; The Good Boy, Bad Boy, and Nice Wise Girl; Bad Ben and Old Sam Sly; Poor Fan—The Blind Boy; The Mute Girl; A New Tale of Bakes in a Wood—The Dey and the Knight; The New Bank-note; The Royal Visit; A King's Walk on a Winter's Day—Story of a Cat, told by Herself—The Three Monkeys—Queen Bee and Busy Bee—Gull's Crag, a Story of the Sea.

BELL'S READING-BOOKS.

FOR SCHOOLS AND PAROCHIAL LIBRARIES.

The popularity which the 'Books for Young Readers' have attained is a sufficient proof that teachers and pupils alike approve of the use of interesting stories, with a simple plot in place of the dry combination of letters and syllables, making no impression on the mind, of which elementary reading-books generally consist.

The Publishers have therefore thought it advisable to extend the application of this principle to books adapted for more advanced readers.

Now Ready. Post 8vo. Strongly bound.

Masterman Ready. By Captain Marryat, R.N. 1s. 6d.
The Settlers in Canada. By Captain Marryat, R.N.
Parables from Nature. (Selected.) By Mrs. Gatty. 1s.
Friends in Fur and Feathers. By Gwynfryn. 1s.
Robinson Crusoe. 1s. 6d.
Andersen's Danish Tales. (Selected.) By E. Bell, M.A. 1s.
Southey's Life of Nelson. (Abridged.) 1s.
Grimm's German Tales. (Selected.) By E. Bell, M.A. 1s.
Life of the Duke of Wellington. 1s. 6d.

~~NOV 9 1940~~

3 2044 038 401 88

~~DEC 14 1946~~

~~MAR 8 1951~~

~~DEC 29 1951~~

~~DEC 9 1971~~

SEP 28 1972

